TORAH TEACHINGS



Understanding YAH's Likes and dislikes

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



Torah: Genesis 23:1-25:18
Haftarah: I Kings 1:1-31

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

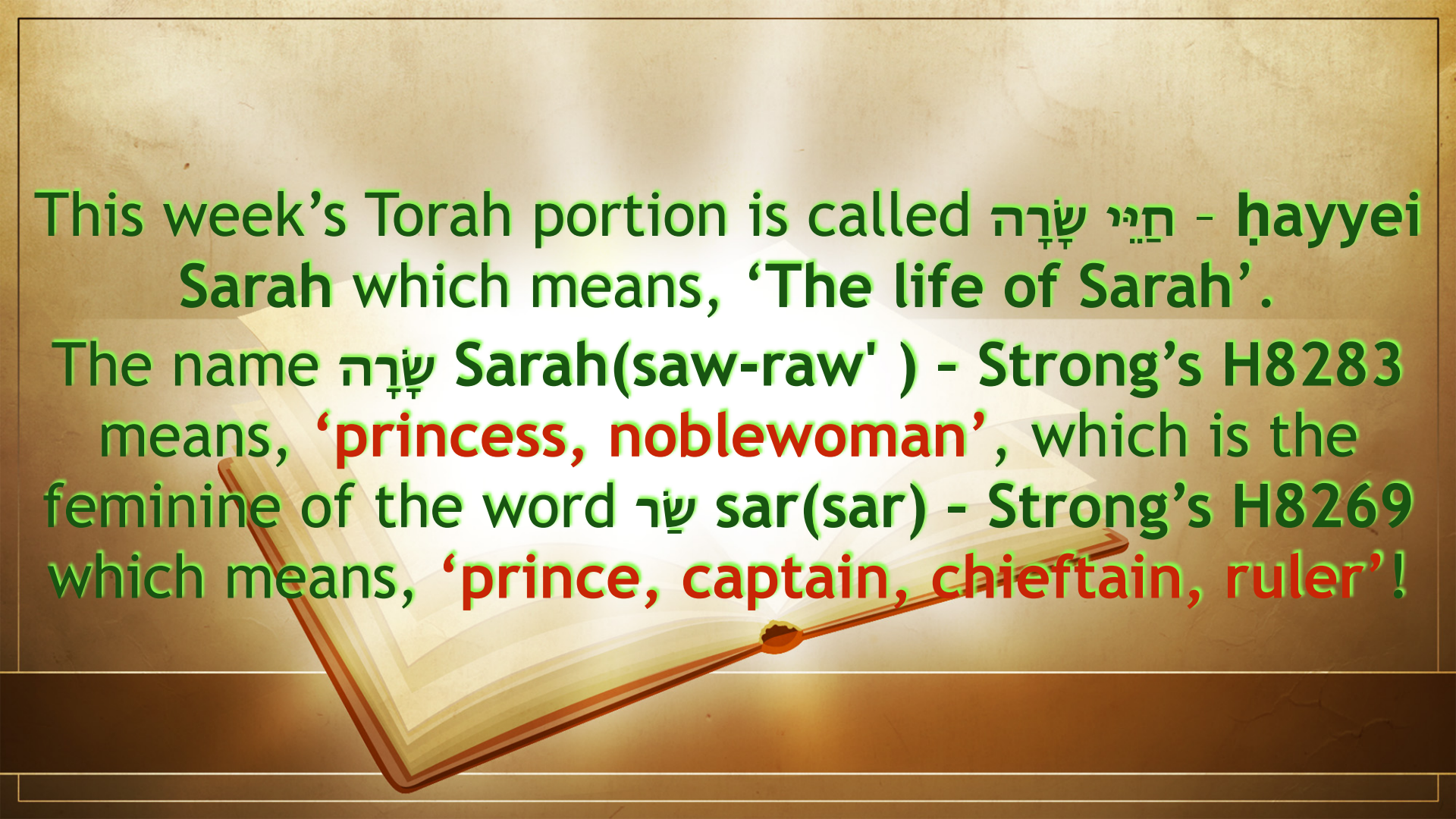
Rebecca, the daughter of Abraham's nephew Bethuel, appears at the well and passes the "test". Eliezer is invited to their home, where he repeats the story of the day's events. Rebecca returns with Eliezer to the land of Canaan, where they encounter Isaac praying in the field. Isaac marries Rebecca, loves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

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

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

Gen 23:1 And Sarah lived one hundred and twenty-seven years, the years of the life of Sarah.
Gen 23:2 And Sarah died in Qiryath Arba, that is Ḥeḇron, in the land of Kenaʻan, and Aḇraham came to mourn for Sarah and to weep for her.
Gen 23:3 Then Aḇraham rose up from beside his dead, and spoke to the sons of Ḥĕth, saying,

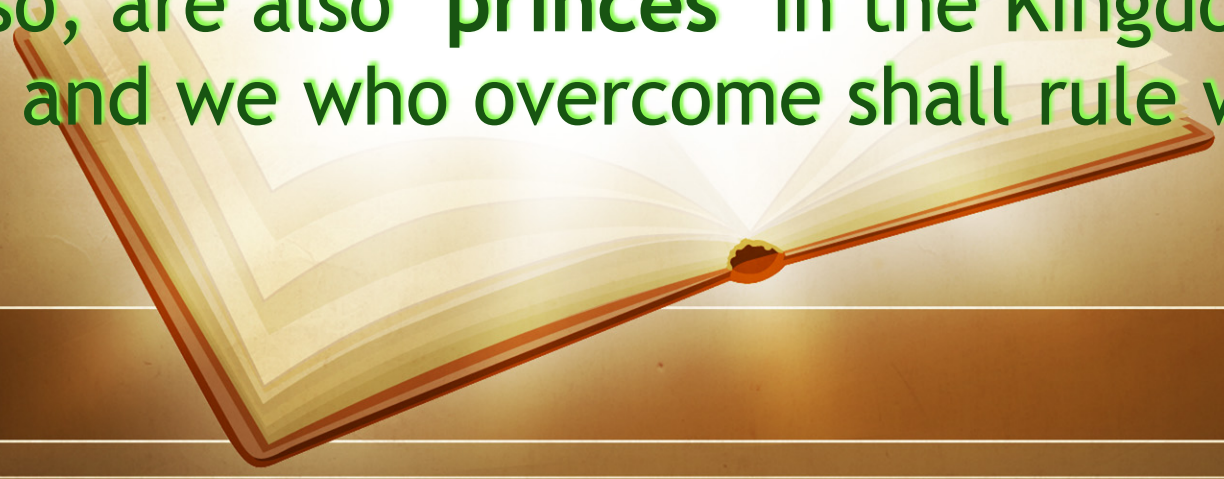

This week’s Torah portion is called חַיֵּי שָׂרָה – Ḥayyei Sarah which means, ‘The life of Sarah’.
The name שָׂרָה Sarah(saw-raw') - Strong’s H8283 means, ‘princess, noblewoman’, which is the feminine of the word שַׂר sar(sar) - Strong’s H8269 which means, ‘prince, captain, chieftain, ruler’!

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

1) אֵל ĕl (ale)- Strong’s H410 which means, **‘mighty, power, shortened form of Elohim - Mighty One’** and

2) the root word verb שָׂרָה **sarah (saw-raw')- Strong’s H8280** which means, **‘to persist, exert oneself, persevere, wrestle, contend’**, which is spelt the same as the name of Aḇraham’s wife. יִשְׂרָאֵל **Yisra’ĕl** - could also be understood as those who rule with **ĔL**, as princes!

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



The life of Sarah!

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

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

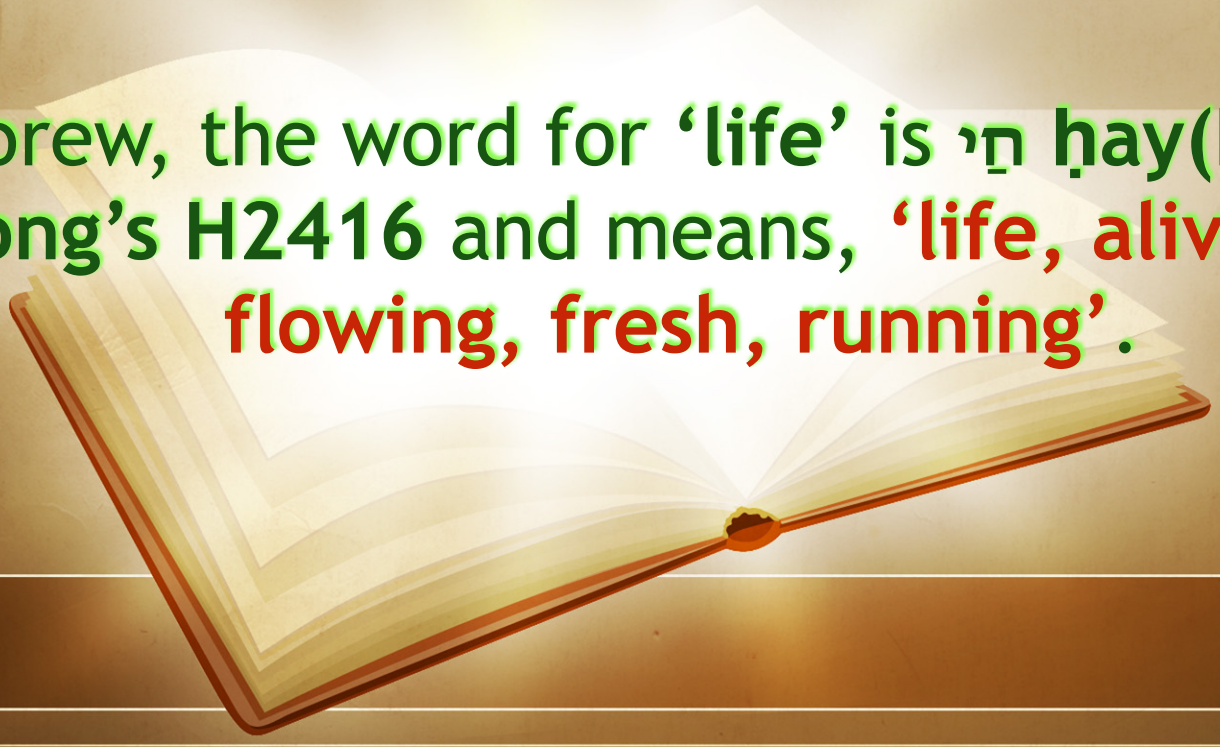
Sarah is the only woman, in all of Scripture, who's record of life is given and recorded, which is certainly a great reason to see how important and faithful this woman was to her husband and, of course, to יהוה(YeHoVah).

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

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

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

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



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

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

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

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

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

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

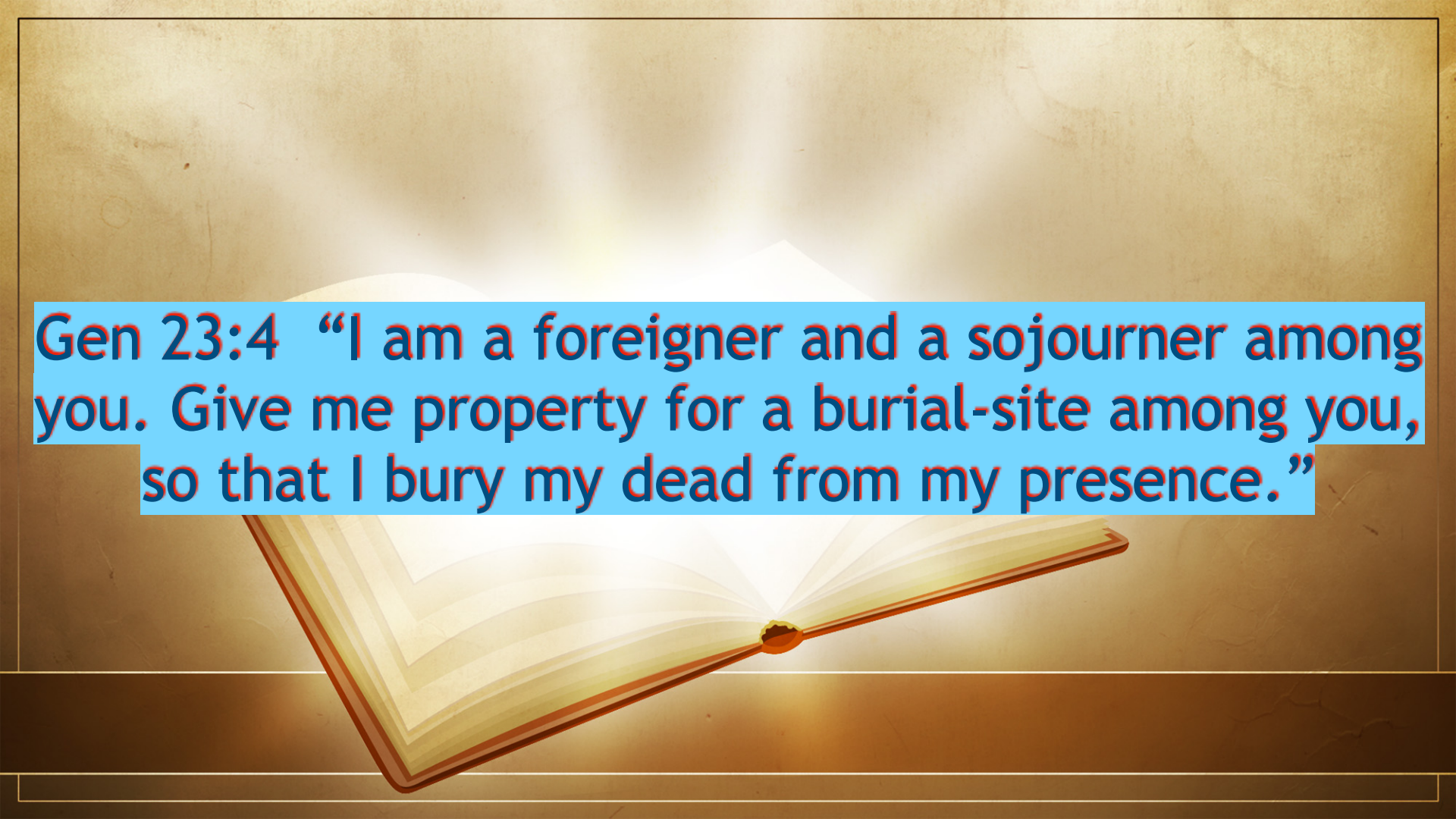
This was the place that Kalĕḇ was given as an inheritance:

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

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

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

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



Verse 4

I am a foreigner and a sojourner!

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

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

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

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

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

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

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

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

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

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

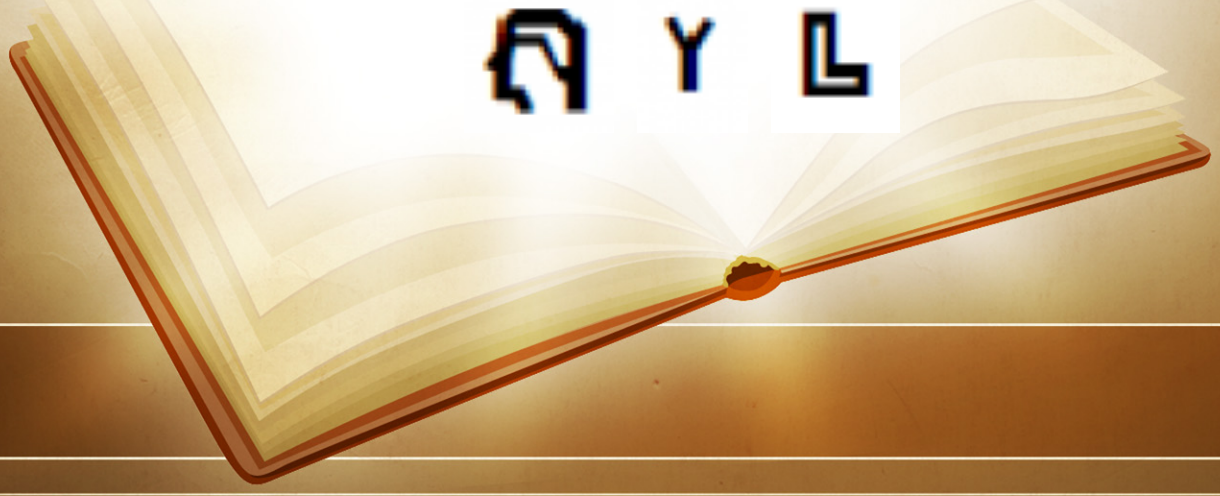
This is a very powerful lesson for us here, as we understand the root from which the word for **'sojourner'** comes from – we are **'foreign residents'**, if you will, and as we dwell here, we are to abide in the Most High and make Him our dwelling as we **'sit under the teaching of the Torah'** and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

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

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

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

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



Gimel - ג:

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

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

Vav - ו:

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

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

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

Resh - ר:

ר – This is the letter ‘**resh**’- which in the ancient script is pictured as –  – which is ‘**the head of a man**’ and carries the meaning of ‘**top, beginning, first**’, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by ‘**the chief**’.

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

This picture grouping speaks of:

ONE WHOSE FEET ARE SECURE IN THE HEAD!

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

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



Yod - יָד:

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

Shin - שִׁ:

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

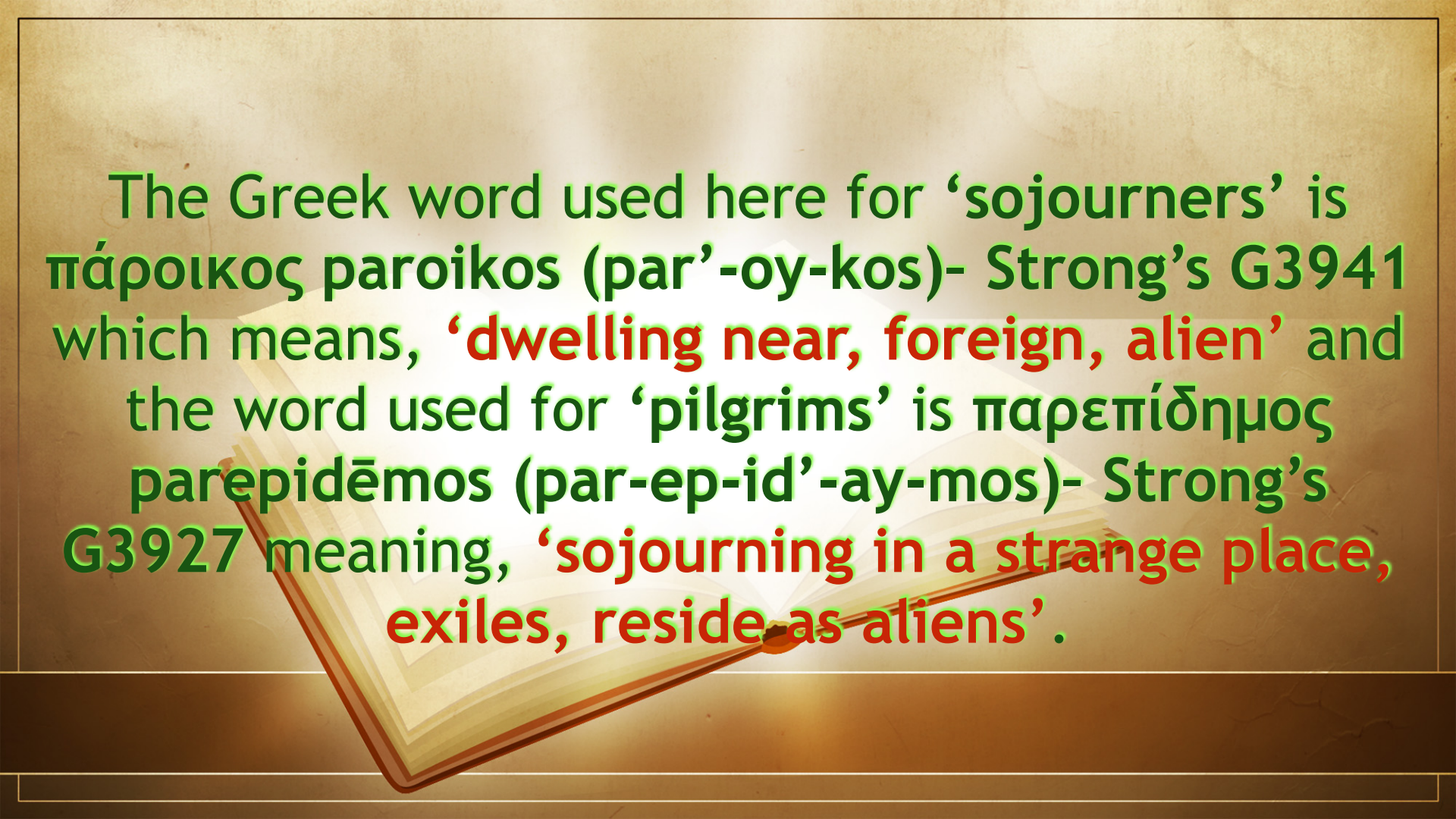
Beyt - ב:

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

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

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

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


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

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 Ḥĕth answered Aḇraham, 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 Aḇraham rose and bowed himself to the people of the land, the sons of Ḥĕth.

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 Maḵpělah 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 Ḥĕth. And Ephron the Ḥittite answered Aḇraham in the hearing of the sons of Ḥĕth, 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

Aḇraham gets the answer from the sons of Ḥĕth that he can have the burial site for free!

They acknowledge that Aḇraham is a **‘prince of Elohim’**, and this is a great lesson here for us in recognizing 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 Aḇraham, and his 318 men, had rescued Lot and Seḏom; and they also saw what happened to Seḏom, so they were not going to mess with Aḇraham; however, we do see an ulterior motive brewing here, in that the sons of Ḥĕth, while seemingly being very generous, would always have a type of hold on Aḇraham, if he had taken the burial site for nothing!

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

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

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

When Aḇraham 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 Kĕpha 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!

Kĕpha 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.”

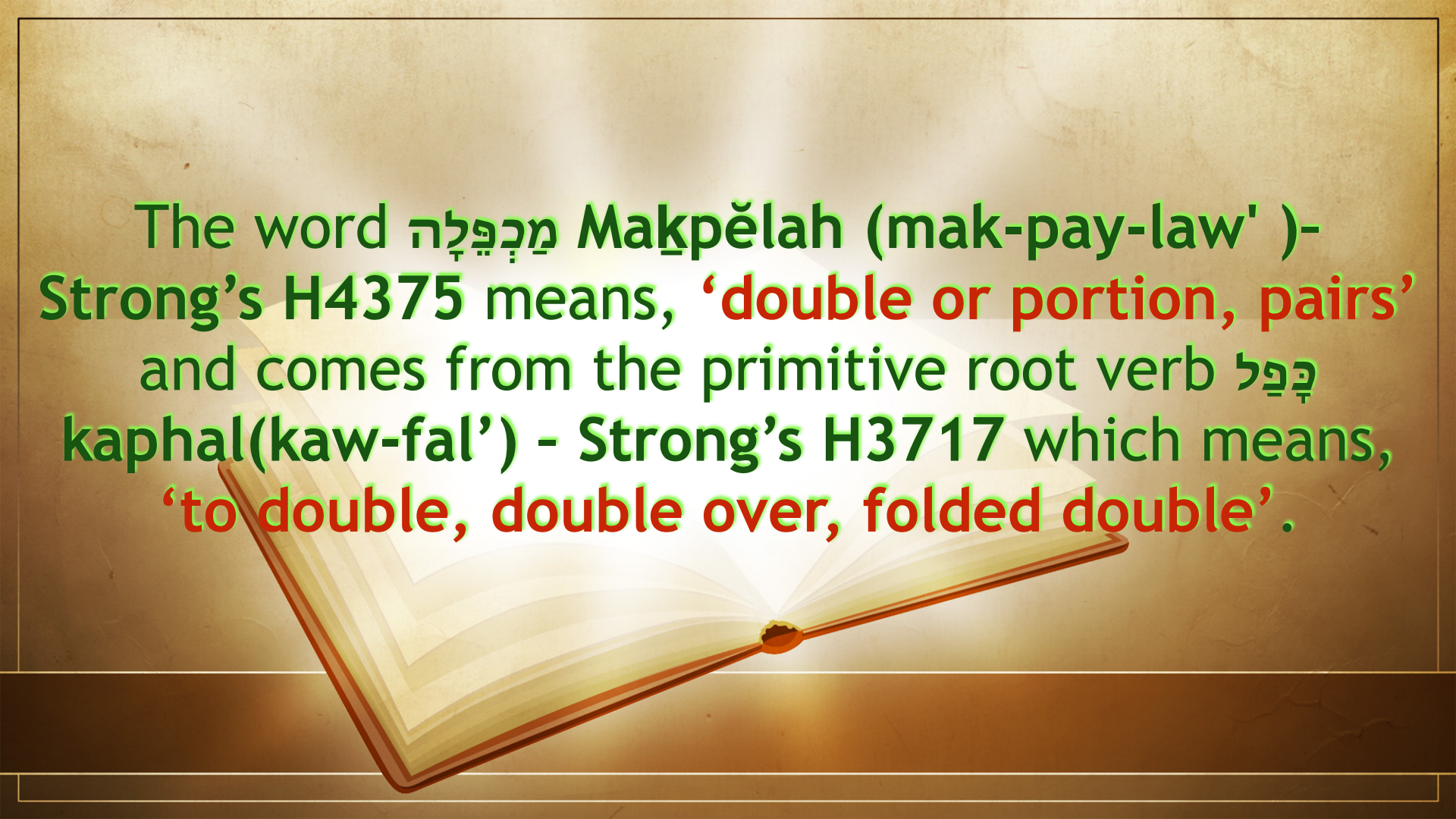
Aḇraham was not about to cut corners in a property deal, as he would do what was right so that they would never be able to come back and say anything against him.

