



“Again, the kingdom of heaven is like a merchant in search of fine pearls,⁴⁶ and upon finding a single pearl of great value, he went and sold all that he had and bought it. Mathew 13:45

Chayei Sarah - Life of Sarah

Genesis 23:1–25:18 | Kings 1:1–31 | Corinthians 15:50–57

Shalom and welcome to this week’s Torah Pearl, within this week Torah Parsha we will focus upon the three wives, that of Sarah, Rebekah and Keturah.

Our Torah parsha opens with the death of Sarah who died at the age of 127 years old. We read in the Targum of Johnathan that HaSatan visited Sarah and informed Sarah that Abraham had bound and killed Isaac, which upon hearing this news Sarah died. Rashi drawing upon the Targum argues that we can place the time of the sacrifice just prior to the death of Sarah, which Isaac would have been 36 years old and not a young boy. The scriptures do not say that Isaac attended the burial of his mother, however the Targum of Johnathan informs us that after the binding the Angel takes Isaac to the school of Shem the Great which Isaac stayed there for three years. This could be why he never attended his mother’s funeral.

Scripture does not mention how Sarah died but, the very fact that the Parsha is called Chayei Sarah – the life of Sarah, makes us focus upon her life rather than her death. This is a very Hebraic thought that we are not to focus upon death but rather life. As death is a consequence of sin which we are not to focus upon, for we are to focus upon life, which believers in Messiah are instructed to look to Messiah the author and perfecter of our faith and our life.

As believers we are to have our focus on life, this is further evident in that when we sin we have turned away from YHVH and focusing upon His Word and commandments. Therefore, when we repent, Teshuva we turn around from focusing upon our sin and death to focus once again upon YHVH as we seek to walk in obedience to His precepts, His Word.

The burial place; we see that the land to be used for the burial of Sarah was purchased by Abraham from Ephron even though Ephron offered to give the land to Abraham.

And Ephron answered Abraham, saying to him, 15 “My lord, listen to me; the land is worth four hundred shekels of silver. What is that between you and me? So bury your dead.” 16 And Abraham listened to Ephron; and Abraham weighed out the silver for Ephron which he had named in the hearing of the sons of Heth, four hundred shekels of silver, currency of the merchants. Gen. 23:14-16

Yet, we also know King David purchase the threshing floor for the temple, and again when the House of Judah started to return to the land of Israel in the 19th Century, they purchased the land of their

forefathers, so that they could establish a homeland once again in their ancient ancestral land. Thus, ensuring that the land even though it has been given to them by YHVH, it's ownership could not be legally disputed because they have purchased it.

The covenanted land; have you ever wondered where all the people of Israel will live when Messiah returns and regathers the exiles back to the land? The land which present day Israel has is not large enough to house the exiles when they return. The reality is what we refer to today as the land of Israel, is only a fraction of what the nation of Israel will inhabit when Messiah returns.

This week we have remembered the Belfour declaration and in a few weeks will remember the anniversary of the command going forward (29th Nov. 1947) to establish a Jewish Homeland. However, history notes that Sir Winston Churchill divided the land mandated to Israel to create Trans Jordan, as approximately 77% of the mandated land was taken from Israel and given to create modern day Jordan. Many biblical scholars believe that this (dividing of the land) led to the fall of the British Empire, as scriptures states "I will bless those who bless you and curse those who curse you" speaking of Israel. It is my belief that the dividing of the land at this point was in Yah's plan, as the full allotted land will only be restored to Israel when Messiah returns. It is the Messiah who will do this and bring about the reconciliation of the tribes to YHVH, to one another and to the land.

We must understand that Israel will also be judged during the Day of YHVH, for the sin it has allowed to take place in the land, that of homosexuality, sexual infidelity and the shedding of innocent blood through the abortions of innocent children in their mother's womb to mention just a few. Israel must also be brought down low as it has allowed itself to become an idol of the evangelic church. Israel has become an idol, worshiped by many within the church and as such YHVH must judge it, as there can be NO idols, for only YHVH is to be worshiped. Furthermore, on this premise that Israel will be judged, which scripture is clear regarding this, the land had to be divided to ensure that Jordan was not judged as part of Israel, but why? Scripture informs us that YHVH has prepared a place for His people to escape to, during the Day of YHVH. Biblical scholars have for some time believed that the place of safety in Jordan was just for Jewish people, this is because they do not understand who they are. Daniel informs us that Jordan will be a safe place from the hands of the anti-christ. When Bible scholars perceive this is just for the Jews, they do not understand that as believers in Messiah we are as Paul states, grafted into the commonwealth of Israel and thus become Israeli citizens in the Kingdom of Messiah Yeshua, the King of Israel. Furthermore, the church propagates a doctrine of the imminent return of Messiah, which does not hold true to scripture, as they believe the church will be raptured and not go through the tribulation, but the Jews will. Friends, it is called Jacob's Trouble, because Jacob, all twelve tribes go through it, which as believers in Messiah we are grafted into to the House of Jacob and thus will go through the period known as Jacob's Trouble. The good news is, that God is a God of patterns and He has shown us the end from the beginning. He has provided places of safety for believers. To understand this further, study the exodus and places of safety, read the book of Daniel regarding Jordan.

The getting of a wife, Rebekah

We see in chapter 24 that Abraham sends his oldest servant, which we know was Eliezer whose name in Hebrew means "My God will help" made an oath with Abraham to find a wife from amongst Abraham's own people for Isaac.

We see that Eliezer took with him ten camels, ