

חיי שרה *Chayei Sarah* Life of Sarah

[Genesis 23.1—25.18](#) / [1 Kings 1.1—31](#) / [Matthew 11-12](#)



להיים! *L'Chaim!* To Life! This portion actually begins with Sarah's death. Yet shortly after her death comes the marriage of her son Isaac to Rivkah, then Jacob and the twelve tribes of ישראל *Yisra'el* Israel, and ultimately, ישוע *Yeshua* Jesus/salvation. Sarah dies, but she and Abraham bring חיי *khayea* life (root *khahee* living/alive) life to the world.

Marital Discord? [Genesis 22.19](#) shows Abraham moving after the near-sacrifice of Isaac to Beersheba, but [Genesis 23](#) begins with Sarah dying in Kiriatharba/Hebron, about 25 miles from Beersheba as the crow flies. Abraham travels to mourn Sarah in Hebron. It's possible that Sarah was not on the same page with Abraham when he attempted to sacrifice their only son, and they lived in different cities.

Strangers on Earth, Citizens of Heaven Abraham goes ([verse 3](#)) to the sons of *חַת* [Heth](#) terror to intercede with Ephron ([verse 10](#)) a *חִיטִי* [Chittiy](#) Hittite, for purchasing a burial site for Sarah.

Abraham calls himself ([verse 4](#)) a *גֵר* [ger](#) sojourner/temporary inhabitant/a newcomer lacking inherited rights and a *תּוֹשָׁב* [towshab](#) sojourner/stranger in the Land. And so it is today.

ישראל *Yisra'el* is treated by the world as a *גֵר* and a *תּוֹשָׁב* and bargains with “sons of *חַת*” its own Land of ישראל just to own property.

[Hebrews 11.13-16](#) says that people of faith alive before ישוע *Yeshua* are aliens and strangers on earth, always looking forward to the promise being fulfilled but never seeing it. So God is not ashamed to be called their God. Paul says in [Ephesians 2.11-22](#) that ישוע *Yeshua* fulfills the promises of God, destroyed the dividing wall of hostility between Jew and Gentile, and we are no longer foreigners and aliens, but citizens with ישראל.



Unprofitable Profit In [Genesis 23.10-18](#), *עֶפְרוֹן* [Ephron](#) sells the land to Abraham, but apparently stiffes him on the price. How do we know that? Follow all the appearances of *עֶפְרוֹן* in this passage. Only one time is it misspelled *עֶפְרָן*, missing the *vav* nail/symbolically establish and 6 = man, the 2nd occurrence in [verse 16](#), as Abraham pays. *עֶפְרוֹן* made a nice profit, but he is known as less of a man and less established for it.

A Bride for Isaac After his life is spared in [Genesis 22](#), Isaac in [Genesis 24](#) marries the beautiful רבקה *Reevkah* Rebekah. Here we find many parallels. Pictured is a stairway down into a well—water for Eliezer and his camels was a lot of work for רבקה!



Abraham

Seeks a bride for Isaac from a far land
Sends his servant with gifts to woo her
Insists that the bride come to Isaac

Eliezer

Is Abraham’s ambassador to seek bride
Is accompanied by an angel
Is single-minded in his mission
Goes to the well and waits and prays
Tests the woman who arrives

Isaac

Almost sacrificed in obedience to God
Must not go to the distant land
Will inherit Abraham’s estate, authority
Waits for his bride to come to him

רבקה

Lives in a land foreign to Canaan
Shares humanity with Isaac

Virgin ready to become a bride
Will be pleasing to Isaac

Willing to please and do hard work
Free to refuse the gifts and inheritance
Says, “Yes!”
Fulfilled with Isaac

Rivkah’s Family

Excited about the change for רבקה
Receives blessings also
Tries to keep רבקה from following

Asks if this is what רבקה wants
Will cause trouble later (Laban/Jacob)
God blesses Jacob regardless

God

Seeks a bride for His Son from earth
Sends John the Baptist to woo her
Insists that the bride come to ישוע

John the Baptist

Is God’s ambassador to seek bride
Is accompanied by the Holy Spirit
Is single-minded in his mission
Goes to the Jordan and waits and prays
Tests to see if those who come repent

ישוע

Sacrificed in obedience to God
Goes to earth, but brings His Kingdom
Inherits God’s estate (Earth), authority
Waits for His bride to come to him