We would do well to learn from this, in recognizing 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'**.

Aḇraham 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) - צֹחַר - Strong's H6714** means, **'tawny'**.

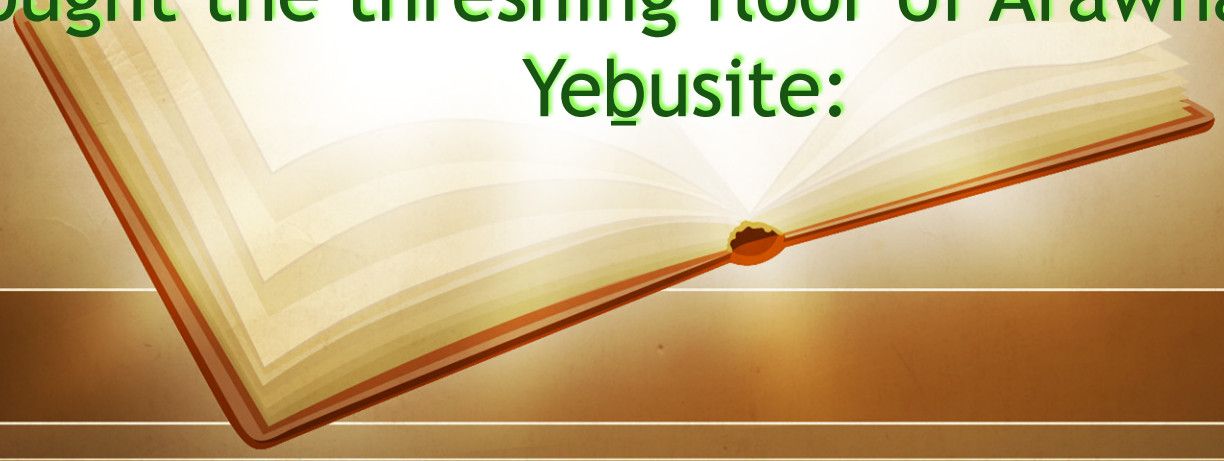

The word מַכְפֵּלָה Makp̄ělah (mak-pay-law')- Strong's H4375 means, 'double or portion, pairs' and comes from the primitive root verb כָּפַל kaphal(kaw-fal') - Strong's H3717 which means, 'to double, double over, folded double'.

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

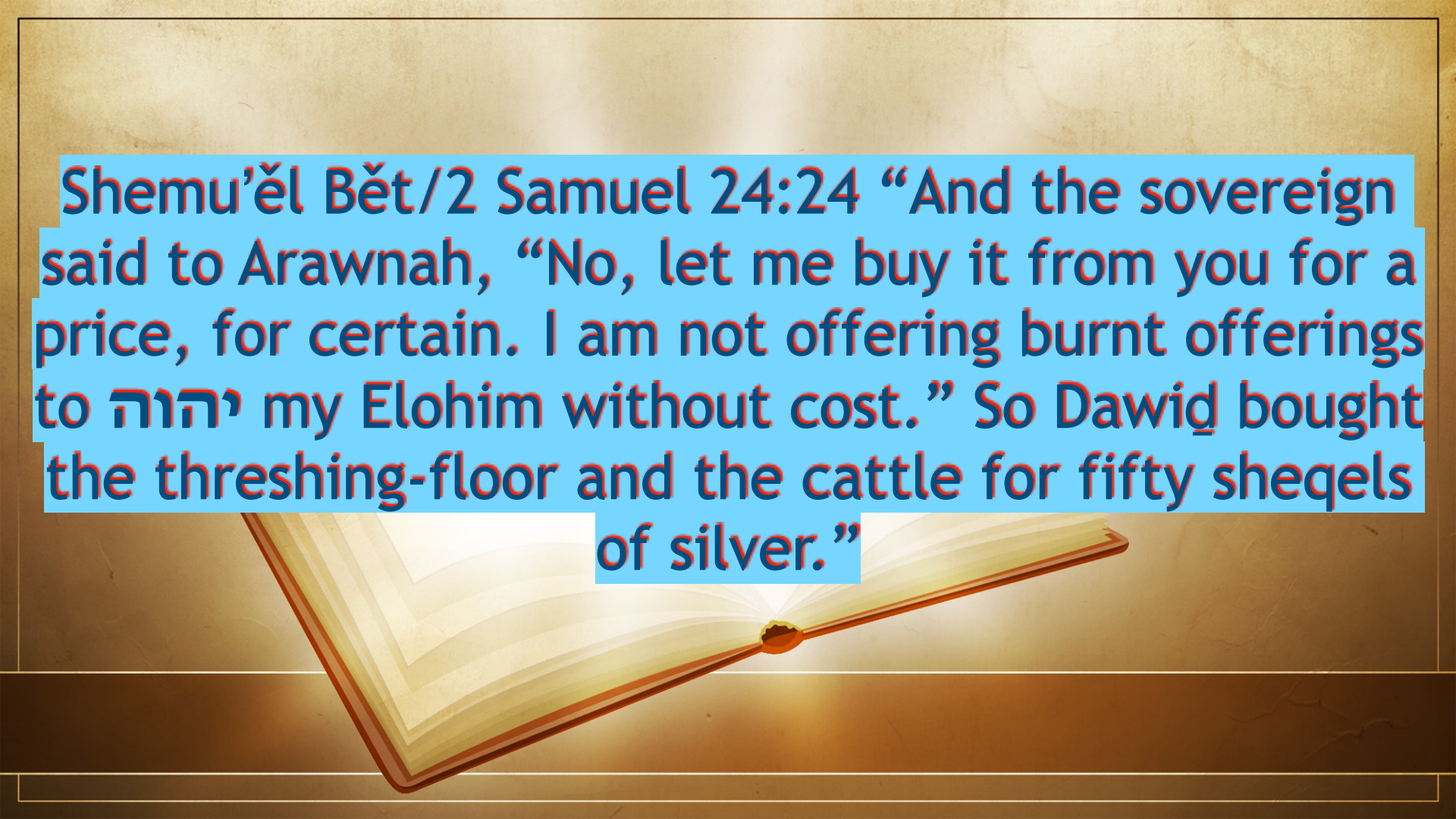
A cave was a natural burial site and the Hebrew word for **‘cave’**, which is **מְעָרָה me’arah (meh-aw-raw')- Strong’s H4631** means, **‘den, hole, cave’** and comes from the root word **עוּר ur (oor)- Strong’s H5783** meaning, **‘to be exposed or bare, naked, be laid bare’**.

Aḇraham asked for this site at the full price and refused to accept any ‘**free offer**’.

This also reminds us of the account of Dawiḏ, who bought the threshing floor of Arawnah the Yeḇusite:



Shemu’ĕl Bĕt/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 Dawiḏ bought the threshing-floor and the cattle for fifty sheqels of silver.”



Aḇraham, Like Dawiḏ, 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 Aḇraham to simply just ‘**take**’ the cave, yet Aḇraham would not give in to their ‘**counterfeit hospitality**’.

Ephron was possibly one of the magistrates among the sons of Ḥĕth, as he **‘dwelt’** among the sons of Ḥĕth, and the word for **‘dwelt’** is the word **יָשַׁב yashaḇ (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 Aḇraham, in the hearing of the sons of Ḥĕth, points to him possibly being an influential leader and judge of that place, and by him offering his cave to Aḇraham, indicated that they did not see Aḇraham 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!

Aḇraham 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 Ḥaname’ĕl, 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 Aḇraham for **‘free’**.

There is no such thing as a **‘free lunch’**, so to speak.

What Ephron was implying here was that if Aḇraham 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 recognize 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 Aḇraham listened to Ephron, and Aḇraham weighed out the silver for Ephron which he had named in the hearing of the sons of Ḥĕth, four hundred sheqels of silver, currency of the merchants.

Gen 23:17 Thus the field of Ephron which was in Makpĕlah, which was before Mamrĕ, 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 Aḇraham as a possession in the presence of the sons of Ḥěth, before all who went in at the gate of his city.

Gen 23:19 And after this Aḇraham buried Sarah his wife in the cave of the field of Maḵpělah, before Mamrĕ, that is Ḥeḇron, in the land of Kenaʻan.

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

Verse 16-20

Aḇraham 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 Ḥĕth, we are able to recognize 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.

Dawiḏ 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.

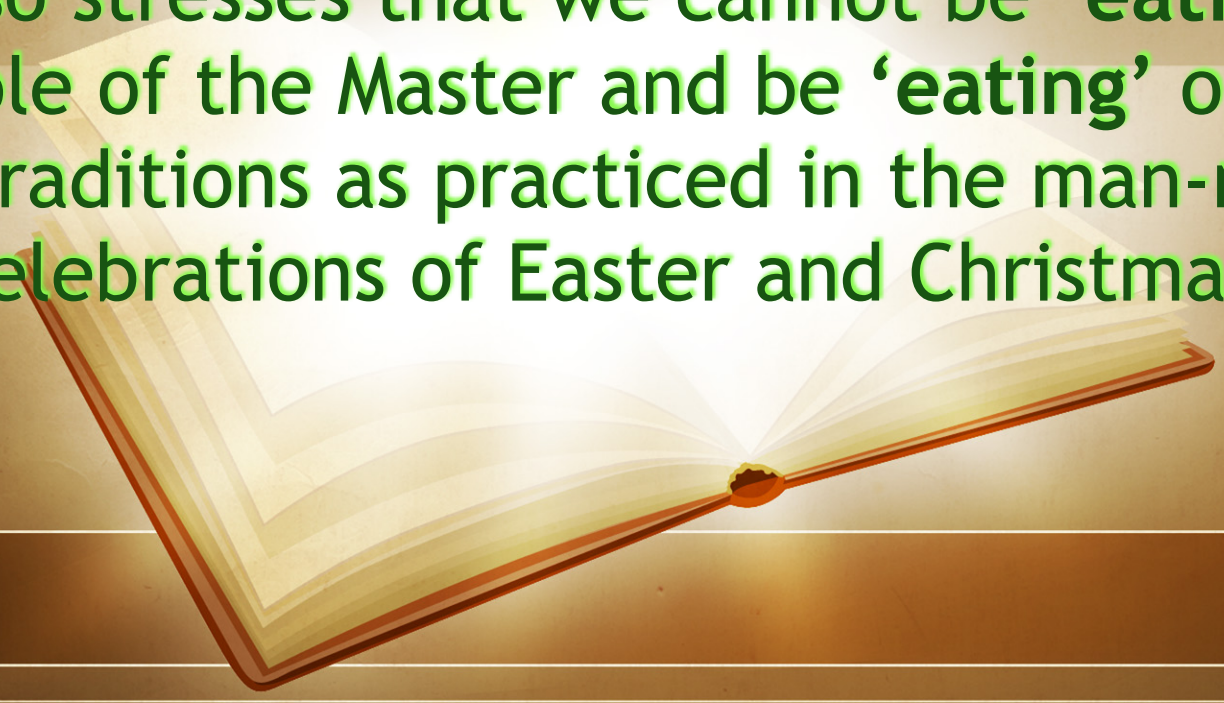
Tehillah/Psalm 23:5 “You spread before me a table in the face of my enemies; You have anointed my head with oil; my cup runs over.”

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 Pĕsaḥ 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.

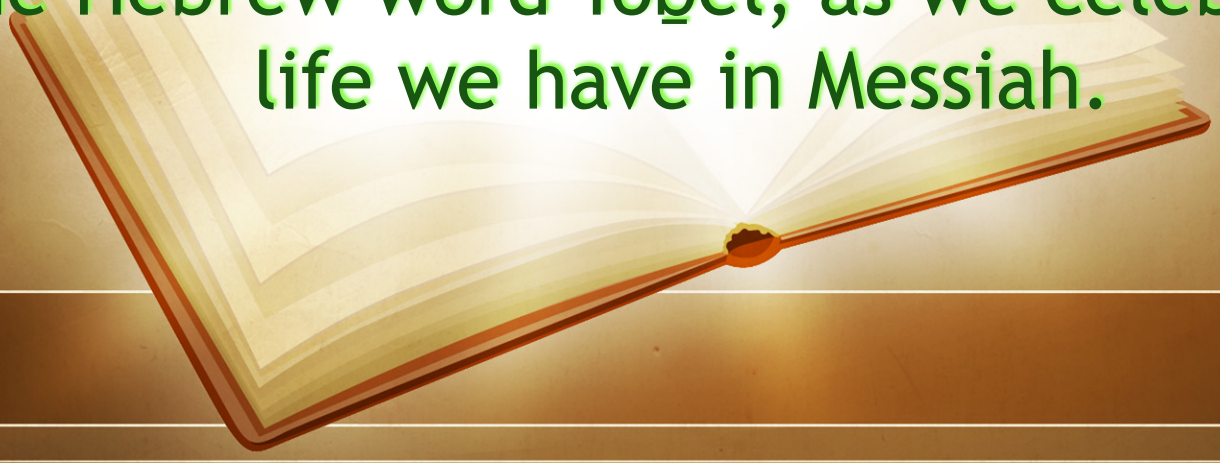
He also stresses that we cannot be ‘**eating**’ of the Table of the Master and be ‘**eating**’ of pagan traditions as practiced in the man-made celebrations of Easter and Christmas etc.



In Aḇraham buying this '**cave**', which represents '**death**', at a price that is equivalent to 50 years wages (picturing the Yoḇel), in the field of the sons of '**terror**', we are able to understand Dawiḏ'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 Yoḇel release of redemption!

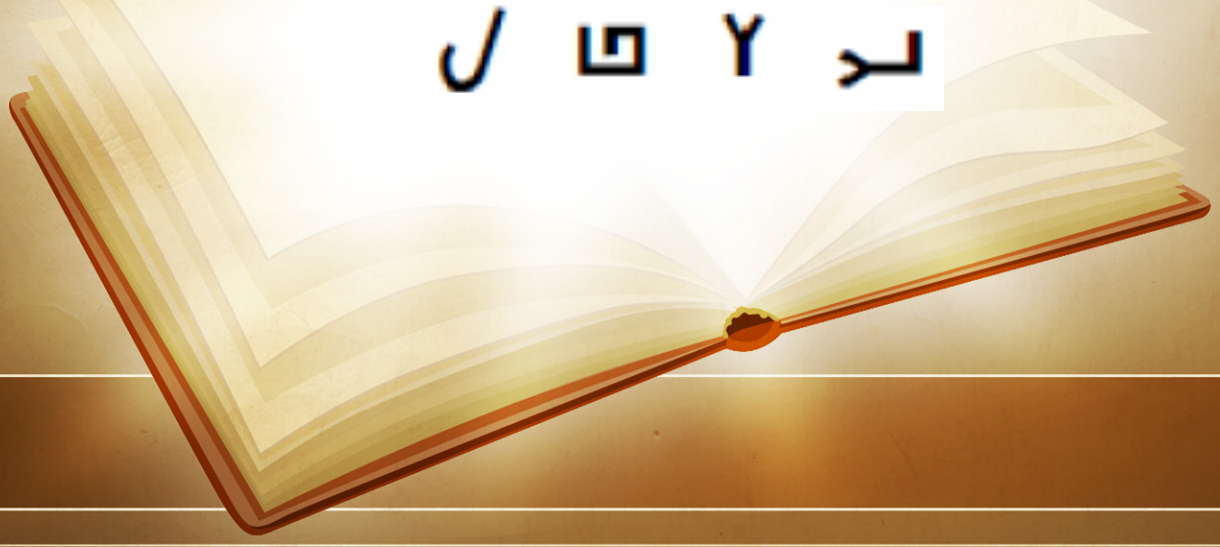
As we consider the events of this chapter, recognizing that this chapter presents to us the only woman, in all of Scripture, who's record of life is given and recorded, and how the first recorded burial in Scripture, is that of Sarah, we are able to glean a great shadow picture of the complete price 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 Yoḇel, as we celebrate the life we have in Messiah.



The Hebrew word **Yoḇel (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 Shaḇuoth 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 **Yoḇel (yo-bale)- יוֹבֵל - Strong's H3104** looks like this:



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 - ו:

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 - בֵּ:

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 the 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 behavior 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:

Ḥazon/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

Aḇraham was now old and he told the oldest servant of his house, Eliʿezer, to go and get a wife for his son Yitsḥaq, from his relatives, and warned him not to take a wife from the daughters of Kenaʿan.

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

Gen 24:2 And Aḇraham 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

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

His servant was to put his hand under Aḇraham's **'thigh'** which is the word יָרֵךְ **yareḵ(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 Aḇraham's servant putting his hand under his thigh in swearing an oath to Aḇraham, we recognize that this oath was related to the continuance of the promised line of Aḇraham, with the hand under the thigh being a symbol of the procreative organs of Aḇraham.

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

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

To “**swear**” in Scripture (which is the root word שָׁבַע **shaḇa**) 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 **יהושע** 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.’”

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

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

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!

Aḇraham’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 Eliʿezer as we know from Scripture that he was the servant in Aḇraham’s house when Elohim had promised Aḇraham that his reward was with Elohim and it was exceedingly great, after which Aḇraham asked יהוה (YeHoVah) if Eliʿezer would be the heir as he was childless, and he was told that he would have a son from his own body (**Berĕshith/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 Yitsḥaq, as being the servant of Aḇraham, while his name is not specifically mentioned. The Hebrew word that is translated as **servant** comes from the root word עֶבֶד **eḇeḏ (eh'-bed)- Strong's H5650** which means, **'servant, slave, bondservant'**, and as a child of Yisra'ĕl, which we have become by the Blood of Messiah, we are servants of יהוה (YeHoVah);

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

In the ancient pictographic script, the word עָבָד **eḇeḏ - Strong’s H5650** is pictured as:



Ayin - ع

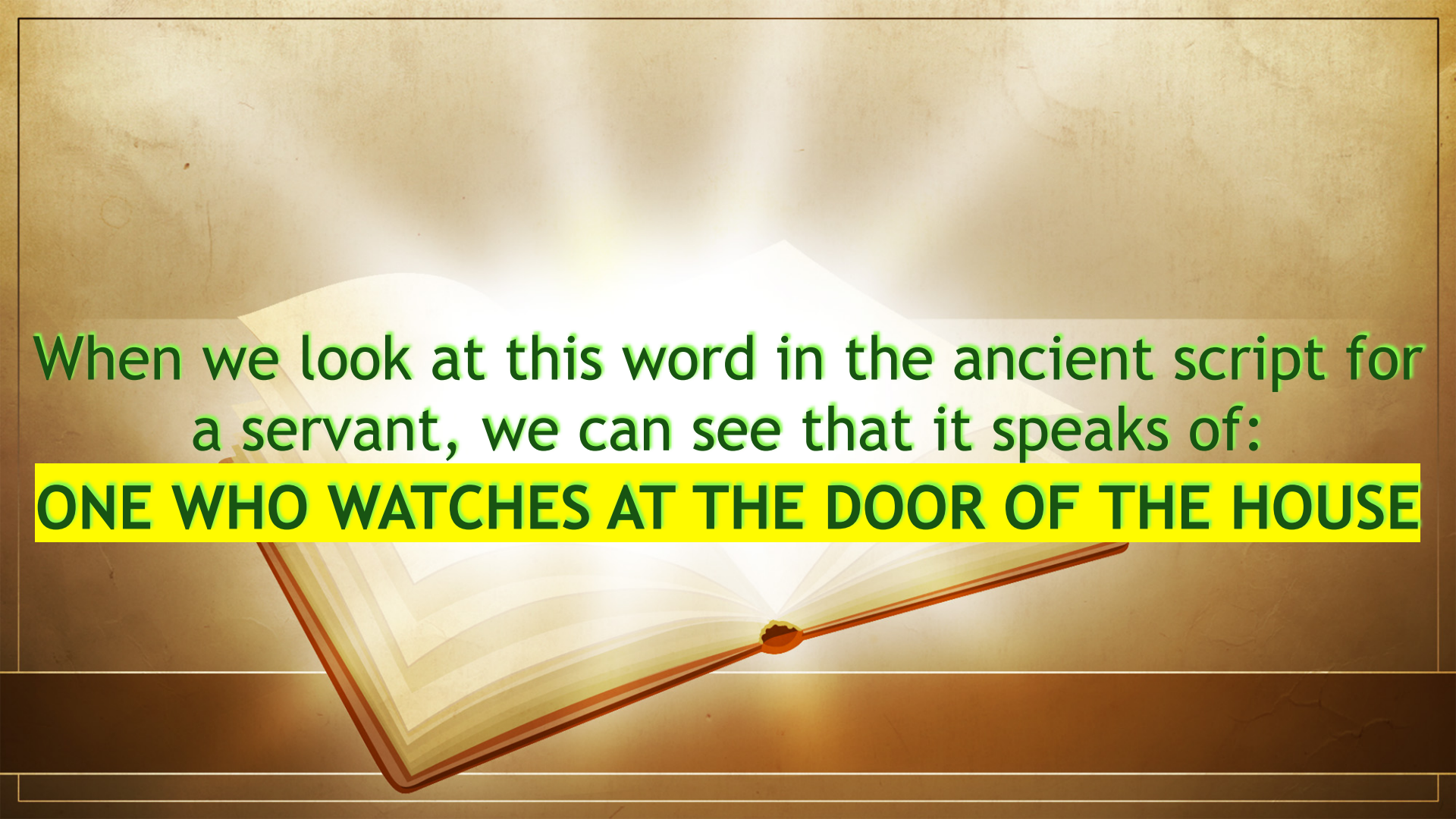
The original pictograph for this letter is  and represents the idea of **'seeing and watching'**, as well as **'knowledge'** as the eye is the window of knowledge

Beyt - בֶּ

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

This is what our Master calls us to do; and when we consider that יהושע(Yeshua) Messiah is The Door, then we further see our need to continually be looking at Him, and praising Him as we diligently are serving in spirit and truth, guarding to do all His commands – and this is how we too keep watch over the House/Body of Messiah with true joy!

The equivalent Greek word for servant is **δοῦλος doulos (doo'-los)- Strong's G1401** and is translated into English as, **'slave, servant, bondservant, bondslaves - both men and women'**, and is used repeatedly throughout the renewed Writings. This word is used repeatedly throughout the Renewed Writings, as we take note how Sha'ul, Ya'aqoḇ, Kěpha and Yehuḏah called themselves a **'servant' (doulos)** of **יהושע (Yeshua)Messiah.**

Romiyim/Romans 1:1 “Sha’ul, a servant of יהושע Messiah, a called emissary, separated to the Good News of Elohim”

Ya’aqoḇ/James 1:1 “Yaʿaqoḇ, a servant of Elohim and of the Master יהושע Messiah, to the twelve tribes who are in the dispersion: Greetings.”

Kěpha Bět/2 Peter 1:1 “Shimʿon Kěpha, a servant and emissary of יהושע Messiah, to those who have obtained a belief as precious as ours by the righteousness of our Elohim and Saviour יהושע Messiah”

Yehuḏah/Jude 1:1 “Yehuḏah, a servant of יהושע Messiah, and brother of Yaʿaqoḇ, to those who are called, set-apart by Elohim the Father, and preserved in יהושע Messiah”

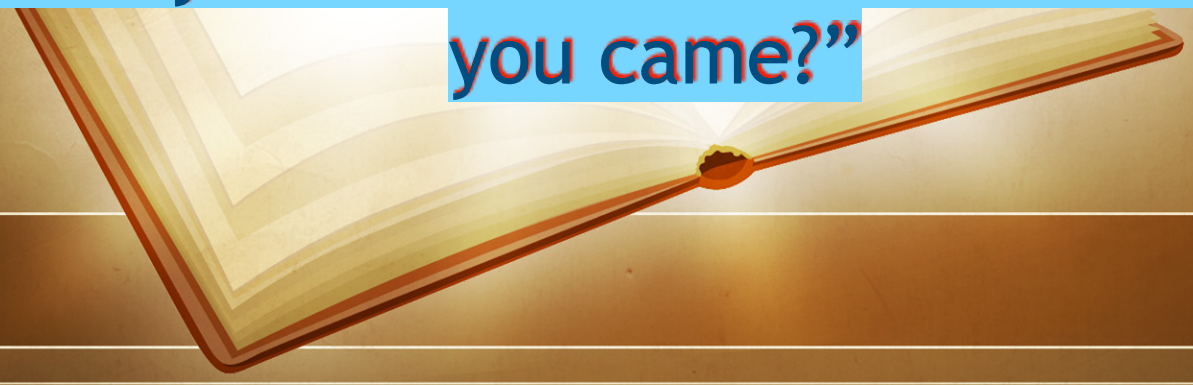
The word עֶבֶד **eḇeḏ - Strong's H5650** is used 800 times in 714 verses in the Tanak (O.T.) and is used as a noun and comes from the primitive root verb עָבַד **aḇaḏ(aw-bad') - Strong's H5647** meaning, **'to work, serve, observe, do the work, cultivate, worship'** and carries the understanding of **'expending considerable energy and intensity in performing a task or function'** - in other words -

'giving it your all'!

This ‘**servant**’ of Aḇraham is a great example of how we are to commit to doing what we have been tasked to do and by our ‘**oath**’ of accepting **יהושע**(Yeshua) Messiah as our Master, Redeemer and King, we must recognize our need to stick to doing that which we have sworn to, as servants of the Most-High Elohim!

The reason for highlighting this is to show how important it is for us to be **‘giving it our all’** and being faithful servants that are calling others to repentance and the need to get dressed in the set-apart garments of righteousness!

Gen 24:4 but to go to my land and to my relatives, and take a wife for my son Yitsḥaq.”
Gen 24:5 And the servant said to him, “What if the woman refuses to follow me to this land? Do I then take your son back to the land from which you came?”



Gen 24:6 And Aḇraham said to him, “Beware lest you take my son back there!

Gen 24:7 “יהוה, Elohim of the heavens, who took me from my father’s house and from the land of my relatives, and who spoke to me and swore to me, saying, ‘To your seed I give this land,’ He sends His messenger before you, and you shall take a wife for my son from there.

Gen 24:8 “And if the woman refuses to follow you, then you shall be released from this oath; only, do not take my son back there.”

Verse 4-8

The servant was warned not to take Yitsḥaq back to Aḇraham's old country.

In fact, Yitsḥaq had never left the promised Land!!!

This is a picture of **יהושע**(Yeshua) Messiah, who also only travelled in the Promised Land, as an adult, yet He commissioned His disciples to go to the nations and make disciples – in other words – **"Go and fetch My Bride!!!"**.

We, His disciples, have been commissioned and are '**under oath**' to go and call out His Bride from among the nations, and we must be faithful to the task!

The servant asked Abraham what should he do if she refuses to come and he was told that he would then be released from the oath!

We too have a huge responsibility to take the Besorah(Good news) to the lost and be bold in proclaiming the Kingdom, calling out His Bride, and the responsibility we have, is to call – if those who hear the call refuse to listen, then we are released of the responsibility for their lives that are headed for destruction.

Yeḥezqěl/Ezekiel 33 deals with our need to speak to those who are sinning, and if we do not, then the blood of those who sin will be on our hands, however if we speak and proclaim the truth and they refuse to hear, then the blood is on their own hands and we are released of the blood guilt!

We are servants and watchmen of the Most High;

Yeḥezqĕl/Ezekiel 33:7-9 “And you, son of man, I have made you a watchman for the house of Yisra’ĕl. And you shall hear a word from My mouth and you shall warn them for Me. 8 “When I say to the wrong, ‘O wrong one, you shall certainly die!’ and you have not spoken to warn the wrong from his way, that wrong one shall die in his crookedness, and his blood I require at your hand. 9 “But when you have warned the wrong to turn from his way, and he has not turned from his way, he shall die in his crookedness, but you have delivered your being.”

Gen 24:9 Then the servant put his hand under the thigh of Aḇraham his master, and swore to him concerning this matter.

Gen 24:10 And the servant took ten of his master's camels and left, for all his master's good gifts were in his hand. And he arose and went to Aram Naharayim, to the city of Naḥor.

Verse 9-10

The servant took 10 camels!

In Scripture we often see 10 being symbolic of a quorum or body; and we know that there are 10 omers in an ephah basket, and an omer is often pictured as representing an individual.

The number 10 can also point to the “**10 Words**” that Elohim spoke at Mount Sinai.

The Hebrew word that is translated here as ‘**camel**’ comes from the root word **גָּמָל gamal - (gaw-mawl') Strong’s H1581** which, at its root: **גָּמַל gamal (gaw-mal')- Strong’s H1580** can give us the meaning of, **‘to deal fully or adequately with, deal out to, wean, ripen’**, and so is a clear picture of maturity.

We need to realize that to be a faithful servant of Messiah we must put away the childish things and get busy with what is truly important as we recognize that His Word must go out as we take up the **‘burden’** and **‘yoke’** of Messiah which is easy and light – that being His Torah – and proclaiming it to a lost Bride!

Qorintiyim Aleph/1 Corinthians 13:11 “When I was a child, I spoke as a child, I thought as a child, I reasoned as a child. But when I became a man, I did away with childish matters.”

It is time for the mature servants of the Master יהושע(Yeshua) Messiah to ‘**mature**’ and call out His Bride!

The servant had left Aḇraham with all his master’s goods in his hand, and this is a wonderful picture of the talents that we have been given – talents that must be ‘**worked**’ and not hidden!

The servant arose and **went** to Aram Naharayim:

The Hebrew root word that is translated as '**went**' is **הָלַךְ halaḵ(haw-lak') - Strong's H1980** which carries the meaning, **'to walk, to live, manner of life, cause to live'** and literally speaks of how one lives.

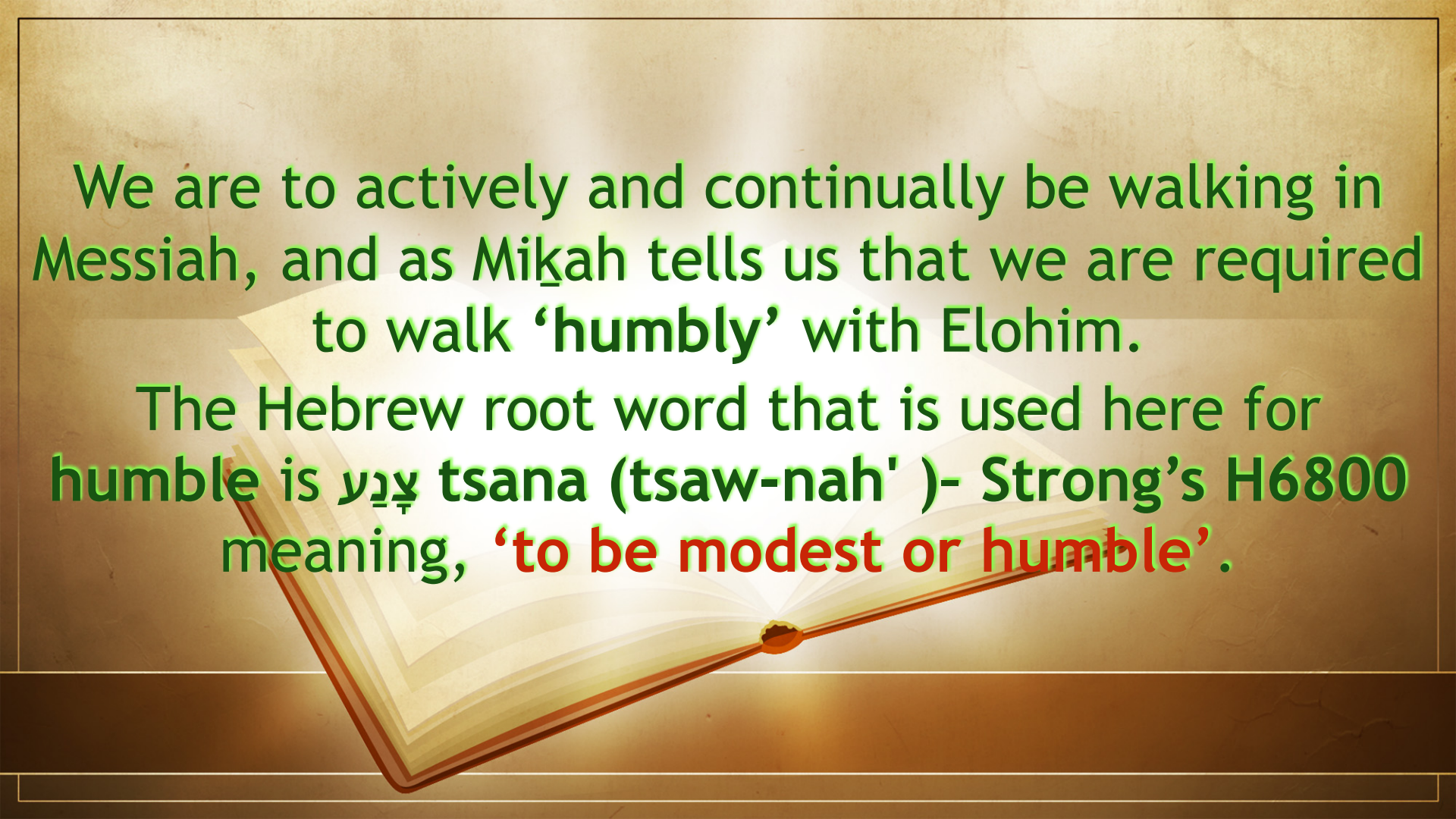
It is used as a verb indicating that it is an active expression of one's life. This verb is written in the 'qal active' tense and therefore renders the meaning, **'to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)'.**

Mik̲ah/Micah 6:8 “He has declared to you, O man, what is good. And what does יהוה require of you but to do right, and to love kindness, and to walk humbly with your Elohim?”

What does יהוה(YeHoVah) require of us? Well, as we see – that it is to do right, love kindness and walk humbly with our Elohim!

We are to actively and continually be walking in Messiah, and as Miḵah tells us that we are required to walk **‘humbly’** with Elohim.

The Hebrew root word that is used here for **humble** is **צָנַע tsana (tsaw-nah')- Strong’s H6800** meaning, **‘to be modest or humble’**.



In **Miḵah/Micah 6:8** it is expressed as follows: **וְהַצְנֵעַ לֶכֶת** **‘ve-ha-ts’nea leḵeth’** which can literally be expressed as follows: **‘a making humble to walk’ or ‘showing a humble walk’**, again emphasizing that our humility is seen in our walk – that is our walk of obedience as we clearly see and understand the words in:

Yoḥanan Aleph/1 John 2:6 **“The one who says he stays in Him ought himself also to walk, even as He walked.”**

The Greek word for **‘walk’** is **περιπατέω peripateō (per-ee-pat-eh'-o)- Strong’s G4043** and carries the same meaning and that is, **‘to walk, behaviour, to conduct one’s self, to make one’s way, to tread with the feet, to make one’s life’.**

The Hebrew root word for walk – הָלַךְ **halaḵ (haw-lak')- Strong's H1980**, in the ancient pictographic script looks like this:



Hey - הָ:

The ancient script has this letter pictured as  , which is ‘a man standing with his arms raised out’. The meaning of the letter is “behold, look, breath, sigh and reveal or revelation”, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!

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.

Kaph - כּ:

The ancient form of this letter is  - meaning **'the open palm of a hand'**. The meaning behind this letter is **'to bend and curve'** from the shape of a palm as well as **'to tame or subdue'** as one has been bent to another's will (under their hand), as an open hand symbolizes submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one's work, or under whose hand you submit and obey!

When we look at the letters, that spell out the root word that for '**walk**', we are able to see a great declaration, as follows:

BEHOLD THE STAFF IN THE PALM!

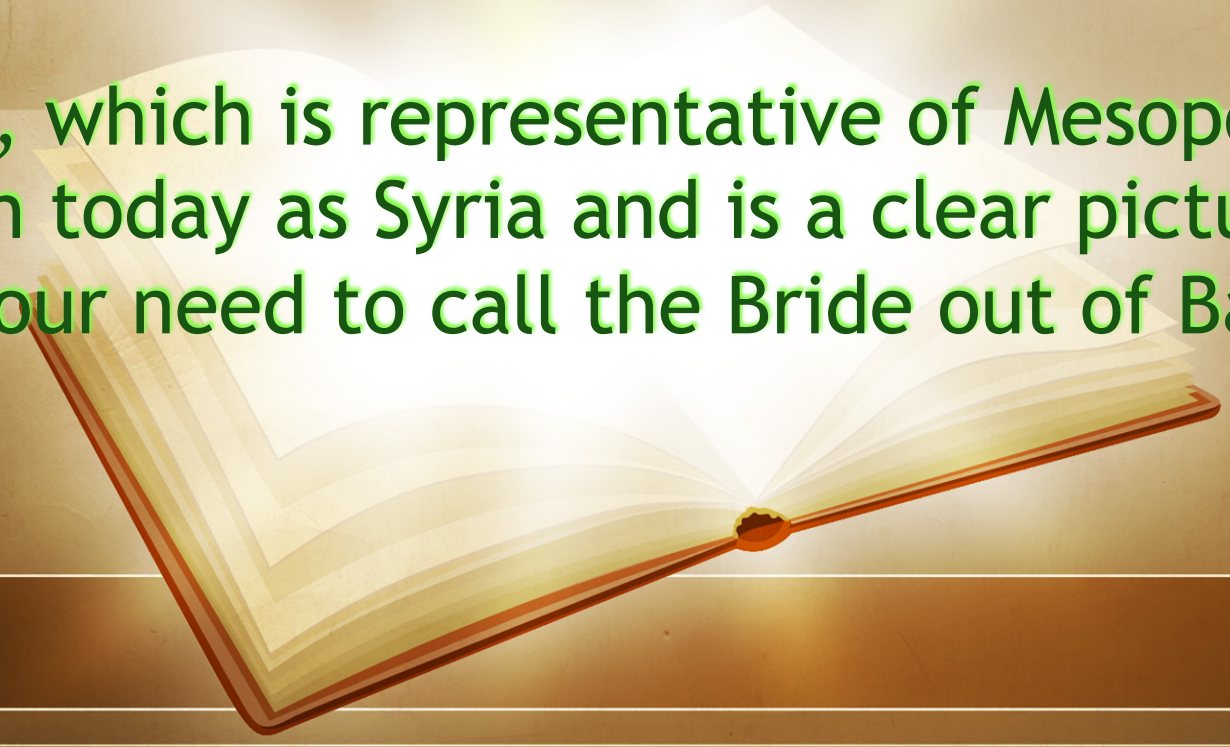
With the picture of the shepherd's staff and the open palm of the hand, we are able to see the concept of **'staff in the palm'** and we take note that a nomad that travelled on foot, would have a staff in his hand, in order to provide proper support in walking, as well as having a weapon in his hand to defend against predators and thieves!

אֲרַם נַהֲרַיִם Aram Naharayim (ar-am' nah-har-ah'-yim)- Strong’s H763 means, ‘Aram of the two rivers’ and comes from the two words: אֲרָם Aram (arawm’)- Strong’s H758 which means, ‘exalted’ and נָהָר nahar (naw-hawr')- Strong’s H5104 meaning, ‘stream, river’.

We see a great picture here in the pointing of the text to '**two rivers**' and what we see as a shadow picture is how in Yisra'ĕl's journey there were 2 rivers that needed to be crossed – firstly the Sea of Reeds and secondly the Yardĕn.

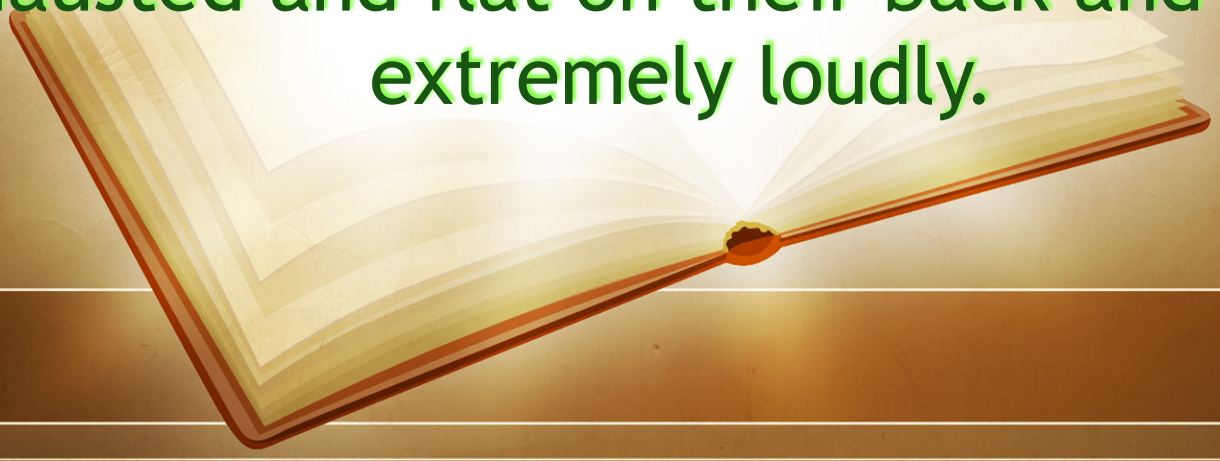
Many today, do not recognize this clear picture we see in Scripture, the first crossing of the waters is in our immersion into Messiah, which leads us into the Wilderness sojourning where we are to learn to hear His Voice and walk obediently in His commands; and when He comes again He will take the faithful remnant into the Promised Land – as pictured by Yehoshua leading the new generation into the Promised Land.

Aram, which is representative of Mesopotamia, is known today as Syria and is a clear picture for us, of our need to call the Bride out of Babelon.



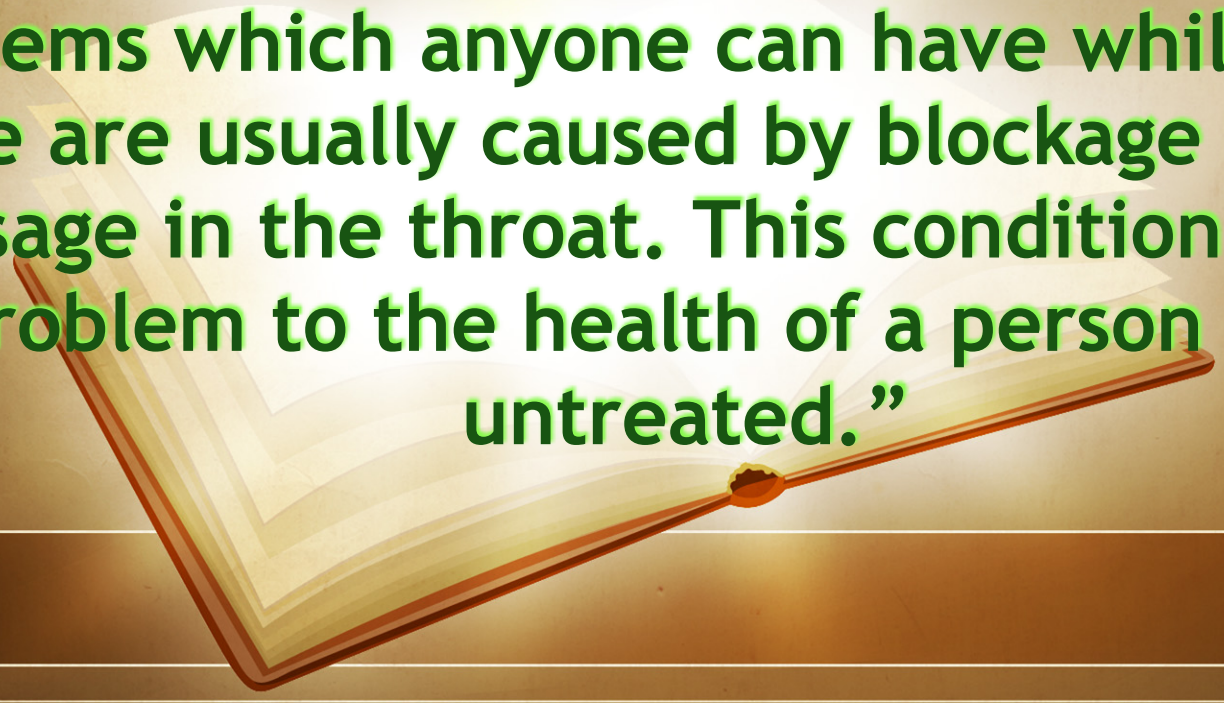
The servant went to the city of Naḥor and the Hebrew word **נָחוֹר Naḥor (naw-khore')- Strong's H5152** means, **'snorting'** which can render a couple of very real pictures for us, as **'snorting'** means, **'to force air violently through the nose with a rough harsh sound, to emit explosive sounds resembling snorts'** and this can either picture the aggression of the church, that **'snorts'** at the call to come out of the traditions and dogmas of man, as well as picturing how those who are in a very deep sleep and are **'snoring loudly'**.

Snorting is an explosive sound from the nostrils which can be done as an act of aggression and anger or can be achieved by someone who is so exhausted and flat on their back and snoring extremely loudly.