Believer

Lives on earth, foreign to heaven
Shares humanity with ישוע
Made clean by Holy Spirit to be a bride
Will be pleasing to ישוע
Willing to please and do hard work
Free to refuse the gifts and inheritance
Says, “Yes!”
Fulfilled with ישוע

The World

Excited about the change in the believer
Receives blessings also
Tries to keep believer from following

Asks if this is what believer wants
Will cause trouble later
God blesses the believer regardless



Kneel and Bless בָּרַךְ *barak*
 bless/kneel is used in [Genesis 24.11](#),
 when Eliezer makes his camels בָּרַךְ,
 and in [Psalm 95.6](#), “Let us בָּרַךְ before
 יהוה *YHVH* the LORD our Maker.” In
[Numbers 6.24](#), “The LORD בָּרַךְ you and
 keep you.” בָּרַךְ here is translated *bleess*,
 but still carries the meaning *kneel*. God
 is saying He will bless us, and the
 picture is He is kneeling! יְשׁוּעָה
 demonstrates this in kneeling to wash
 His disciples’ feet, [John 13.1-17](#), adding
 that we should do the same for others.

The Woman at the Well Eliezer’s camels kneel at the well and he prays and waits for God to send the right woman, who turns out to be רַבִּיקָה. About 2,000 years later, God sends a different woman to meet יְשׁוּעָה at a different well, [John 4](#). As Eliezer brings good news from a distant country, so יְשׁוּעָה brings good news from a distant Country. Good news (in the New Testament, good news is εὐαγγέλιον *euaggelion* Gospel) from a distant land, [Proverbs 25.25](#) says, is like cold water to a weary soul. Need a drink?

רַבִּיקָה

Not of God’s family—yet
 At the well at evening with others
 Very beautiful
 A virgin
 Moral
 Provides water to Eliezer and camels
 Interested to hear message from Eliezer
 Gives water for temporary refreshing
 Shares news with her family
 Becomes a citizen of a new Land

Woman at the Well

Not of God’s family—yet
 At the well at noon by herself
 ?
 Not a virgin
 Immoral
 Refuses to give water to יְשׁוּעָה
 Interested to hear message from יְשׁוּעָה
 Gets water for eternal life
 Shares news with her whole town
 Becomes a citizen of Heaven

Initiative There are four types: 1) Spontaneous Initiative—the best—recognizing a problem and addressing it without prompting, as רַבִּיקָה waters Eliezer’s camels even though he didn’t ask for that. 2) Prompted Initiative—accepting a suggestion as רַבִּיקָה does when she responded to Eliezer’s request for water for himself. 3) Forced Initiative—doing something under duress. 4) Suppressed Initiative, not doing it at all—as the woman at the well never gets water for יְשׁוּעָה.



בקע at Golgotha The בקע *beqa* half shekel/break/cleave/split is mentioned only twice, first in [Genesis 24.22](#), when Eliezer gives רבקה a ring weighing a בקע and second in [Exodus 38.26](#), when a בקע is the ransom per גלגלת *gulgolet* head/skull. ישוע is broken at גלגלת Golgotha, [Matthew 27.33](#), to pay the ransom for each believer and to purchase His Church, the bride, as Eliezer provides a בקע for רבקה. In fact, the phrase from Exodus 38.26, בקע גלגלת, could be translated, “Broken at Golgotha”!

The Gates of Hell Shall Not Prevail Against the זרע of רבקה

- In [Genesis 24.60](#), the mother and brother of רבקה bless her, that her זרע *zera* seed will possess the gates of their enemies.
- In [Genesis 3.15](#), God says that He will put enmity between the serpent and the woman’s זרע. Women don’t have זרע, so it is often understood to be ישוע, indicating the virgin birth and no contribution from a man.
- In [Galatians 3.16](#), Paul refers to [Genesis 12.7](#), when God promises to give the Land to Abraham’s זרע, and Paul says that this Seed means Christ.
- God promises Abraham in [Genesis 21.12](#) that his זרע will be through Isaac. Abraham totally trusts God, [Hebrews 11.17-19](#). In [Genesis 22.18](#), God repeats his promise that Abraham’s זרע will bless all the nations of the earth.
- In [Genesis 28.12-13](#), God promises Isaac’s son Jacob that his זרע will possess the Land, and in Jacob’s זרע will all the families of the earth be blessed.
- As he is dying, Jacob promises that the scepter will not depart from Judah until שילה *Shiloh* comes (see the Gesenius lexicon: Messiah), [Genesis 49.10](#).
- God promises Judah’s descendant King David in [2 Samuel 7.12](#) that He will establish David’s זרע and adds, “I will be His Father, and He shall be My Son.”
- [Isaiah 9.6-7](#) builds on this promise to King David, “For unto us a Child is born...His name shall be called...The Mighty God, The Everlasting Father...”
- In [Galatians 3.29](#), Paul says that we are Abraham’s seed, if we belong to Christ.
- The promised Seed is tracked by God’s promises from Eve through Abraham, Isaac, רבקה, Jacob, Judah, David, and ישוע, and finally to us.