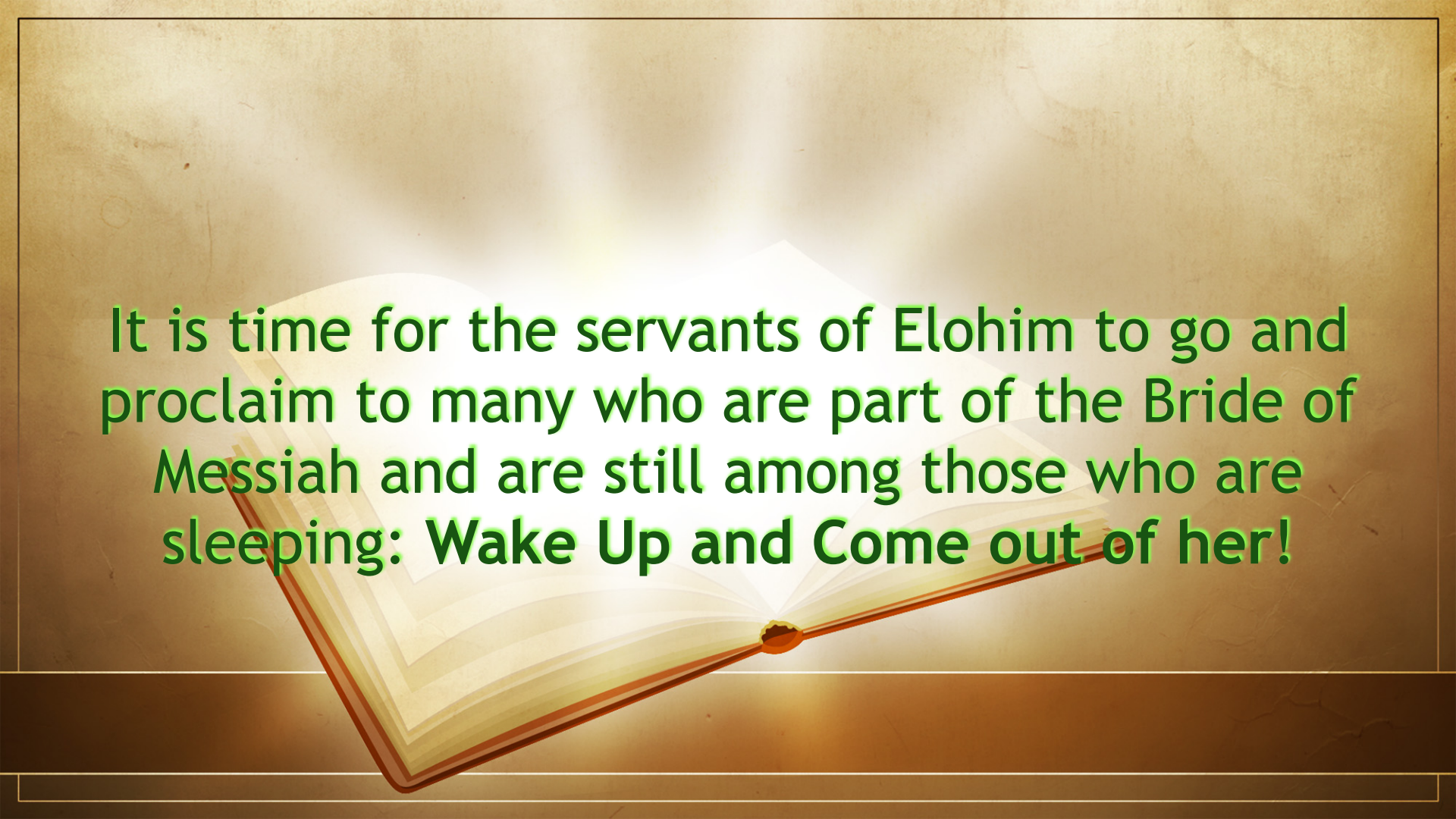


A health guide quotes:

“Snoring and snorting are often the common problems which anyone can have while asleep. These are usually caused by blockage in the air passage in the throat. This condition poses a problem to the health of a person if left untreated.”



This is a powerful picture of many who are **‘asleep’**, so to speak, and are **‘snoring or snorting’** (depending on how deep asleep they are), as a result of a blockage in their **‘breathing in the fear of יהוה(YeHoVah)’** – and by that, I mean that those who are asleep to the Truth, are not walking in the Spirit of Elohim, but rather, they are walking according to the lusts of the flesh and following the teachings of men, and so, the worries of life and the deceitfulness of wealth, so easily chokes out the Word, when faced with pressures that are to be endured by proper obedient belief!


It is time for the servants of Elohim to go and proclaim to many who are part of the Bride of Messiah and are still among those who are sleeping: **Wake Up and Come out of her!**

Gen 24:11 And he made his camels kneel down outside the city by a fountain of water at evening time, the time when women go out to draw water.

Verse 11

The servant came to a well outside the city! The Hebrew root word that is used for **‘fountain’** is **בְּאֵר be‘er (be-ayr')- Strong’s H875** which means, **‘well, pit’** which comes from the primitive root word **בָּאַר ba‘ar (baw-ar’)- Strong’s H874** which means, **‘to make distinction, to make plain, expound on, inscribe’** and by analogy it means **‘to engrave’** and figuratively it carries the understanding, **‘to explain, make clear, declare’**.

The servant stops at the well to water his camels and we also recognize that, as we have come out of Mitsrayim, so to speak, and sojourn and dwell in a foreign land, where there is much strife and confusion, we need to be able to make the necessary distinction between the set-apart and profane, and distinguish between the clean and the unclean; and to do that, we need to come to the well/place where we get insight, understanding and clarity of vision and purpose.

It would be here, at the well, that the servant would meet The Bride for his master's son; and this is a great picture for us, in that we are called to call out the Bride, from the place of discernment and the ability to be able to make known the difference between the set-apart and the profane and between the clean and the unclean.

The servant did not go to Riḇqah's house to call her out – he did not know it would be her!

He was '**outside the city**' and so, we must also recognize that we cannot go back '**into**' the church and try to change the church from within – it will never work.

We are to be available to those who are seeking the Truth and make it plain to them.

While we know that masses are streaming into so many different denominations of Christianity, we also realize that there are some of our lost brothers and sisters who are still under the snoring/snorting spell of delusion, yet they earnestly come out every day, so to speak, to draw water from the fountain of life, and when they do, we are to be ready and available to give them the mature word, as we use the very talents that have been given to us by our Master!

יהושע Messiah met the Shomeroni woman at the well, who came to draw water and as a result many in the city were saved.

Wells are a significant picture in Scripture as we also recognize that water is a picture of the Word that washes and cleanses and refreshes and restores; and His word is the only thing that can truly satisfy one's thirst.

In **Yoḥanan/John 4:7** when **יהושע** said to the woman, **“Give Me a drink”**, we see a similar picture of when Yitsḥaq’s servant asked Riḇqah for a drink, as test of which woman would become his bride **(Berěshith/Genesis 24:13-19)**.

And here, in Shekem, יהושע is most certainly alluding to these events, as we know that He Himself declares to us that He was sent only for His Bride – the lost sheep of Yisra'ĕl – and this woman may have been among the first of the many, who would, in turn, call the rest of The Bride in!

Mattithyahu/Matthew 15:24 “And He answering, said, “I was not sent except to the lost sheep of the house of Yisra’ĕl.”

And commanding His 12 taught ones, He said:

Mattithyahu/Matthew 10:6 “but rather go to the lost sheep of the house of Yisra’ĕl.”

When Mosheh was at the well and the 7 daughters of the priest of Miḏyan came, shepherds came and drove them away, and Mosheh stood up and came to their rescue and watered their flock.

This is a classic picture of the many false shepherds who come to **‘muddy the clear waters’**, taking the best for themselves and leave a muddied mix behind! Mosheh rose up and rescued the 7 daughters of Miḏyan and ensured that they had fresh clear, running water from the well.

In **verse 10** of **Yoḥanan/John 4**, **יהושע** tells the Shomeroni woman that if she knew who He was, she would have asked and He would have given **‘LIVING WATER’!**

Living Water is a Hebrew idiom for running water or any water with fresh water running into it, so that it is not stagnant and it is therefore pure.

Immersion in ‘**living/running**’ water is a picture of rebirth and this is what He was alluding to – the very thing that she did not catch at first!

In **verse 12** she asks if He was greater than Ya’aqoḇ and here it could also be rendered as asking if He was **‘stronger’** than Ya’aqoḇ and she may have been pointing back to the incident at a well where Ya’aqoḇ rolled the stone away when he saw Raḥěl, who would become his wife, coming with her flocks:

Berĕshith/Genesis 29:8-11 “But they said, “We are not allowed until all the flocks are gathered together, and they have rolled the stone from the well’s mouth, then we shall water the sheep.” 9 While he was still speaking with them, Raḥĕl came with her father’s sheep, for she was a shepherdess. 10 And it came to be, when Ya’aqoḇ saw Raḥĕl the daughter of Laḇan his mother’s brother, and the sheep of Laḇan his mother’s brother, that Ya’aqoḇ went near and rolled the stone from the well’s mouth, and watered the flock of Laḇan his mother’s brother. 11 And Ya’aqoḇ kissed Raḥĕl, and lifted up his voice and wept.”

In **verse 8** we see that that they said to Ya’aqoḇ that they were not allowed to water and feed the sheep until all the flocks were gathered together – only then could the stone be rolled away. There was no one strong enough to roll the stone away and here Ya’aqoḇ is a picture of the Might of Messiah who, for His Bride, rolls away the stone!

So, the wonderful shadow picture we see being portrayed through all of these combined events that takes place at wells are of **יהושע** coming to rescue His Bride; and as we know the picture of Ya’aqoḇ rolling the stone away is a clear pointing to the resurrection of Messiah – **The Fountain of Life!**

Gen 24:12 And he said, “יהוה, Elohim of my master Aḇraham, please cause her to meet before me this day, and show loving-commitment to my master Aḇraham.

Gen 24:13 “See, I am standing here by the fountain of water, and the daughters of the men of the city are coming out to draw water.

Gen 24:14 “Now let it be that the young woman to whom I say, ‘Please let down your jar to let me drink,’ and she says, ‘Drink, and let me water your camels too,’ let her be the one whom You have appointed for Your servant Yitsḥaq. And let me know by this that You have shown loving-commitment to my master.”

Verse 12-14

Pilipiyim/Philippians 4:6 “Do not worry at all, but in every matter, by prayer and petition, with thanksgiving, let your requests be made known to Elohim.”

The servant of Aḇraham came to the well and sought favour from Elohim and made his prayer very specific, as he knew that it would not just be any female that came, but rather, that she would be one that has been appointed by Elohim, and he asked יהוה to cause her to meet him that day.

I wonder how many of us ask the father for specific appointments, every day, in order to meet the right people?

The servant stood at the fountain and then asked יהוה to let the woman who comes to draw water and responds to his request for water by offering to water his camels too be the one.

This was a test of hospitality – if she could be as hospitable as he knew his master Aḇraham to be then she certainly would be worthy to be the wife of his master's son!

Hospitality must be a trait of the Bride of Messiah, and the test of a true Bride is to see if she will care, not only for the leader, but for the whole congregation and this Riḇqah passed by offering to water the camels too!

Gen 24:15 And it came to be, before he had ended speaking, that see, Riḇqah, who was born to Bethu’ĕl, son of Milkah, the wife of Naḥor, Aḇraham’s brother, came out with her jar on her shoulder.



Verse 15

Before the servant of Aḇraham had even ended speaking, Riḇqah appeared with a jar on her shoulder – this is a wonderful picture of a worthy bride who carries the burden of others to the Fountain of Living Waters - יהושע Messiah.

Gen 24:16 And the young woman was very good-looking, a maiden, no man having known her. And she went down to the fountain, filled her jar, and came up.

Gen 24:17 And the servant ran to meet her and said, “Please let me drink a little water from your jar.”

Gen 24:18 And she said, “Drink, my master.” And she hurried and let her jar down to her hand, and gave him a drink.

Gen 24:19 And when she had finished giving him a drink, she said, “Let me draw water for your camels too, until they have finished drinking.”

Gen 24:20 And she hurried and emptied her jar into the trough, ran back to the fountain to draw water, and drew for all his camels.

Gen 24:21 And watching her, the man remained silent in order to know whether יהוה had prospered his way or not.

Verse 16-21

The test – The servant waited to see if she would, in fact, do as he asked, and see if יהוה had actually prospered his journey or not.

While we may not think that this was a huge task to give water, we must realize that to water 10 camels is not an easy task!!!

One camel can drink up to 45 gallons of water in one drinking session – now, make that 10 thirsty camels – that would be over 450 gallons of water drawn from her own jar!

This would have taken some heavy work – and the servant waited to see if she would indeed complete the task at hand!

1 gallon of water weighs 8 lbs- so Riḇqah had a serious workout that day!

She was obviously a very fit and strong woman, as it says in verse 20 that she hurried to empty her jar in the trough and ran back to the fountain to draw water, drawing for all the camels.

The Hebrew word that is used here for **‘hurried’** comes from the root word **מָהַר mahar (maw-har')- Strong’s H4116** which means, **‘to hasten, act quickly, prepare, make speed’**.

We have a responsibility to be **‘in haste’**, in regards to living set-apart lives and walking in complete reverence of Messiah!

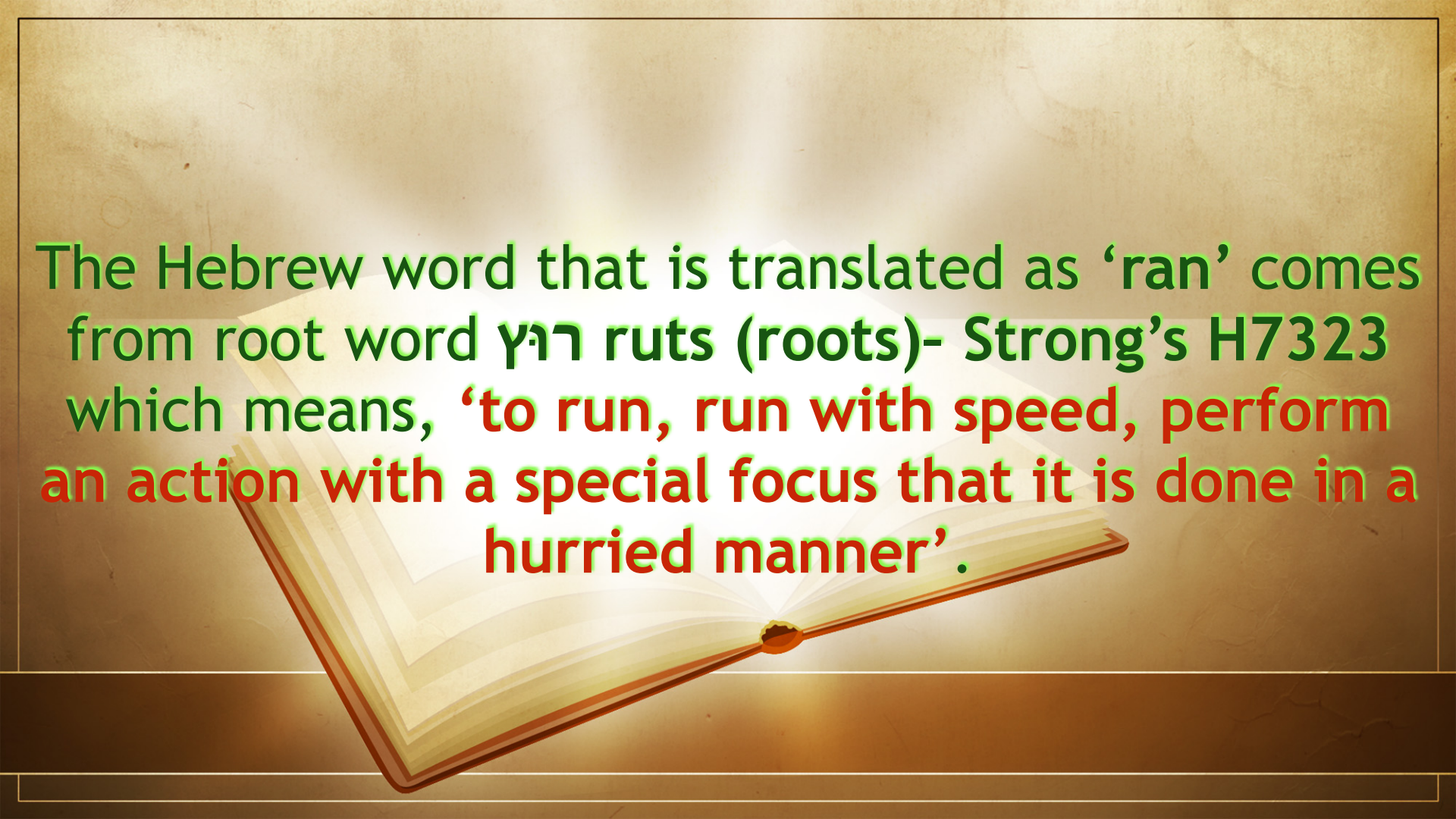
What we are to recognize, is that while many wicked are in a hurry to shed blood and practice evil, we must be in a hurry, so to speak, to do good.

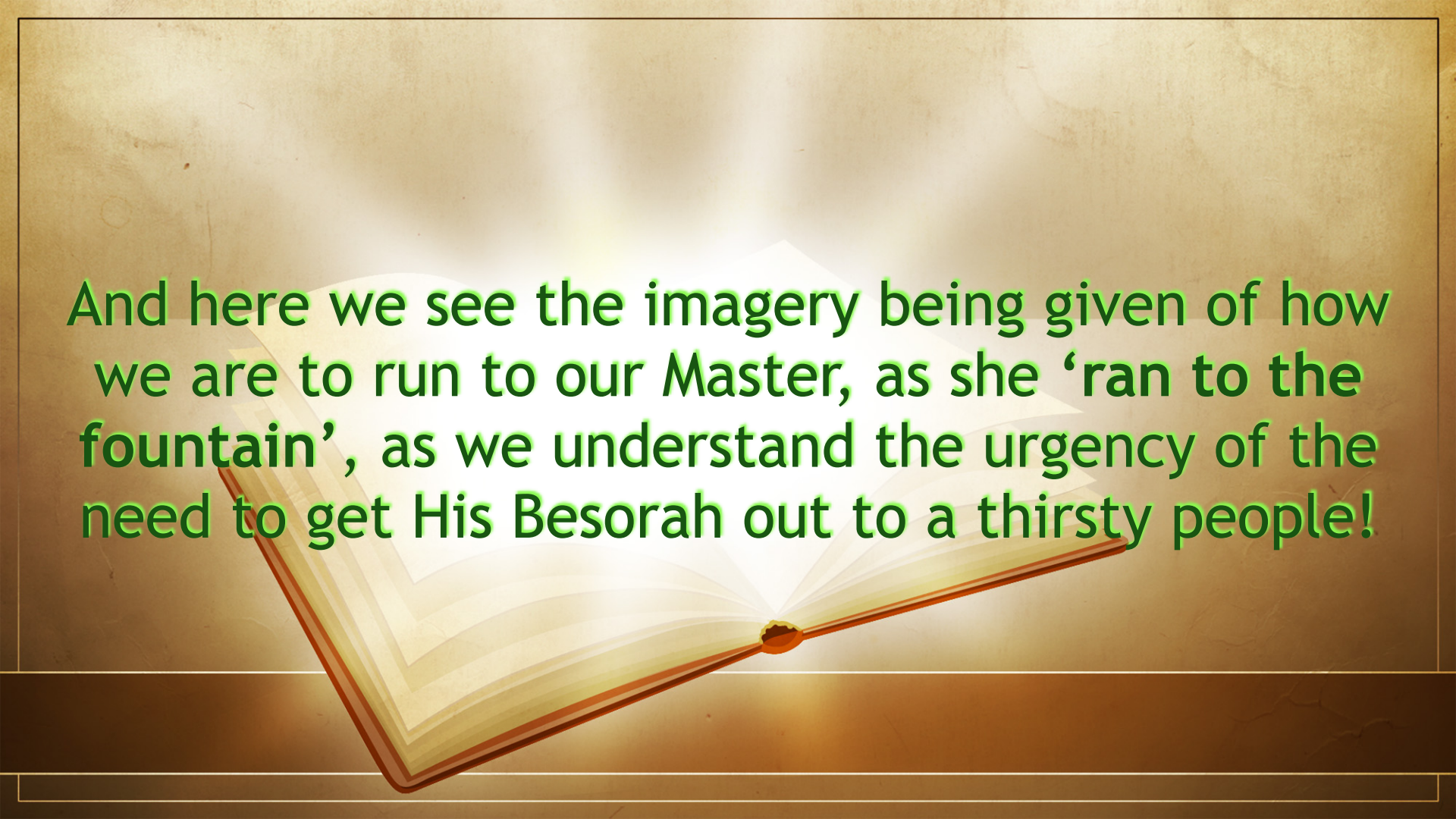
To be in a hurry to do something speaks of the urgency with which one does that which they desire to do without losing any time.

The Greek word that is used here in the **LXX** (Septuagint – Greek translation of the Tanak) is **σπεύδω speudō (spyoo'-do)- Strong's G4692** which means, **'to hasten, urge on, hurrying'**, and we see this Greek word used in:

Kĕpha Bĕt/2 Peter 3:11-12 "Seeing all these are to be destroyed in this way, what kind of people ought you to be in set-apart behavior and reverence, 12 looking for and **hastening** the coming of the day of Elohim, through which the heavens shall be destroyed, being set on fire, and the elements melt with intense heat!"

The Hebrew word that is translated as ‘ran’ comes from root word רוּץ **ruts (roots)- Strong’s H7323** which means, **‘to run, run with speed, perform an action with a special focus that it is done in a hurried manner’.**




And here we see the imagery being given of how we are to run to our Master, as she ‘ran to the fountain’, as we understand the urgency of the need to get His Besorah out to a thirsty people!

Riḇqah is a picture of an urgent Bride who is eager to do what is required of her and what is called for:

Running to the well/fountain, is the clear picture of how we are to run with perseverance the race set before us and run in His commands with urgency and great zeal!

Tehillah/Psalm 119:32 “I run the way of Your commands, for You enlarge my heart.”

Iḇ’rim/Hebrews 12:1-2 “We too, then, having so great a cloud of witnesses all around us, let us lay aside every weight and the sin which so easily entangles us, and let us run with endurance the race set before us, 2 looking to the Princely Leader and Perfecter of our belief, יהושע, who for the joy that was set before Him endured the stake, having despised the shame, and sat down at the right hand of the throne of Elohim.”

Aḇraham also ‘**ran**’ to meet יהוה, when He made Himself visible to His friend, and so here we see how Riḇqah is a perfect picture of a Bride who emulates the characteristics of a father whom she has not seen!

Riḇqah was alive and awake, and not like the people among whom she dwelt – the snorers and snorters! She was a capable wife!

Mishlĕ/Proverbs 31:10 “Who does find a capable wife? For she is worth far more than rubies.”

The answer is made very clear here in the account of Riḇqah – the capable wife is one who goes to draw water at the well! Those who are not drawing from, drinking from and supplying others from the True Fountain of Life are not part of the **‘capable’** Bride!

The Hebrew word for **‘capable’** here in **Mishlĕ/ Proverbs 31:10** is **חַיִל ḥayil (khah'-yil)- Strong’s H2428** which means, **‘strength, efficiency, wealth, army, ability, capability, excellence’** and comes from the root word **חִיל ḥil (chul or chil)- Strong’s H2342** which means, **‘to be firm, strong, endure, prosper’** – Riḇqah displayed the characteristics of a capable wife before the servant of Aḇraham, and so he knew that **יהוה** had certainly prospered his journey!

In the ancient pictographic script, the word for ‘able, brave’ - חַיִל ḥayil - Strong’s H2428 is written as follows:



Ḥet - ח

The ancient script has this letter as  which is a **‘tent wall’**, and carries a meaning of **‘separation’**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean **‘established, secure’** as well as **‘cut off, separated from’**. As a tent wall we are also able to recognize the picture of stones being built up to make a complete wall.

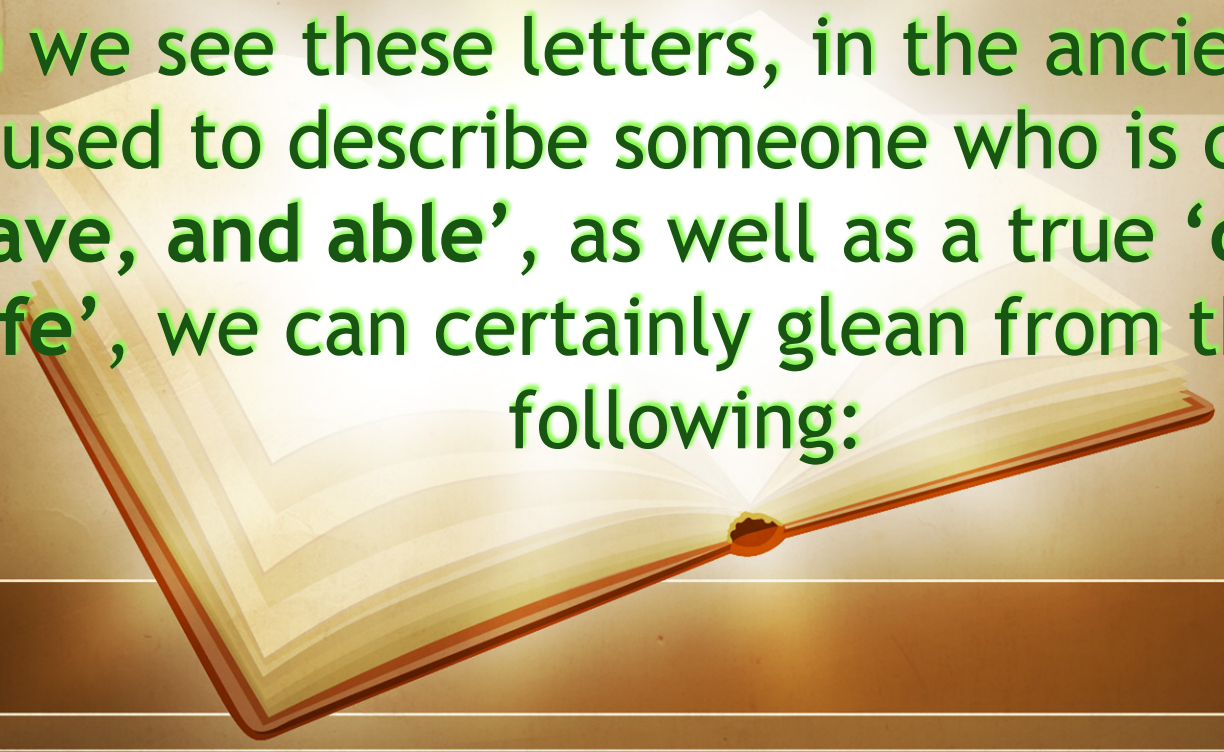
Yod - י

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!

Lamed - ל:

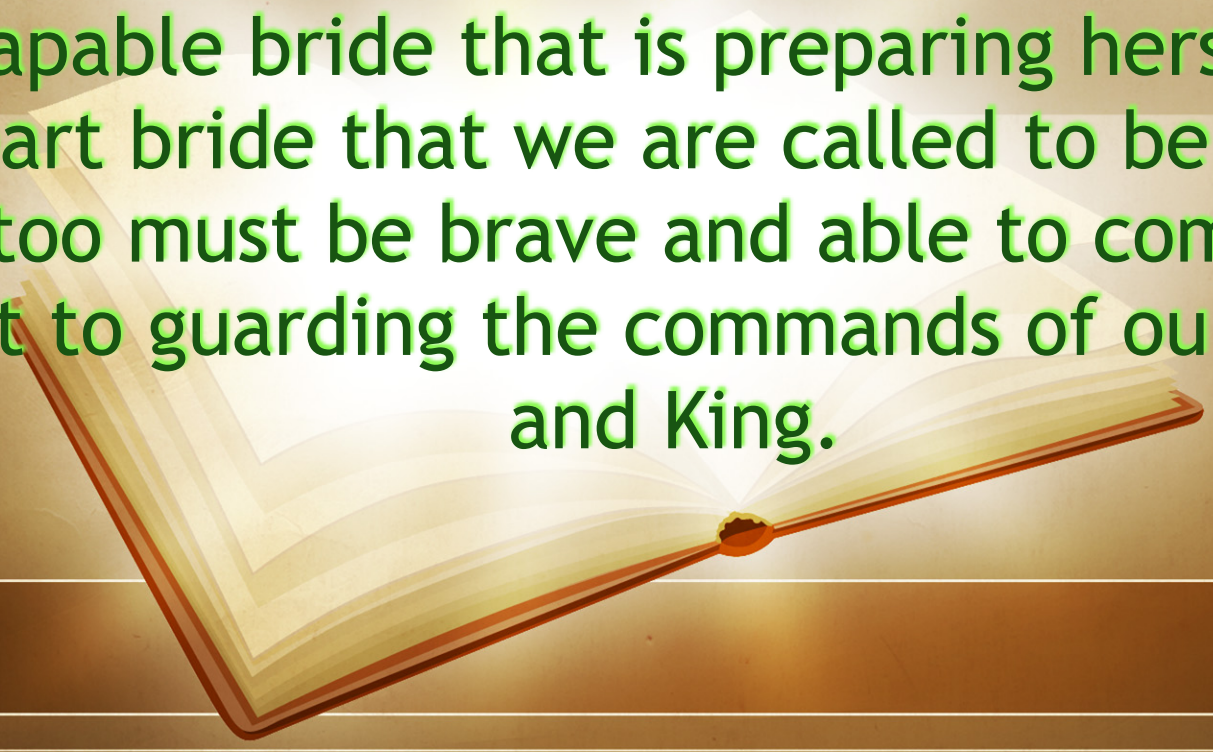
The ancient script has this letter as  , and is pictured as a **‘shepherd’s staff’**, can give the meaning of **‘to or toward’** and can represent that which pushes or pulls a flock in a direction, and can speak of **authority or a yoke** that is used to lead and guide, as well as the ability to bring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

When we see these letters, in the ancient script, being used to describe someone who is considered **‘brave, and able’**, as well as a true **‘capable wife’**, we can certainly glean from this the following:



THE ONE WHO DESIRES TO BE AN ABLE OVERSEER IN THE BODY OF MESSIAH IS ONE WHO TRULY REPRESENTS THE ONE WHO HAS BEEN SEPARATED AS A LIVING STONE, AND HAS SUBMITTED TO DOING THE WORK OF OBEDIENT SERVICE, BEING LED UNDER THE AUTHORITY OF OUR GOOD SHEPHERD, AND EQUIPPED TO TEACH AND LEAD OTHERS TO MATURITY IN MESSIAH!

As a capable bride that is preparing herself, and a set-apart bride that we are called to be a part of, we too must be brave and able to completely submit to guarding the commands of our Husband and King.



Gen 24:22 And it came to be, when the camels had finished drinking, that the man took a golden nose ring weighing half a sheqel, and two bracelets for her wrists weighing ten sheqels of gold,



Verse 22

When the camels had finished drinking, the servant of Aḇraham took a golden nose ring of half a sheqel and 2 gold bracelets for her wrists weighing 10 sheqels.

The nose ring and the bracelets are typical symbols of **‘bondage’**, yet to her they were actually tokens of true freedom – as it is clearly symbolic of the easy yoke of Messiah.

The nose ring was something that would often be used to lead an animal around and cause it to conform to its master’s will.

Bracelets can, in a manner of speaking, look like handcuffs; and as we consider the picture of this jewelry, we can clearly see the picture of them representing the treasures that are given to the Bride in order to equip Her for service.

The Hebrew word that is translated as **‘bracelets’** is **צְמִידִים- ts’miyḏiym**, which is the plural of the word **צָמִיד tsamiḏ (tsaw-meed’)- Strong’s H6781** which means, **‘bracelet, covering of a vessel’**, which comes from the root verb **צָמַד tsamaḏ (tsaw-mad')- Strong’s H6775** which means, **‘to bind, join, fasten’**.

This word צְמִידִים- 'ts'miyḏiym' is used in speaking of Yisra'ĕl, where יהוה says the following in:

Yeḥezqĕl/Ezekiel 16:11-13 "And I adorned you with ornaments, and I put bracelets on your wrists, and a chain on your neck. 12 "And I put a ring on your nose, and earrings in your ears, and a crown of adorning on your head. 13 "Thus you were adorned with gold and silver, and your dress was of fine linen, and silk, and embroidered cloth. You ate fine flour, and honey, and oil. And you were exceedingly pretty, and became fit for royalty."

The symbolism behind the bracelets, emphasized an act of being joined to one's husband and so, Yisra'ĕl was joined to יהוה, yet she whored after the nations and joined herself to Ba'al Pe'or, where we see the word צָמַד tsamaḏ (tsaw-maḏ')- **Strong's H6775** being used:

Bemiḏbar/Numbers 25:3 "Thus Yisra'ĕl was joined to Ba'al Pe'or, and the displeasure of יהוה burned against Yisra'ĕl."

Once again, we are able to see in Yeḥezqĕl the clear rebuke for Yisra’ĕl and Yehuḏah who had committed adultery with their idols and joined themselves to false worship, adorning themselves with their own bracelets, as we see the word **צְמִידִים ts’miyḏiym** being used in:

Yeḥezqĕl/Ezekiel 23:42 “And the sound of a crowd at ease was with her, and drunkards were brought from the wilderness with men of the commonest sort. And they put bracelets on their wrists and pretty crowns on their heads.”

In many ways, we are able to see the clear choice of Riḇqah, who by accepting the bracelets from the servant of Aḇraham, accepted her being joined to Yitsḥaq and declared her faithfulness to the Husband she had not yet seen face to face!

The nose ring weighing half a sheqel, is symbolic of the temple tax for an individual, being a half sheqel, which was the price paid by all as a price for those killed in war, so that the one who pays the temple tax would be atoned for unavoidable blood guilt.

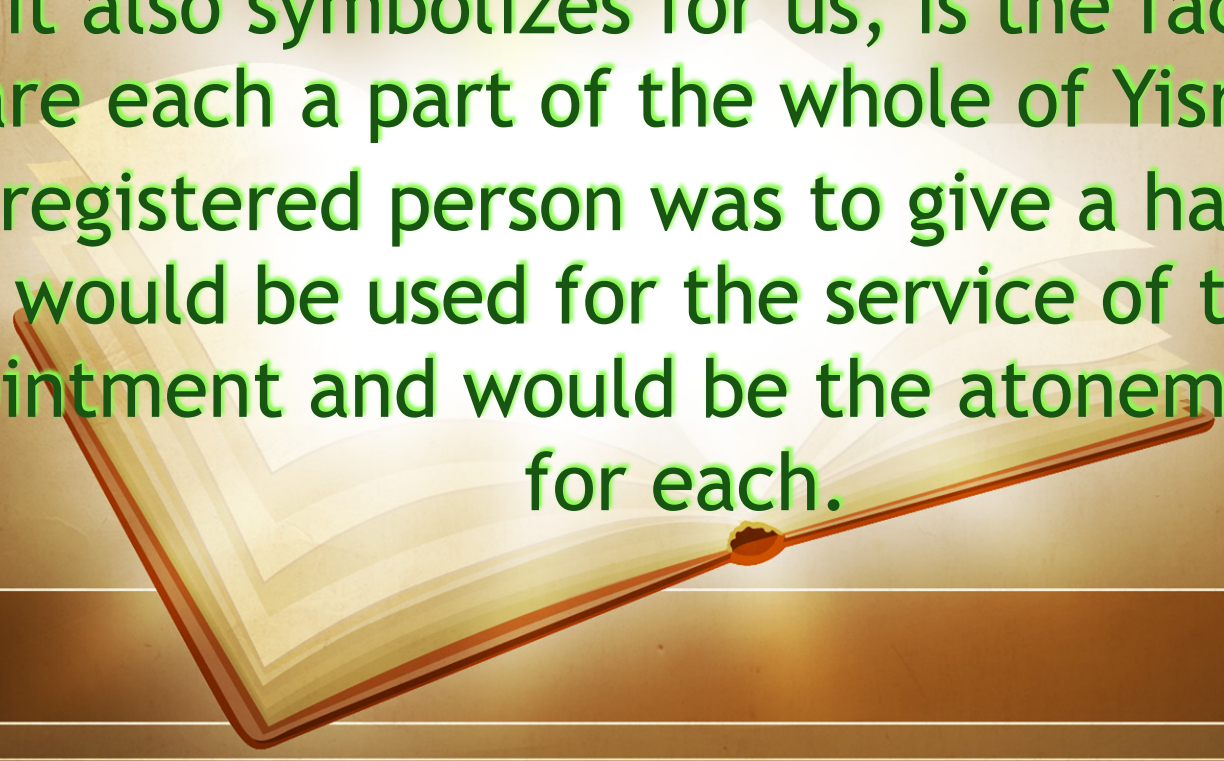
Shemoth/Exodus 30:13-15 “Everyone among those who are registered is to give this: half a sheqel according to the sheqel of the set-apart place, twenty gĕrahs being a sheqel. The half-sheqel is the contribution to יהוה.

14 “Everyone passing over to be registered, from twenty years old and above, gives a contribution to יהוה.

15 “The rich does not give more and the poor does not give less than half a sheqel, when you give a contribution to יהוה, to make atonement for yourselves.”

What it also symbolizes for us, is the fact that we are each a part of the whole of Yisra’ĕl.

Each registered person was to give a half sheqel, which would be used for the service of the Tent of Appointment and would be the atonement price for each.



One sheqel was 20 gĕrahs and each gĕrah weighed approximately 0.57g and so 10 gĕrahs being half a sheqel would be approximately 5.75g of silver, and this was the contribution required by everyone who was to be registered and counted, and this would only be for those 20 years old and above.

20 was the age when one was seen to be of **‘fighting age’** and enlisted into the army and would be required to give yourself over to the service of defending or fighting for the nation.

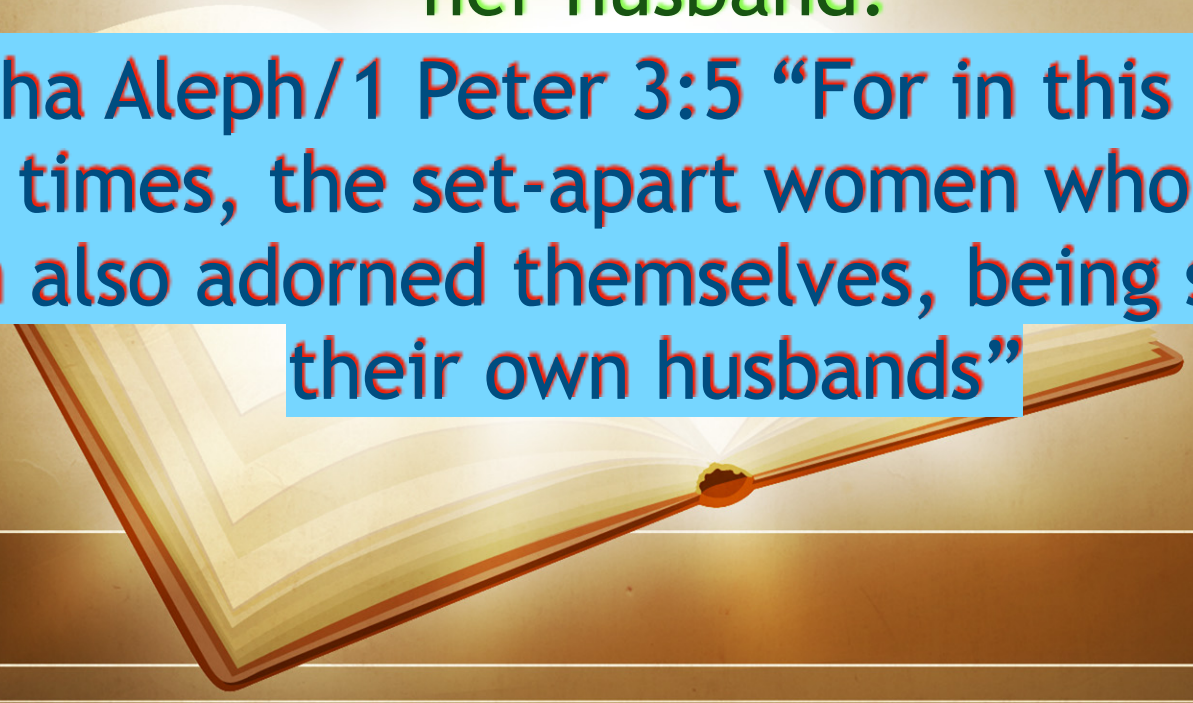
The 10 sheqels of the bracelets, can represent the whole body of Messiah as well as the Ten Words spoken by Elohim at Mount Sinai, and how the picture of His Torah is to be bound upon our hand, leading us in every work of our hands, and the nose ring is also a **‘jewel for the forehead’**, which clearly pictures for us, how the Torah of Elohim is to be the sign upon our hands and as frontlets between our eyes – and the Pěsaḥ meal and the Feast of Matzot is exactly that!

As a Bride adorned, we must not forget to ‘**wear**’ His perfect Torah each and every day – sadly we see that many times Yisra’ĕl had indeed forgotten to do this:

Yirmeyahu/Jeremiah 2:32 “Would a maiden forget her ornaments, or a bride her headband? Yet My people have forgotten Me, days without number.”

The true adornment of a bride is to be subject to her husband:

Kĕpha Aleph/1 Peter 3:5 “For in this way, in former times, the set-apart women who trusted in Elohim also adorned themselves, being subject to their own husbands”



Riḇqah was being adorned for her husband, picturing for us how we too are to be adorned with His Word, subjecting ourselves to His Authority and Rule over us, and acknowledging that it is Our Husband and King who fights for us!!!

Here we see a shadow picture of deliverance:

Yeshayahu/Isaiah 61:10 “I greatly rejoice in יהוה, my being exults in my Elohim. For He has put garments of deliverance on me, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels.”

What we can learn from these pictures is that ‘**service**’ is to be our treasure, as we lovingly serve יהוה our Elohim and serve one another in the Body of Messiah!

Gen 24:23 and said, “Whose daughter are you? Please inform me, is there room in your father’s house for us to spend the night?”

Gen 24:24 And she said to him, “I am the daughter of Bethu’ĕl, Milkah’s son, whom she bore to Naḥor.”

Gen 24:25 And she said to him, “We have both straw and fodder enough, and room to spend the night.”

Verse 23-25

Whose daughter, are you?

The servant of Aḇraham is so excited that he asks her who her father was as he desperately wanted to see if she was in fact from the relatives of his master, and be excited that his journey has been successful indeed!

Asking her if there was room to stay in her father's house was another test of her hospitality, in order to see if she indeed fit the hospitality of Aḇraham.

She answered the servant and revealed her true identity and showed true hospitality by extending room not only to the servant but to all those with him as well as the camels!

She was the daughter of בְּתוּאֵל **Bethu’ĕl - Strong’s H1328** which means, **‘man of El’** whose father was נָחוֹר **Naḥor - Strong’s H5152** which means, **‘snorting’** and mother was מִלְכָּה **Milkah - Strong’s H4435** which means, **‘queen’**.

Naḥor was the brother of Aḇraham, so the servant of Aḇraham had certainly found a bride for Yitsḥaq from Aḇraham’s relatives, as Bethu’ĕl was Aḇraham’s nephew!

Riḇqah told the servant of Aḇraham that they had enough ‘**straw**’ and ‘**fodder**’ for them and room to spend the night.

The Hebrew root word for ‘**straw**’ is **תֶּבֶן teḇen - Strong’s H8401** which was used for food for animals as well as building material for bricks.

The Hebrew word for ‘**fodder**’ is **מִסְפּוֹא mispo (mis-po’)- Strong’s H4554** which is dry food for animals.

There was sufficient food and materials for the weary travellers, and Riḇqah extends this great hospitality, and as we see from the rest of the chapter – they only stayed one night.

This is a picture of how the servant and the Bride could not stay, even though there may be enough ‘straw’ and food, the Bride of Messiah must come out of the house of bondage and traditions of man!

Gen 24:26 And the man bowed down his head and worshipped יהוה.

Gen 24:27 And he said, “Blessed be יהוה Elohim of my master Aḇraham, who has not forsaken His loving-commitment and His truth toward my master. As for me, being on the way, יהוה led me to the house of my master’s brothers.”

Gen 24:28 Then the young woman ran and informed those of her mother’s house these matters.

Gen 24:29 And Riḇqah had a brother whose name was Laḇan, and Laḇan ran out to the man, to the fountain.

Verse 26-29

Riḇqah ran and told her family all about the servant of Elohim and everything he had shared with her, bearing in mind that she was now adorned with precious gifts! Her brother Laḇan ran out to meet the servant at the fountain!

The servant was still at the fountain, which is a picture of remaining at the water source (The Torah) until being summoned to the house. He was there on a mission – to call The Bride **'out of the house'** and not get too settled in the house!

The name לָבָן **Laḇan - Strong's H3837** means, **'white'** and comes from the root word לָבֵן **laḇen - Strong's H3835** which means, **'to be white, become white, purify'** and the word, as a verb, is לָבַן **laḇan** which carries the meaning, **'to make bricks'**

While **'white'** is a picture of righteousness, we would expect Laban to be so, yet as we see through Scripture, he is only interested in building up his own riches.

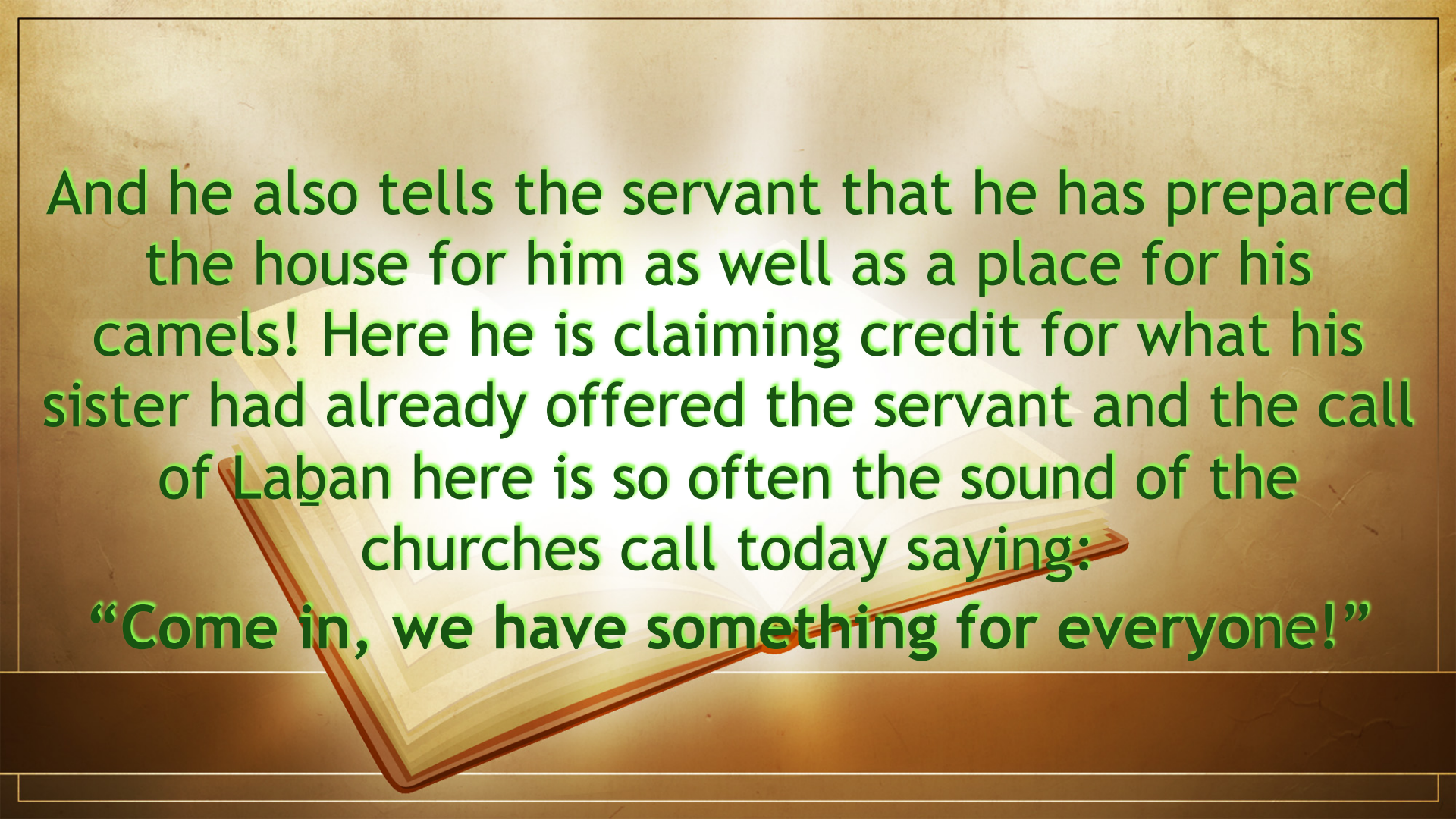
Gen 24:30 And it came to be, when he saw the nose ring, and the bracelets on his sister's wrists, and when he heard the words of his sister Riḇqah, saying, "Thus the man spoke to me," that he went to the man and saw him standing by the camels at the fountain.