ישוע promises Peter in [Matthew 16.18](#) that the gates of Hades will not overcome the Church. ישוע can promise this because through His death He destroys the devil and the power of death ([Hebrews 2.14](#)), the last enemy to be destroyed is death ([1 Corinthians 15.25-26](#)), He has swallowed up death in victory ([1 Corinthians 15.54-55](#)), and He has abolished death through the Gospel ([2 Timothy 1.10](#)). ישוע is the Promised זרע!

Isaac and יְשׁוּעַ In [Genesis 22.19](#), Abraham and Isaac return from the near-sacrifice of Isaac at Mount Moriah. Isaac isn't mentioned again until [Genesis 24.4](#), when Abraham arranges to get a bride for Isaac. And so it is with יְשׁוּעַ—the last we heard from Him, He had just been sacrificed. The next time we see Him, He will be coming for...us!



It's a Match רַבְקָה was excited to see Isaac for the first time. In fact, [Genesis 24.64](#) says that she בָּפְלָה *naphal* fell off her camel when she saw him! In contrast, Ishmael dies at the age of 137 and [Genesis 25.18](#) says that he נָפַל fell/died in the presence of all his brothers. רַבְקָה sees the line of promised זָרַע and נָפַל into life. Ishmael sees the line of promised זָרַע and נָפַל into death.

רַבְקָה and Ruth In [Genesis 24.47](#), רַבְקָה tells Eliezer that she is the daughter of Bethuel, Nahor's son by Milcah. [Genesis 11.27](#) says that Lot is the son of Haran. Since Abram and Haran are brothers, Lot is Abram's nephew. Two verses later, Genesis 11.29 says that Nahor's wife, Milcah, is the daughter of Haran. That makes Lot and Milcah brother and sister, and Lot and רַבְקָה are related. About 1,000 years later, another relative of Lot, Ruth of the children of Moab, Lot's son/grandson, will marry Boaz and become the great-grandmother of King David. Two outsiders are grafted in to Messiah's זָרַע, the same blessing many גּוֹיִם *goyim* Gentiles hope for today.

As רַבְקָה and Ruth left their homes to join the promised זָרַע, [Jeremiah 16.19](#) says the גּוֹיִם will come to יְהוָה from the ends of the earth, leaving their fathers' homes and realizing their fathers inherited "lies, vanity, and things wherein there is no profit."

[Matthew 12.28-21](#) quotes [Isaiah 42.1-4](#), saying that יְשׁוּעַ fulfills the prophecy, "...He will proclaim justice to the גּוֹיִם...in His name the גּוֹיִם shall put their hope."



Glossary, in order of appearance:

חיי שרה	<i>Chayei Sarah</i>	Life of Sarah
לחיים!	<i>L'Chaim!</i>	To Life!
ישראל	<i>Yisra'el</i>	Israel
ישוע	<i>Yeshua</i>	Jesus/salvation
חיי	<i>khayea</i>	life
חי	<i>khahee</i>	living/alive
חת	<i>Heth</i>	terror
חתי	<i>Chittiy</i>	Hittite
גר	<i>ger</i>	sojourner/temporary inhabitant/a newcomer lacking inherited rights
תושב	<i>towshab</i>	sojourner/stranger
עפרון	<i>Ephron</i>	Ephron
ו	<i>vav</i>	nail/symbolically establish and 6 = man
רבקה	<i>Reevkah</i>	Rebekah
ברך	<i>barak</i>	bless/kneel
יהוה	<i>YHVH</i>	the LORD/God's holy Name
εὐαγγέλιον	<i>euaggelion</i>	Gospel
בקע	<i>beqa</i>	half shekel/break/cleave/split
גלגלת	<i>gulgolet</i>	head/skull/Golgotha
זרע	<i>zera</i>	seed
שילה	<i>Shiloh</i>	Shiloh/Messiah
בפל	<i>naphal</i>	fall
גוים	<i>goyim</i>	Gentiles