Gen 24:31 And he said, "Come in, O blessed of יהוה! Why do you stand outside? I myself have prepared the house, and a place for the camels."

Verse 30-31

Laḇan saw the nose ring and bracelets on his sister and all he could see after that was **‘wealth and money’**, and he quickly invites the servant of Aḇraham in…. saying:

“come in, O blessed of יהוה, why do you stand outside?”



And he also tells the servant that he has prepared the house for him as well as a place for his camels! Here he is claiming credit for what his sister had already offered the servant and the call of Laḇan here is so often the sound of the churches call today saying:

“Come in, we have something for everyone!”

All that Laḇan was interested in, was all the ‘**bling**’ and he therefore showed hospitality, based on what he physically saw. Ya’aqoḇ warns us against showing partiality, as we should show hospitality to all and not on the bases of wealth and appearance:

Ya’aqoḇ/James 2:1-4 “My brothers, do not hold the belief of our Master יהושע Messiah, the Master of esteem, with partiality. 2 For if there should come into your meeting a man with gold rings, in a splendid robe, and there should also come in a poor one dressed in rags, 3 and you pay attention to the one wearing the splendid robe and say to him, “You sit here in a good place,” and say to the poor one, “You stand there,” or, “Sit here by my feet,” 4 have you not discriminated among yourselves, and become judges with wicked thoughts?”

Gen 24:32 So the man came into the house, while he unloaded the camels and provided straw and fodder for the camels and water to wash his feet and the feet of the men who were with him,
Gen 24:33 and set food before him to eat. But he said, “Let me not eat until I have spoken my word.” And he said, “Speak on.”

Gen 24:34 And he said, “I am Aḇraham’s servant.

Gen 24:35 “And יהוה has blessed my master exceedingly, and he has become great. And He has given him flocks and herds, and silver and gold, and male and female servants, and camels and donkeys.

Gen 24:36 “And Sarah my master’s wife bore a son to my master when she was old. And he has given to him all that he has.

Gen 24:37 “And my master made me swear, saying, ‘Do not take a wife for my son from the daughters of the Kena‘anites, in whose land I dwell,

Gen 24:38 but go to my father’s house and to my relatives, and take a wife for my son.’

Gen 24:39 “And I said to my master, ‘What if the woman does not follow me?’

Gen 24:40 “But he said to me, ‘יהוה, before whom I walk, sends His messenger with you and shall prosper your way. And you shall take a wife for my son from my relatives and from my father’s house.

Gen 24:41 Then, when you go to my relatives, you are to be released from this oath. And if they do not give her to you, then you are released from my oath.’

Verse 32-41

The servant explains to his hosts that which he was instructed to do in seeking a bride for his master's son and if his relatives do not give a bride to him to bring home to his mater's son then he is released of the oath with his master.

Today, we as servants of the Most-High, are being called and commissioned to bring the message to a lost Bride, calling her out of Babelon so to speak and if there are those who refuse to listen and choose to remain **‘asleep’** then it is not our fault, as we have clearly made the call to come out.

On the flip side of that we must also realize that we have a job to do in calling out the Bride and failing to do so will render us as not having done what was required of us, which our Master will come and ask what we have done with what He gave us, and if we hid the talents and gifts and suppressed the Besorah and call to the lost and asleep, then that which we had will be taken from us and given to another and we risk being thrown out of His Kingdom!

Gen 24:42 “And this day I came to the fountain and said, ‘יהוה, Elohim of my master Aḇraham, please, if You are prospering the way in which I am going,

Gen 24:43 see, I am standing by the fountain of water, and when the young woman(a) comes out to draw water, and I say to her, “Please give me a little water from your jar to drink,” Footnote: (a)See Explanatory Notes: Maiden.

Gen 24:44 and she says to me, “Drink, and let me draw for your camels too,” let her be the woman whom יהוה has appointed for my master’s son.’
Gen 24:45 “I had not yet ended speaking in my heart, then see, Riḇqah was coming out with her jar on her shoulder. And she went down to the fountain and drew water. And I said to her, ‘Please let me drink.’
Gen 24:46 “And she hurried and let her jar down from her shoulder, and said, ‘Drink, and let me water your camels too.’ So I drank, and she watered the camels too.

Gen 24:47 “And I asked her, and said, ‘Whose daughter are you?’ And she said, ‘The daughter of Bethu’ĕl, Naḥor’s son, whom Milkah bore to him.’ Then I put the nose ring on her nose and the bracelets on her wrists.

Gen 24:48 “And I bowed my head and worshipped יהוה, and blessed יהוה, Elohim of my master Aḇraham, who had led me in the true way to take the daughter of my master’s brother for his son.

Gen 24:49 “And now, if you are going to show loving-commitment and truth to my master, let me know, and if not, let me know, so that I turn to the right or to the left.”

Gen 24:50 And Laḇan answered - Bethu’ĕl too - and said, “The matter comes from יהוה, we are not able to speak to you either evil or good.

Gen 24:51 “See, Riḇqah is before you. Take her and go, and let her be your master’s son’s wife, as יהוה has spoken.”

Gen 24:52 And it came to be, when Aḇraham’s servant heard their words, that he bowed himself towards the earth before יהוה.

Gen 24:53 And the servant brought out ornaments of silver, and ornaments of gold, and garments, and gave them to Riḇqah. He also gave costly gifts to her brother and to her mother.

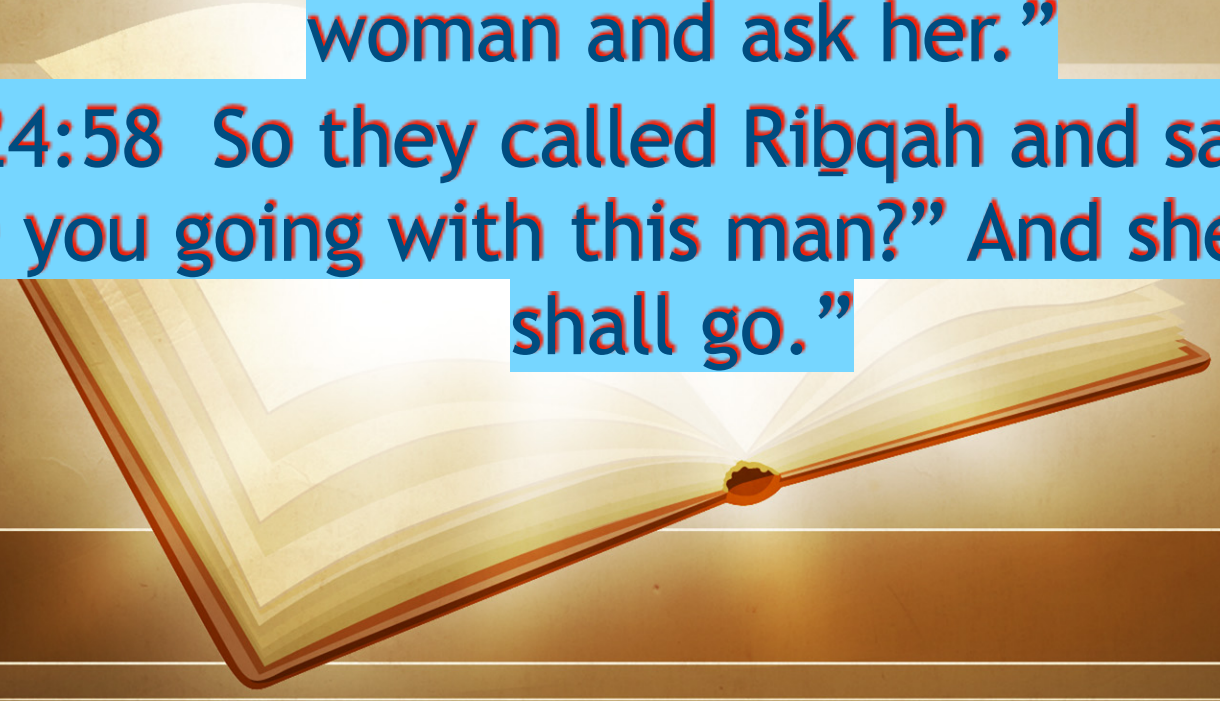
Gen 24:54 And he and the men who were with him ate and drank and spent the night. When they arose in the morning he said, “Let me go to my master.”

Gen 24:55 But her brother and her mother said, “Let the young woman stay with us a few days, at least ten, then you go.”

Gen 24:56 And he said to them, “Do not delay me, since יהוה has prospered my way. Let me go so that I go to my master.”

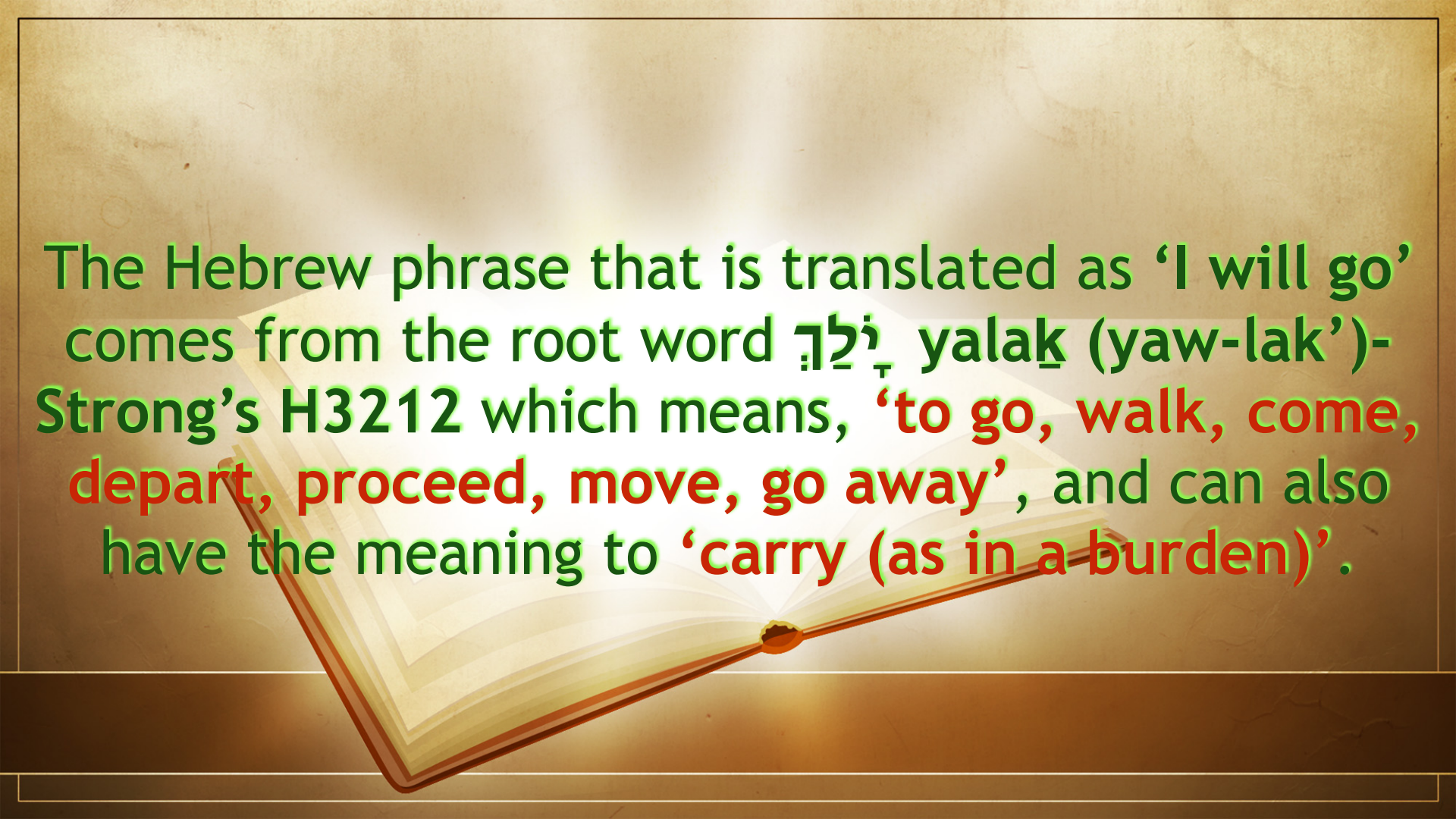
Gen 24:57 And they said, “Let us call the young woman and ask her.”

Gen 24:58 So they called Riḇqah and said to her, “Are you going with this man?” And she said, “I shall go.”



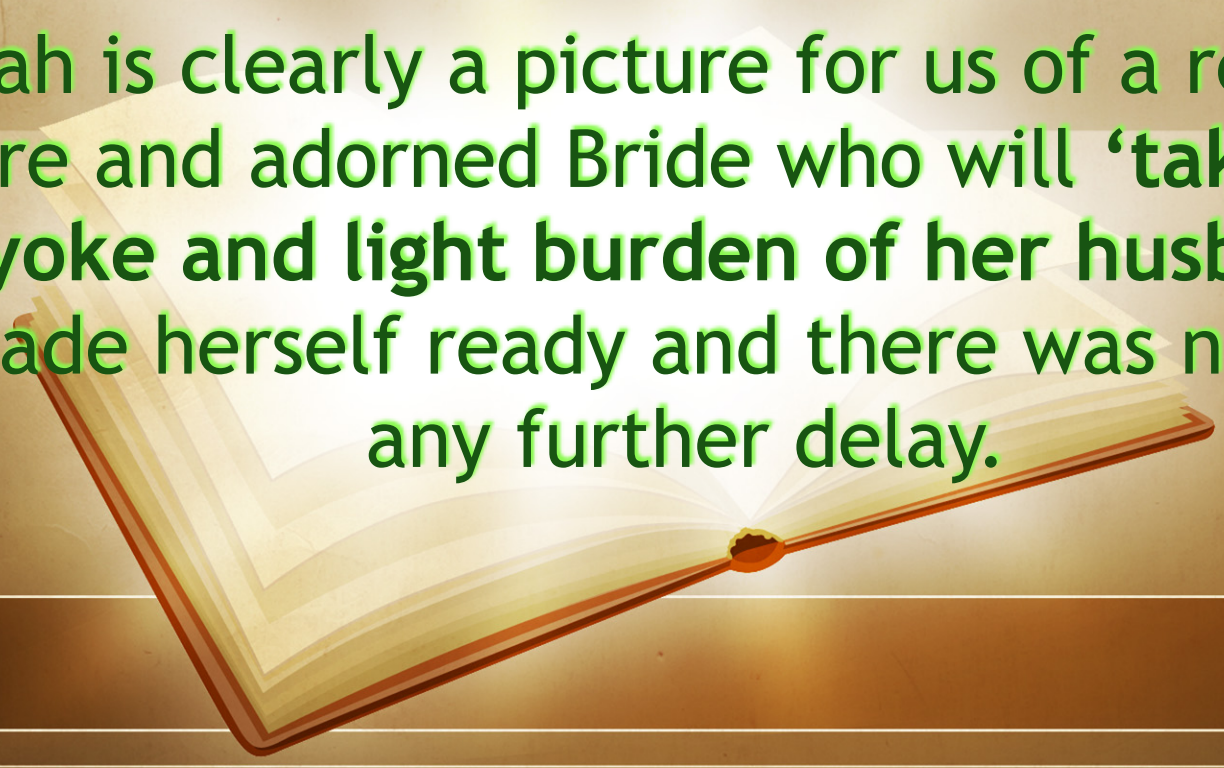
Verse 42-58

After hearing the mission of the servant and after having received many gifts, Laḇan and Riḇqah's mother tried to get Riḇqah to stay for at least another 10 days, and the servant appealed to them to not delay his mission; so, they called Riḇqah and asked her if she was ready to go and she made the great bold statement **"I WILL GO".**



The Hebrew phrase that is translated as ‘I will go’ comes from the root word יָלַךְ yalaḵ (yaw-lak’)- Strong’s H3212 which means, ‘to go, walk, come, depart, proceed, move, go away’, and can also have the meaning to ‘carry (as in a burden)’.

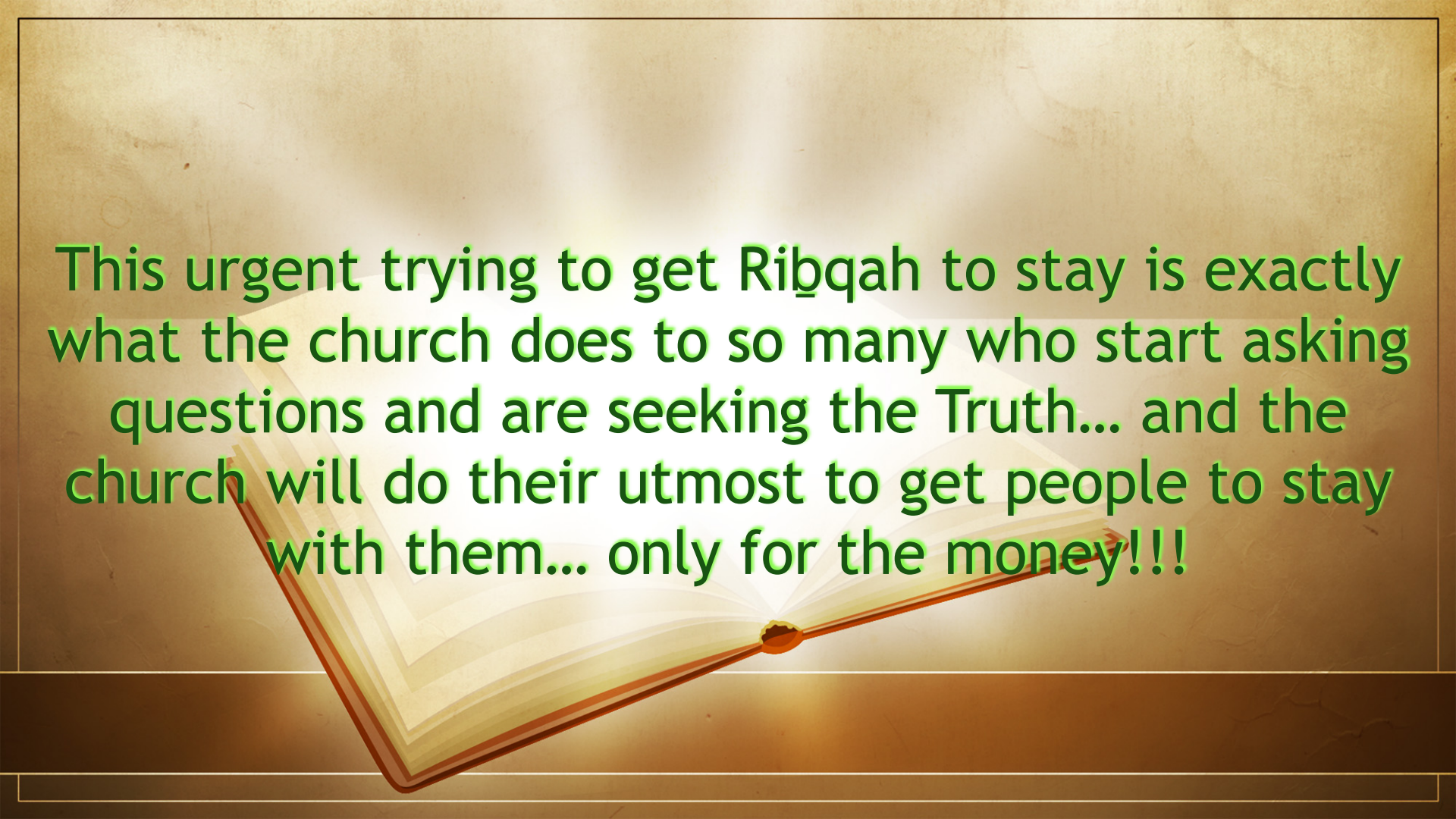
Riḇqah is clearly a picture for us of a ready and mature and adorned Bride who will **‘take up the easy yoke and light burden of her husband** – she had made herself ready and there was no need for any further delay.



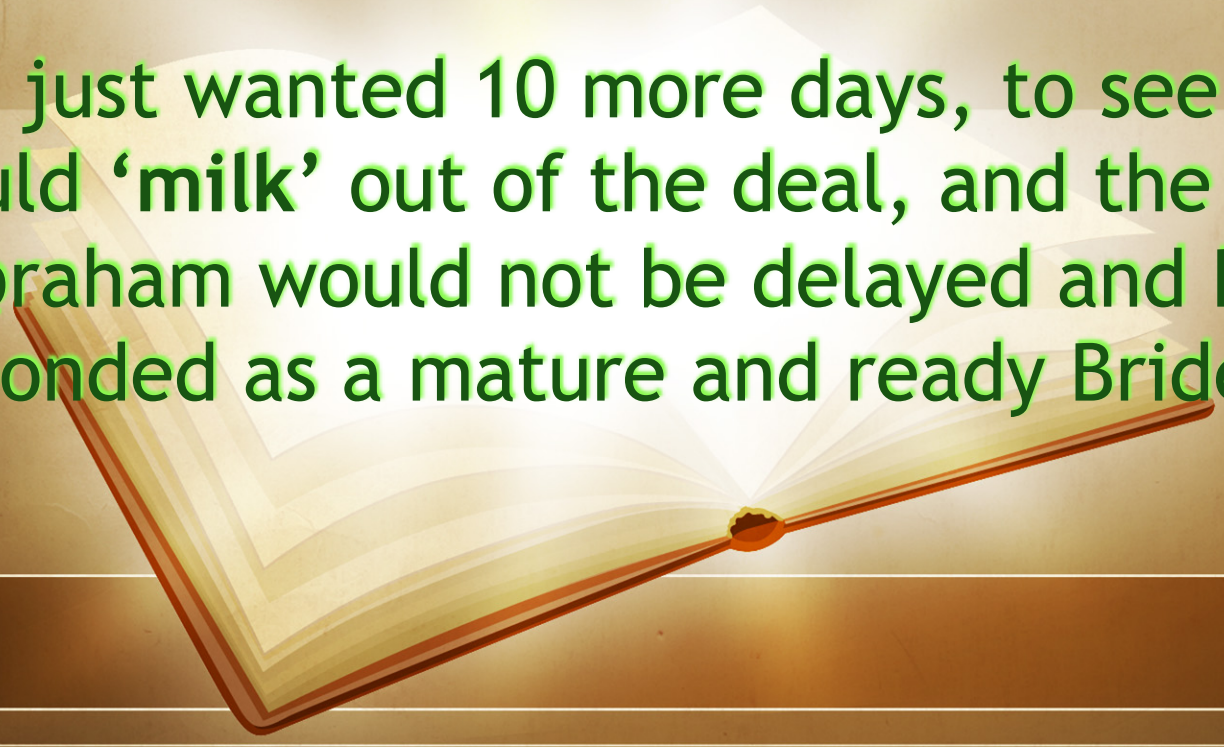
Mattithyahu/Matthew 11:28-30 “Come to Me, all you who labour and are burdened, and I shall give you rest. 29 “Take My yoke upon you and learn from Me, for I am meek and humble in heart, and you shall find rest for your beings. 30 “For My yoke is gentle and My burden is light.”

10 days in Scripture can often point to a time of test or trial and as we know the day of Ya’aqoḇ’s trouble is likened to the 10 days between Yom Teruah and Yom Kippur, when the wrath of Elohim will be poured out on the nations, while those who are in Messiah will be sealed.

This urgent trying to get Riḇqah to stay is exactly what the church does to so many who start asking questions and are seeking the Truth… and the church will do their utmost to get people to stay with them… only for the money!!!



Laḇan just wanted 10 more days, to see what else he could ‘**milk**’ out of the deal, and the servant of Aḇraham would not be delayed and Riḇqah responded as a mature and ready Bride would.



And so, by faith, she departs her home to be taken to her waiting husband – which is a great picture of true obedient surrender to the Word of Elohim – as all she had was the message of the faithful servant, which she believed and responded to, as did Miryam the mother of Messiah:

Luqas/Luke 1:38 “And Miryam said, “See the female servant of יהוה! Let it be to me according to your word.” And the messenger went away from her.”

We have the Word… we too must respond in faith and be willing and ready to ‘**depart**’ from that which raised us, so that we can be a ready and prepared Bride who is waiting faithfully for her Husband!

Gen 24:59 So they let go Riḇqah their sister and her nurse, and Aḇraham's servant and his men.
Gen 24:60 And they blessed Riḇqah and said to her, "Let our sister become the mother of thousands of ten thousands, and let your seed possess the gates of those who hate them."
Gen 24:61 And Riḇqah and her young women arose, and they rode on the camels and followed the man. So the servant took Riḇqah and left.

Gen 24:62 And Yitsḥaq came from the way of Be’ĕr Laḥai Ro’i, for he dwelt in the South.

Gen 24:63 And Yitsḥaq went out to meditate in the field in the evening. And he lifted his eyes and looked and saw the camels coming.

Gen 24:64 And Riḇqah lifted her eyes, and when she saw Yitsḥaq she dismounted from her camel,
Gen 24:65 and she had said to the servant, “Who is this man walking in the field to meet us?” And the servant said, “It is my master.” So she took a veil and covered herself.

Verse 59-65

When Riḇqah saw Yitsḥaq in the field and asked the servant who he was, she was told that it was his master and she then veiled herself, covering her head as a pure symbol of submission to her husband as her head and authority!

Gen 24:66 And the servant told Yitsḥaq all the matters he had done.

Gen 24:67 And Yitsḥaq brought her into his mother Sarah’s tent. And he took Riḇqah and she became his wife, and he loved her. Thus Yitsḥaq was comforted after his mother’s death.

Abraham's Death and His Descendants

Gen 25:1 And Aḇraham took another wife, whose name was Qeturah.

Gen 25:2 And she bore him Zimran, and Yoqshan, and Meḏan, and Miḏyan, and Yishbaq, and Shuwaḥ.

Gen 25:3 And Yoqshan brought forth Sheḇa and Deḏan. And the sons of Deḏan were Asshurim, and Letushim, and Le’ummim.

Gen 25:4 And the sons of Miḏyan were Ěphah, and Ěpher, and Ḥanoḵ, and Aḇiḏa, and Elda‘ah. All these were the children of Qeturah.

CHAPTER 25

Verse 1-4

Aḇraham took another wife who bore him more sons and so we will look at the meaning of the names of the children of his wife:

Qeturah - קְטוּרָה- Strong's H6989 – 'incense'

Zimran - זִמְרָן- Strong's H2175 – 'musician'

Yoqshan - יָקְשָׁן- Strong's H3370 – 'snarer'

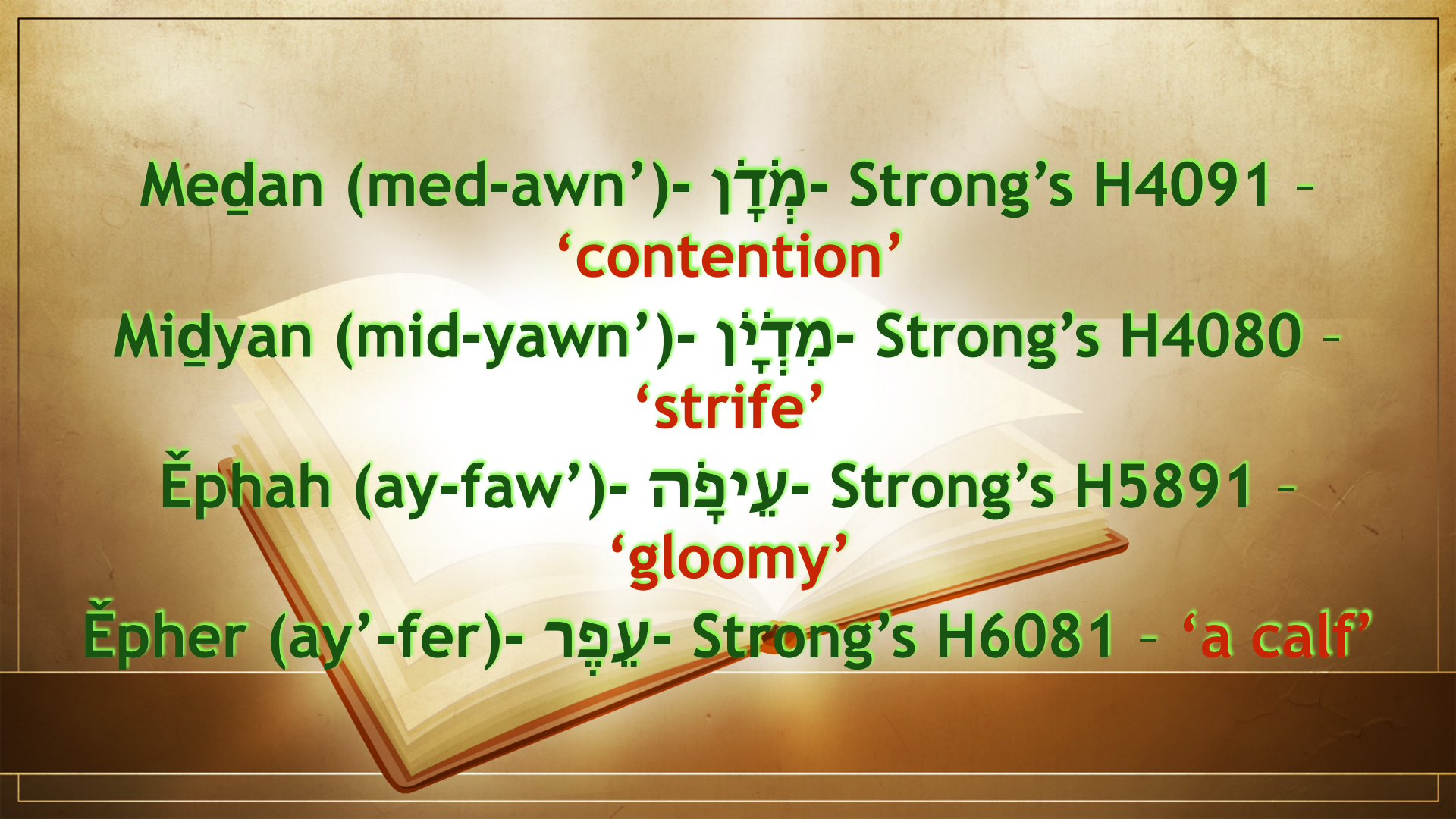
Sheḇa (sheb-aw’)- שְׁבָא- Strong’s H7614 – ‘seven or oath’

Deḏan (ded-awn’)- דְּדָן- Strong’s H1719 – ‘low country’

Asshuri (ash-oo-ree’)- אַשּׁוּרִם- Strong’s H805 – ‘steps’

Letushim (let-oo-sheem’)- לְטוּשִׁם- Strong’s H3912 – ‘hammered’

Le’ummim (leh-oom-meem’)- לְאֻמִּים- Strong’s H3817 – ‘peoples’


Meḏan (med-awn’)- מְדָן- Strong’s H4091 – ‘contention’
Miḏyan (mid-yawn’)- מִדְיָן- Strong’s H4080 – ‘strife’
Ĕphah (ay-faw’)- עֵיפָה- Strong’s H5891 – ‘gloomy’
Ĕpher (ay’-fer)- עֵפֶר- Strong’s H6081 – ‘a calf’

Ḥanoḵ (khan-oke’)- חֲנוֹךְ- Strong’s H2585 – ‘dedicated’

Aḇiḏa (ab-ee-daw’)- אֲבִידָע- Strong’s H28 – ‘my father knows’

Eldaʿah (el-daw-aw’)- אֶלְדָּעָה- Strong’s H420 – ‘El has known, El has called’

Yishbaq (yish-bawk’)- יִשְׁבָּק- Strong’s H3435 – ‘he releases’

Shuwaḥ (shoo’-akh)- שׁוּחַ- Strong’s H7744 – ‘wealth’

Gen 25:5 Now Aḇraham gave all that he had to Yitsḥaq,

Gen 25:6 but to the sons of the concubines whom Aḇraham had, Aḇraham gave gifts while he was still living, and sent them away from his son Yitsḥaq, eastward, to the land of the east.

Verse 5-6

Here, we are told that Aḇraham gave **‘all’** that he had to Yitsḥaq, while to the sons of the concubines he gave gifts while he was still living and sent them away from his son Yitsḥaq.

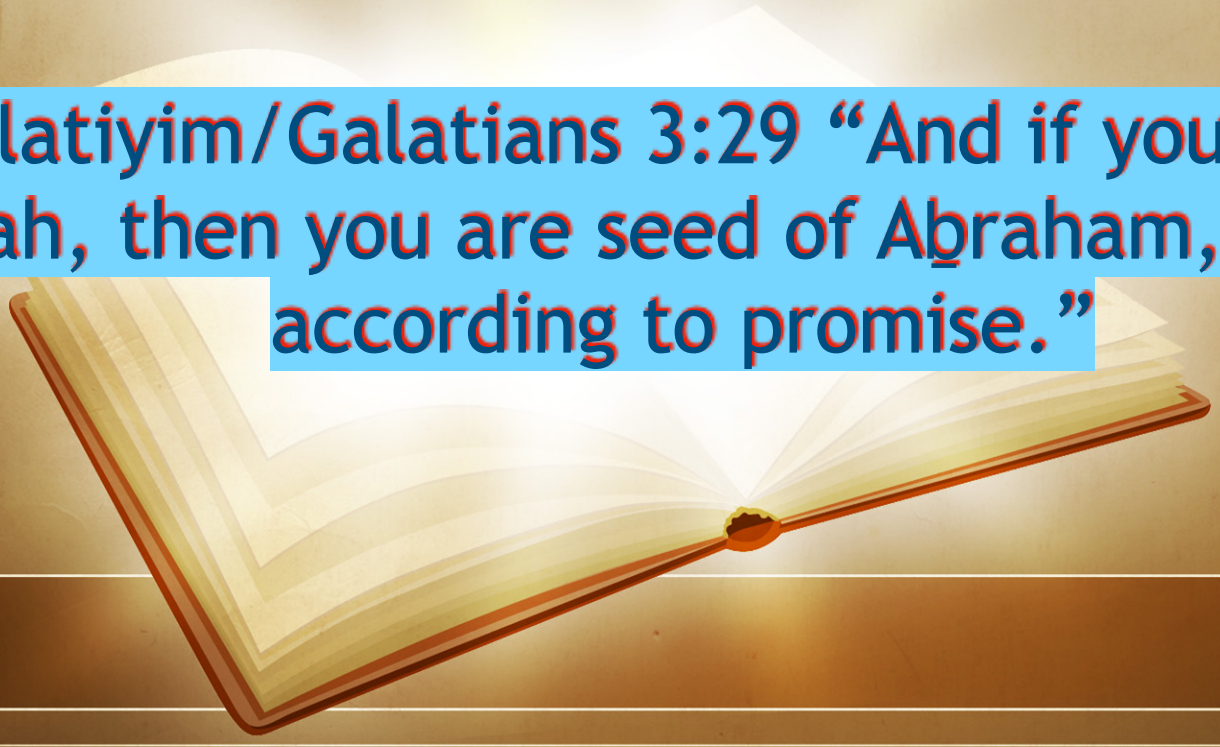
What is being expressed here is that Aḇraham gave his inheritance to Yitsḥaq – that is the inheritance of the promise of Elohim and there was only one heir to the Covenant – Yitsḥaq, who was the seed of the promise given to Aḇraham and Sarah.

When first reading these two verses it could sound contradictory as it says that he gave all to Yitsḥaq, yet he also gave gifts to the other children while he was alive???

What is clear here, is the picture of how those who walk according to the flesh have their reward here and now, while those who walk according to the Spirit and are sons of the Most-High in Messiah – The Seed – will inherit that which has been covenanted.

Our reward is coming – for the meek shall inherit the earth!

Galatiyim/Galatians 3:29 “And if you are of Messiah, then you are seed of Aḇraham, and heirs according to promise.”



Gen 25:7 And these are all the years of Aḇraham’s life which he lived: one hundred and seventy-five years.

Gen 25:8 And Aḇraham breathed his last and died in a good old age, aged and satisfied, and was gathered to his people.

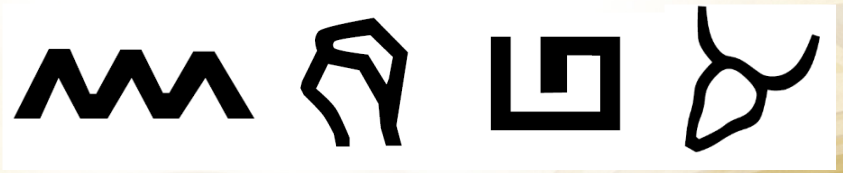
Verse 7-8

Aḇraham lived 175 years and died – aged and satisfied!!!

You will notice that he was **‘gathered to his people’** and not to his **‘fathers’** as would be written of many of the future kings, as it is clear that Aḇraham is the father of our faith!

As we consider the life of Aḇraham, who died aged and satisfied we can see a great meaning that is found in his name when looking at the ancient pictographic lettering used to make up his name, first as Aḇram and then as Aḇraham.

אַבְרָם Abram - Strong's H87, means, 'exalted father' which is pictured as:



Aleph - א:

The ancient script has this letter as  and is pictured as **'the head of an ox'**, and represents **'strength'**, meaning **'muscle'** as the ox is the strongest of the livestock animals.

This also carries the meaning of **'yoke'**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the **'red heifer'** sacrifice that **יהושע** Messiah fulfilled!

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.

Resh - ר

The ancient script has this letter as  and is pictured as **‘the head of a man’** and has the meaning of the head of a man as well as **chief, top, beginning or first**. Top as in the top or head of a body and chief an is head of a tribe or people as well as the one who rules the people.

Mem - מ:

The ancient script has this letter as  and is pictured as ‘water’, and also carries the meaning of ‘chaos’ (from the storms of the sea) and can also picture that which is mighty or massive as well as the unknown. We are also able to understand this letter as representing the nations, for the nations are often likened to the seas in Scripture.

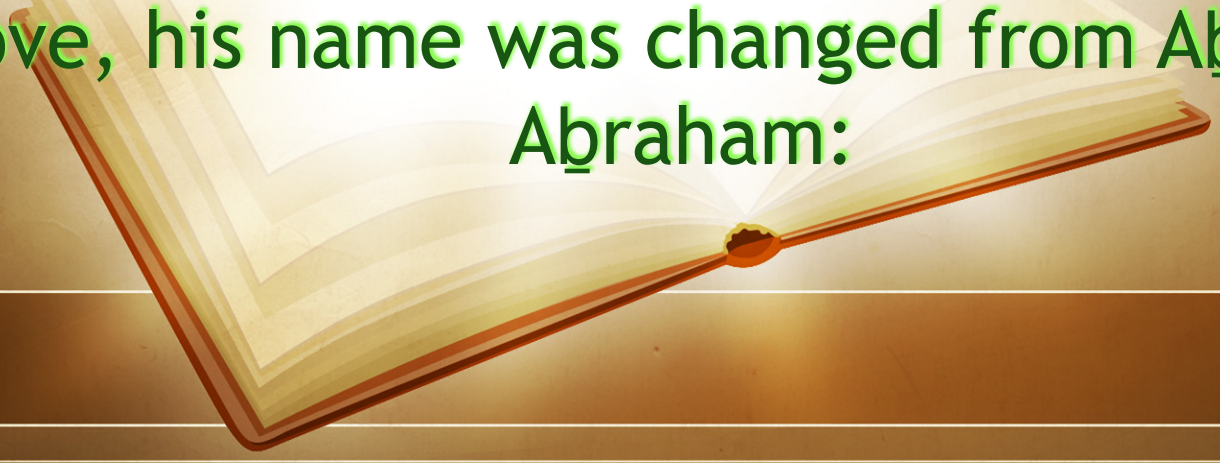
This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word!

This letter also can represent any liquid, especially blood!

From this we are able to see the clear meaning of his name:

THE HEAD AND STRENGTH OF THE HOUSE,
IS THE MIGHTY CHIEF

The name of Aḇraham reveals for us, through the pictographic form of his name, just who our head and Chief of a covenanted people is! As we read above, his name was changed from Aḇram to Aḇraham:



אַבְרָהָם Abraham – Strong's H85 means, 'father of a multitude, chief of multitude' which is pictured with an additional letter ' ה' (the letter hey), and is pictured in the ancient text as:



The extra letter that was added to his name:

Hey - ה

The ancient script has this letter as  and is pictured as **a man standing with his arms raised up** and out as if pointing to something, and in essence carries the meaning of **'behold'** as in when looking at something very great.

It can also have the meaning to **'breath' or 'sigh'** as when looking at a great sight and having your breath taken away so to speak! It also has the meaning of **revelation or to reveal** something by pointing it out.

It also symbolizes the action of surrender and praise, lifting hands to the one who is to be praised!

The Name of Aḇraham now reveals who our Head and Chief is!!!

The Covenant of Elohim is established through the revelation of יהושע Messiah who offered Himself for all, who is the seed to which the promises were spoken to Aḇraham, and pictured through Yitsḥaq, who was offered on the slaughter place unto Elohim:

Galatiyim/Galatians 3:16 “But the promises were spoken to Aḇraham, and to his Seed. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Messiah.”

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

Gen 25:9 And his sons Yitsḥaq and Yishma‘ĕl buried him in the cave of Maḵpĕlah, which is before Mamrĕ, in the field of Ephron son of Tsoḥar the Ḥittite,

Gen 25:10 the field which Aḇraham purchased from the sons of Ḥĕth. There Aḇraham was buried with Sarah his wife.

Gen 25:11 And it came to be, after the death of Aḇraham, that Elohim blessed his son Yitsḥaq. And Yitsḥaq dwelt at Be’ĕr Laḥai Ro’i.

Verse 11

After burying his father Aḇraham in the cave at Maḵpĕlah, Yitsḥaq dwelt at בְּאֵרלַחַי

רֹאִי Be’er Laḥay Roi (be-ayr' lakh-ah'ee ro-ee’)- Strong’s H883 which means, **‘well of the Living One that sees me’**.

Yitsḥaq never left the land of his inheritance, as both his father and son did.

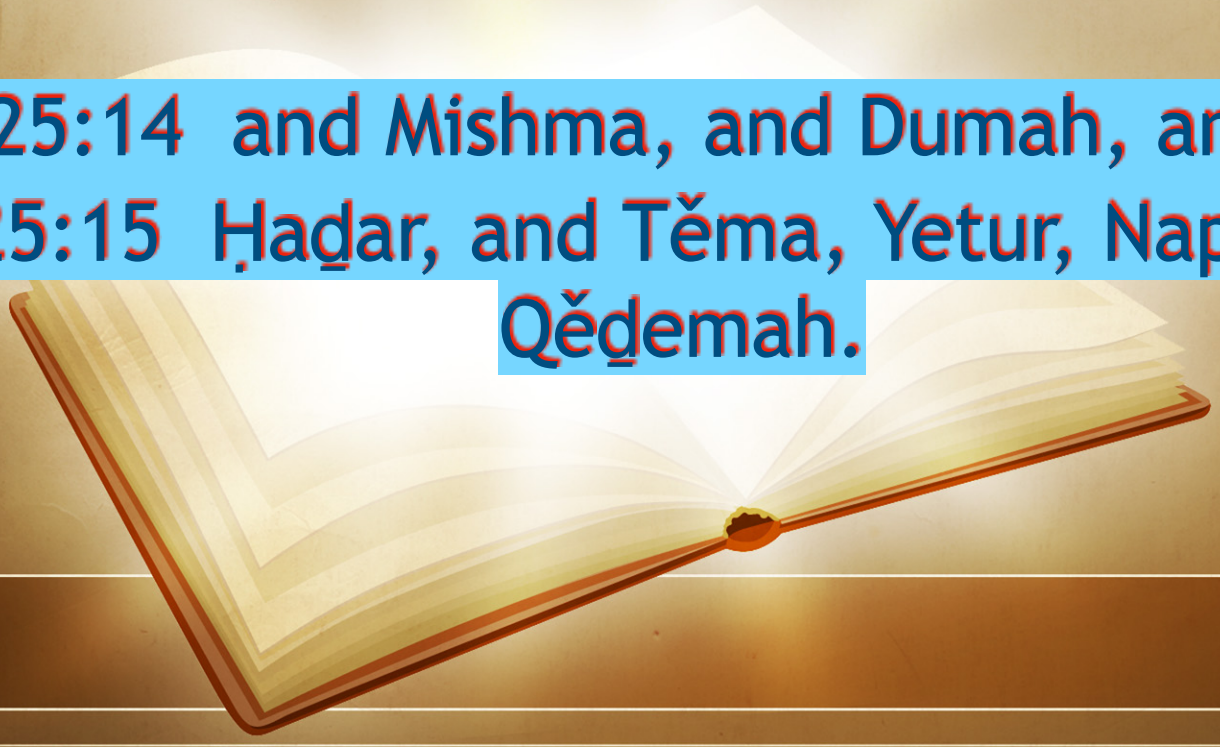
There is deeper spiritual meaning here than simply identifying the location where he settled. He stayed by the source of water – the source of Living Water!

The Hebrew word that is translated here as **‘dwelt’** is **יָשַׁב yashaḇ (yaw-shab’)- Strong’s H3427** which means, **‘sit, dwell, remain, abide, inhabit, sitting still’**, as already discussed earlier in this commentary, stressing the clear picture of how Yitsḥaq dwelt at the place of nourishment, where He would be attentive to the clear voice and teaching of the Good Shepherd!

Gen 25:12 And this is the genealogy of Yishma‘ĕl, Aḇraham’s son, whom Haḡar the Mitsrian, Sarah’s female servant, bore to Aḇraham.

Gen 25:13 And these were the names of the sons of Yishma‘ĕl, by their names, according to their generations: The first-born of Yishma‘ĕl, Neḇayoth; then Qĕḏar, and Aḏbe’ĕl, and Miḇsam,

Gen 25:14 and Mishma, and Dumah, and Massa,
Gen 25:15 Ḥaḏar, and Tĕma, Yetur, Naphish, and Qĕḏemah.



Verse 12-15

This portion on the life of Sarah ends with the genealogy of Yishma'ĕl, and while he was not a son of Sarah, we are to continually remember that we have **'cousins'** so to speak who we are to keep an eye on and be alert against their schemes to steer us away from the inheritance of the promise, and so just as Ya'aqoḇ had 12 sons that would make up the called out Bride of Messiah, we also see that Yishma'ĕl too had 12 sons which we see as a picture of the false which always appears before the real! All through our generation we are faced with the choice of life and death, and with the choice to walk according to the Spirit as sons of the promise or according to the flesh as pictured by the sons of Yishma'ĕl.

Yishma’ĕl (yish-maw-ale’)- יִשְׁמָעֵאל- Strong’s H3458 – ‘El will hear’

Neḇayoth (neb-aw-yoth’)- נְבָיֹת- Strong’s H5032 – ‘heights’

Qĕḏar (kay-dawr’)- קֵדָר- Strong’s H6938 – ‘dark’

Aḏbe’ĕl (ad-beh-ale’)- אַדְבְּאֵל- Strong’s H110 – ‘disciplined of El’

Miḇsam (mib-sawm’)- מִבְשָׂם- Strong’s H4017 – ‘sweet odour’

Mishma (mish-maw’)- מִשְׁמָע- Strong’s H4927 – ‘a hearing, a rumour that is heard’

Dumah (doo-maw’)- דּוּמָה- Strong’s H1746 – ‘silence’

Massa (mas-saw’)- מַשָּׂא- Strong’s H4854 – ‘burden’

Haḏar (khad-ar')- חָדַר- Strong's H2316 – 'honour'

Tĕma (tay-maw')- בֵּימָא- Strong's H8485 – 'desert'

Yetur (yet-oor')- יְטוּר- Strong's H3195 – 'enclosed, row of jewels'

Naphish (naw-feesh')- נָפִישׁ- Strong's H5305 – 'refreshment'

Qĕḏemah (kayd'-maw)- קְדָמָה- Strong's H6929 – 'original, coming in front'

Gen 25:16 These were the sons of Yishma'ĕl and these were their names, by their towns and their settlements, twelve chiefs according to their tribes.

Gen 25:17 And these were the years of the life of Yishma'ĕl: one hundred and thirty-seven years. And he breathed his last and died, and was gathered to his people.

Gen 25:18 And they dwelt from Ḥawilah as far as Shur, which is east of Mitsrayim as you go toward Ashshur. He settled before all his brothers.

In understanding that **Yishma’ĕl** represents for us those who walk according to the flesh and shall not inherit the promise of Elohim, we are able to see a great picture, when looking at the name of **יִשְׁמָעֵאל Yishma’ĕl (yish-maw-ale')- Strong’s H3458**, which means, **‘El hears, my El hears, El hears me’**, in the ancient script, as his name is pictured as:



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!

Shin - ש:

This is the letter ‘**shin**’ which in the ancient script is pictured as  ,which is ‘**two front teeth**’ and carries the meaning of ‘**sharp or press, chew or devour**’; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth ‘**chew**’ or ‘**meditate**’ on the Truth, making what comes forth pure and shore.

Mem - מ:



The ancient script has this letter as and is pictured as **water’**, and also carries the meaning of **‘chaos’** (from the storms of the sea) and can also picture that which is **mighty or massive** as well as the unknown.

We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture.

This also carries for us the picture of washing, as we understand the function of water being that which cleanses us and sustains us, showing us how we are washed and sustained by the Living Waters of the Word! This letter also can represent any liquid, especially **blood**!

Ayin - ע

The original pictograph for this letter is which is pictured as  an **'eye'** and carries the meaning **'to watch, pay attention, take heed, look'**, in the understanding of **'keeping one's eye on something'** and illustrates the importance of what one sets their eyes upon and represents the idea of **'seeing and watching'**, as well as **'knowledge'**, as the eye is the window of knowledge

Aleph - א:

The ancient script has this letter as  and is pictured as **‘the head of an ox’**, and represents **‘strength’**, meaning **‘muscle’** as the ox is the strongest of the livestock animals. This also carries the meaning of **‘yoke’**, as an ox is placed in a yoke in order to plough or pull a heavy load in the right direction. This can also picture for us the **‘red heifer’** sacrifice, that **יהושע** Messiah fulfilled!

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.

When looking at Yishma’ĕl’s name, in the pictographic form, we can see how he represents those who walk in the flesh and despise the authority of Elohim, and in doing so their works of the flesh will see them being destroyed before Elohim!

Looking at this pictographic form the following verses becomes clear:

Berĕshith/Genesis 16:11-13 “And the Messenger of יהוה said to her, “See, you are conceiving and bearing a son, and shall call his name Yishma’ĕl, because יהוה has heard your affliction. 12 “And he is to be a wild man, his hand against everyone and every one’s hand against him, and dwell over against all his brothers.” 13 And she called the Name of יהוה who spoke to her, “You are the Ĕl who sees,” for she said, “Even here have I seen after Him who sees me?”

Clearly pictured in his name, is the one whose hand will be against everyone and everyone's hand against him – and this Elohim sees! Pictured through Yishma'ĕl, we can see the picture of strife that would come between those who walk according to the flesh and those who walk in the Spirit!

In the next Torah portion, we begin with looking at the genealogy/history of Yitsḥaq, and in closing this portion's commentary I think it be fitting to look at the name of Yitsḥaq in the ancient script, giving us a clear picture between those who walk according to the flesh and those who walk according to the Spirit.

As we look at Yitsḥaq’s name, we can see the true difference of a people of the Covenant Promise:

In the ancient pictographic script, **יִצְחָק Yitsḥaq (yits-khawk’)- Strong’s H3327** is pictured as:



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!

Tsadey - צ:

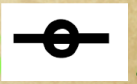
The Ancient picture for this letter is  , which is **'a man on his side'**, and it can represent the act of lying on one's side in order to hunt or chase, when crouching I concealment, as well as **'laying one's self down for another'**.

We can also see how this can represent that which comes forth from the side! This can also picture for us a fish hook, giving us the meaning of **'hunt or fish'**.

Ḥet - ח

The ancient script has this letter as  which is a **‘tent wall’**, and carries a meaning of **‘separation’**, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean **‘established, secure’ as well as ‘cut off, separated from’**. As a tent wall we are also able to recognize the picture of stones being built up to make a complete wall, and represents a **‘boundary’**, or better understood as our **‘boundaries’** in recognizing the need to walk within the boundaries of the Torah and not step outside of that which has been prescribed for us!

Quph - ק:

In the ancient script this letter is pictured as  , a ‘horizon’ and depicts the elements of ‘time’, as it pictures the sun in its rising and setting.

It therefore carries the meaning of ‘circle’ or ‘to go around’, representing for us both, appointed cycles or times as well as eternity.

This can very well picture for us ‘consistency’, in guarding the commands without compromise, as we do not neglect to adhere to the commands of the House!

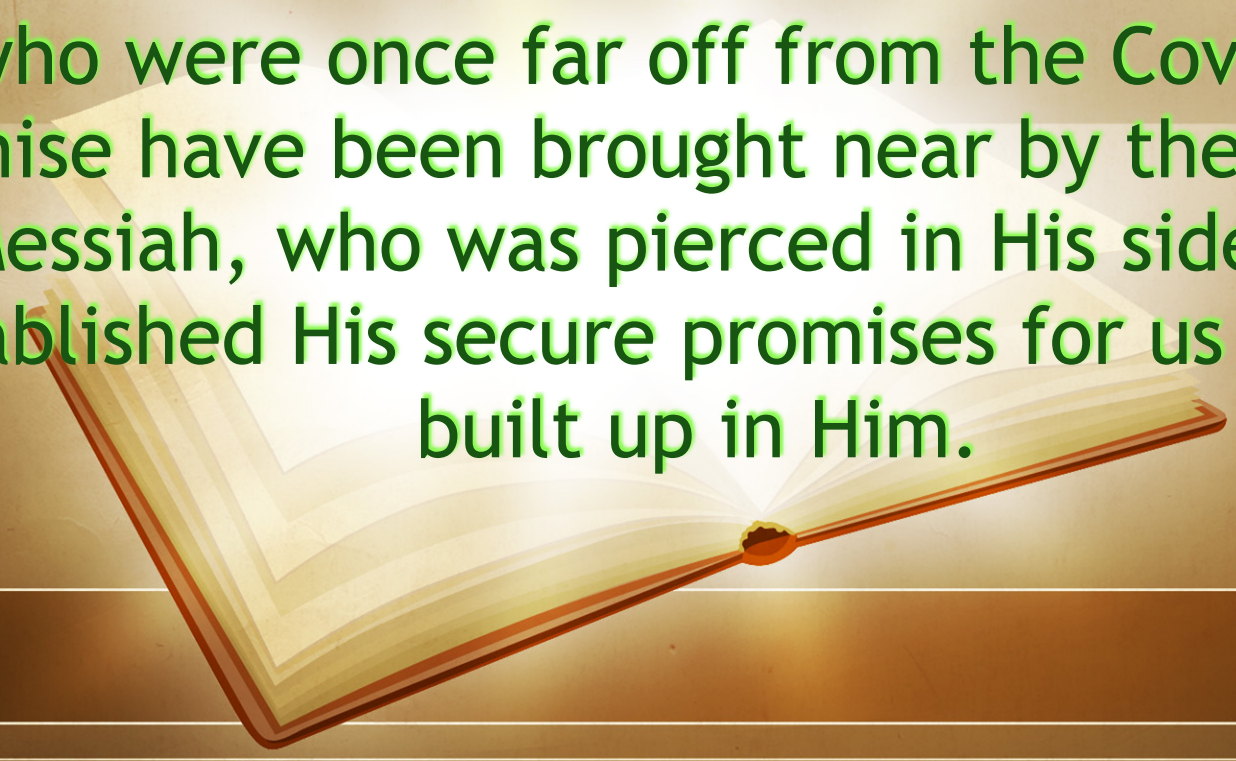
The meaning of his name carries a powerful picture of how יהוה, through the work of His hands, **‘laughs at His enemies’**.

Tehillah/Psalm 2:4-7 “He who is sitting in the heavens laughs, יהוה mocks at them. 5 Then He speaks to them in His wrath, and troubles them in His rage, saying, 6 “But I, I have set My Sovereign on Tsiyon, My set-apart mountain.” 7 “I inscribe for a law: יהוה has said to Me, ‘You are My Son, Today I have brought You forth.”

When we recognize that Yishma’ĕl was a man of the bow, a hunter, then Yitsḥaq’s name, as pictured in the ancient text can have a twofold meaning, depending on **‘which side of the wall’** you are on! His name could represent for us:

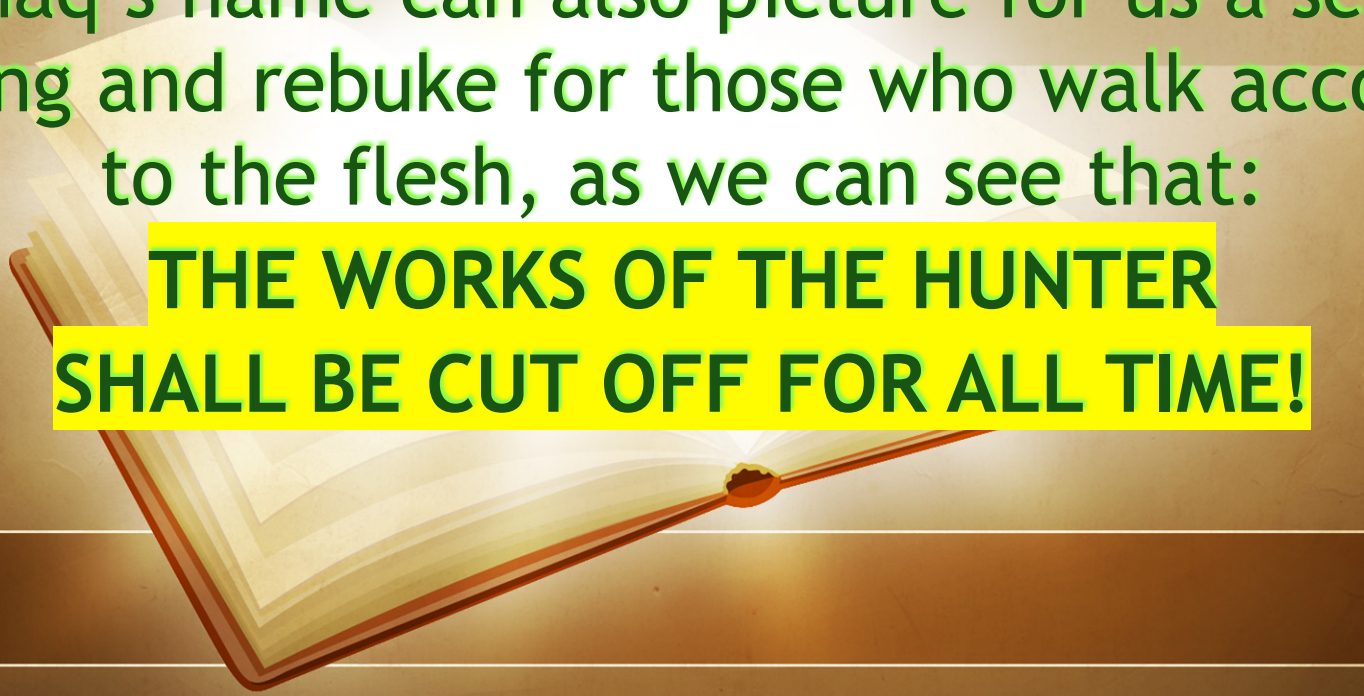
THE OUTSTRETCHED ARM AND HAND OF ELOHIM, WHO BROUGHT FORTH THE MAN WHO, LAID DOWN HIS LIFE IN THE FLESH, IN ORDER TO ESTABLISH HIS COVENANTS OF PROMISE, FOR ALL ETERNITY.

We who were once far off from the Covenants of Promise have been brought near by the Blood of Messiah, who was pierced in His side, and established His secure promises for us who are built up in Him.



Yitsḥaq’s name can also picture for us a severe warning and rebuke for those who walk according to the flesh, as we can see that:

THE WORKS OF THE HUNTER SHALL BE CUT OFF FOR ALL TIME!



The life of Yitsḥaq is a clear shadow picture of יהושע Messiah, by the sacrifice that Aḇraham was asked to make of Yitsḥaq, in offering up His son to Elohim, who established His Covenant with Aḇraham and promised His blessing upon Him for not withholding his son.

Berěshith/Genesis 22:15-18 “And the Messenger of יהוה called to Aḇraham a second time from the heavens, 16 and said, “By Myself I have sworn, declares יהוה, because you have done this, and have not withheld your son, your only son, 17 that I shall certainly bless you, and I shall certainly increase your seed as the stars of the heavens and as the sand which is on the seashore, and let your seed possess the gate of their enemies. 18 “And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

As we consider the ‘**life**’ of Sarah, which means ‘**princess**’, and how she represents for us a clear picture of a faithful bride, let us be true to the Covenants of promise that we have been grafted into by the Blood of Messiah and live faithfully as a bride who is making herself ready for her coming Husband and King, in whom we have abundant life!

What is also worth taking note of, when considering the life of Sarah, is that there is another Hebrew root word that has the same phonetic sound as this princess bride, yet carries the opposite meaning, in a manner of speaking, as it highlights one who is an apostate bride, so to speak.

The Hebrew root word סָרָה **sarah (saw-raw')- Strong's H5627**, which is translated as apostasy, in **Yeshayahu/Isaiah 1:5**, is spelt with the letters: **ס'samek', ָר'resh' and ה'hey'**; while שָׂרָה **Sarah (saw-raw')- Strong's H8283**, Aḇraham's wife, is spelt with the letters: **שׂ'Sin', ָר'resh' and ה'hey'** and her name carries the opposite picture of an apostate Bride, as her name means **'princess or noblewoman'**.

The Hebrew root word סָרָה **sarah - Strong's H5627**, is translated as apostasy in:

Yeshayahu/Isaiah 1:5 "Why should you be stricken anymore? You continue in apostasy! All the head is sick, and all the heart faints."

And as we know, Aḇraham's wife: **שָׂרָה Sarah - Strong's H8283**, is used in Scripture as a picture of the obedient wife; and therefore, the play on words here in Yeshayahu/Isaiah 1:5 is profound, as this '**apostate**' nation was being called to look into the mirror of the Word, that would show them how they were not being who or what they ought to have been, but were rather being the complete opposite and had become a disobedient and rebellious wife that was sick from head to toe!

They were not being the picture of a princess or noble woman and Bride of יהוה.

Yehuḏah looked like the adulterous whore and were not being a faithful Bride!

And while so many people today claim to be the bride – through the mirror of the Word of Truth, they will simply be found out to be nothing more than an adulterous, dressed up whore!!!

יהוה appeals to them here by saying, **'Why should you continue to be beaten down'** – there is not a part of the body that has not been beaten – why do you keep disobeying!!!

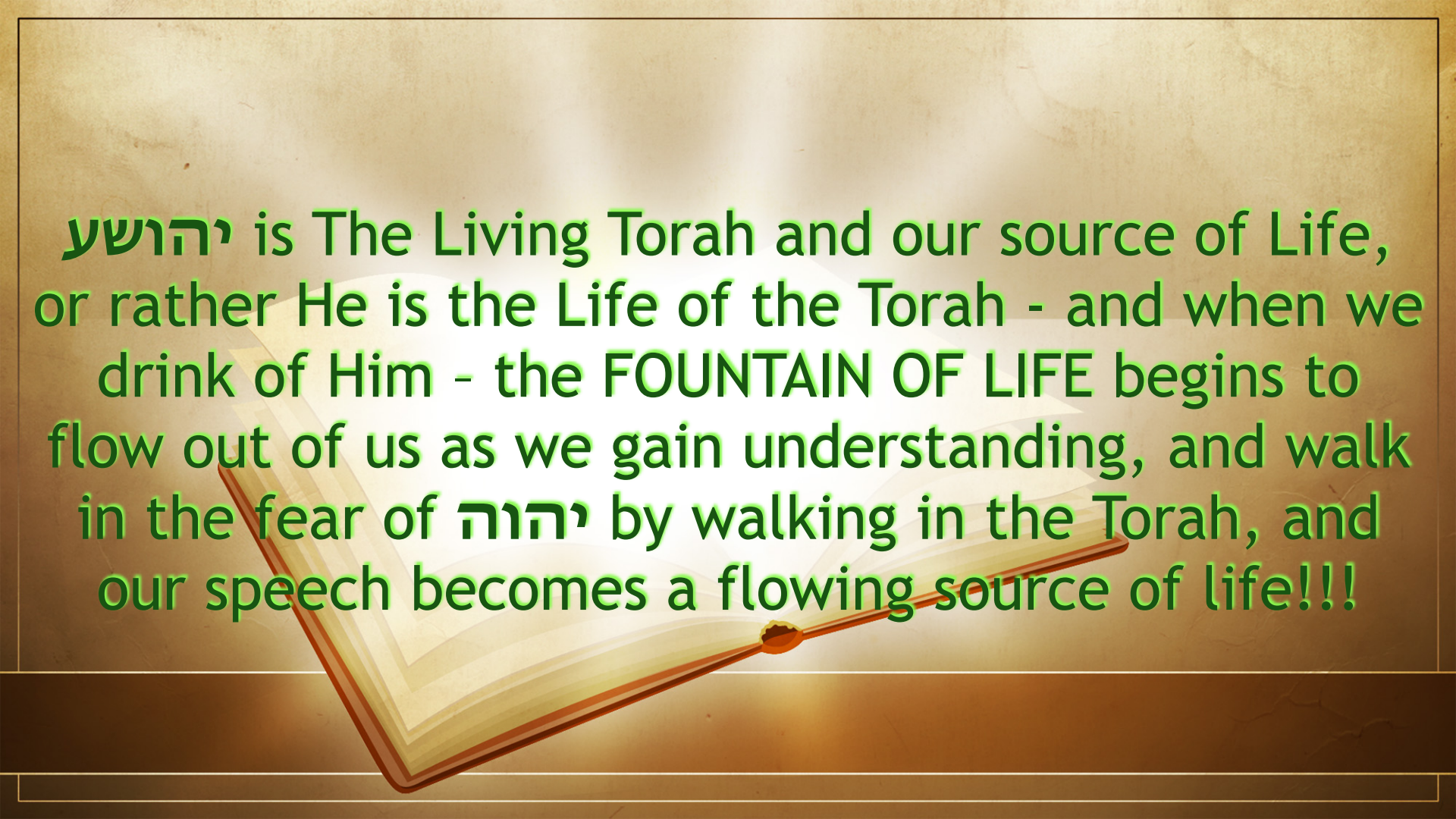
You continue in apostasy!

The English word apostasy means **'a renunciation of one's belief and an abandonment to loyalty'** – and this is exactly what Yehuḏah had done.

We get our English word **‘apostasy’** from the Greek word **ἀποστασία ‘apostasia’ (ap-os-tas-ee’-ah)- Strong’s G646** and it is translated as a **‘falling away’**, in reference to how many will abandon their faith and belief in the Truth before the man of lawlessness is revealed:

Tas’loniqim Bět/2 Thessalonians 2:3 “Let no one deceive you in any way, because the falling away is to come first, and the man of lawlessness is to be revealed, the son of destruction,”

As we consider this play on words, in regards to the life of Sarah that we are looking at, we are to be on guard against apostasy, by guarding the commands of our Master and Elohim, showing ourselves to be His perfect and set-apart princess bride, that is making Herself ready for His return!


יהושע is The Living Torah and our source of Life, or rather He is the Life of the Torah - and when we drink of Him – the FOUNTAIN OF LIFE begins to flow out of us as we gain understanding, and walk in the fear of יהוה by walking in the Torah, and our speech becomes a flowing source of life!!!

In the ancient pictographic symbols of the word for ‘**life**’ - **חַי ḥay (khah’-ee)- Strong’s H2416** and means, ‘**life, alive, living, flowing, fresh, running**’, we are given a greater insight in understanding how **יהושע** Messiah is **THE LIFE!**

This word - **חַי ḥay - Strong’s H2416**, in the ancient pictographic script, look like this:



Ḥet - ח

The ancient script has this letter as  which is a ‘tent wall’, and carries a meaning of ‘separation’, as a tent wall separates two halves of the tent; or it can also reflect the outside walls that separate the people inside from that which is outside and so can also symbolize protection and security to those inside, while picturing a cutting off of those who are outside. Hence this letter can mean ‘established, secure’ as well as ‘cut off, separated from’. As a tent wall we are also able to recognize the picture of stones being built up to make a complete wall.

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!

From this ancient pictographic lettering of the word for **‘LIFE’: חַי ḥay (khah’-ee)- Strong’s H2416**, we are clearly able to see how by the work of Messiah – the outstretched arm and hand of Elohim, we as living stones, are built up in Him as the Dwelling Place of the Living Elohim and have been separated to serve and worship Him in Spirit is Truth.

These two pictographs can render for us the clear meaning:

SEPARATED TO SERVE

What gives us our ability to be built up as living stones in the Master, is our continued obedience to walking in that which is our life – His Torah!

Deḇarim/Deuteronomy 32:45-47 “And when Mosheh ended speaking all these words to all Yisra’ĕl, 46 he said to them, “Set your heart on all the words with which I warn you today, so that you command your children to guard to do all the Words of this Torah. 47 “For it is not a worthless Word for you, because it is your life, and by this Word you prolong your days on the soil which you pass over the Yarděn to possess.”

The life of Sarah - The name שָׂרָה **Sarah - Strong's H8283** which means, **'princess, noblewoman'**, in the ancient pictographic alphabet, looks like this:



Shin - ש:

This is the letter ‘**shin**’ which in the ancient script is pictured as,  , which is ‘**two front teeth**’ and carries the meaning of ‘**sharp or press, chew or devour**’; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth ‘**chew**’ or ‘**meditate**’ on the Truth, making what comes forth pure and sharp!

It also carries the understanding of **consuming or destroying** – as teeth do to food.

Resh - ר

The ancient script has this letter as  and is pictured as **‘the head of a man’** and has the meaning of the head of a man as well as **chief, top, beginning or first**.

Top, as in the top or head of a body and chief, as is head of a tribe or people as well as the one who rules the people.

Hey - ה

The ancient script has this letter as  and is pictured as **a man standing with his arms raised up** and out as if pointing to something, and in essence carries the meaning of **'behold'** as in when looking at something very great. It can also have the meaning to **'breath' or 'sigh'** as when looking at a great sight and having your breath taken away so to speak!

It also has the meaning of **revelation or to reveal** something by pointing it out. It also symbolizes the action of surrender and praise, lifting hands to the one who is to be praised!

When considering the life of Sarah and how she reflects for us a **‘noble woman’** who embraced the life that was given to her, we can see that her name teaches us how we are to live as a capable bride unto our Master.

For the true Bride of Messiah, as declared through this pictograph, can be represented as follows:

MEDITATES UPON THE WORD
OF OUR MASTER AND CHIEF
UNTO WHOM ALL PRAISE IS DUE!

or

BEHOLD THE WORD OF THE HEAD
WHOM WE PRAISE!

This portion of **‘the life of Sarah’**, calls for us to make sure that we walk in the life of our Master who died for us, and in whom we find life, as we drink continually from the Living water of His Word!

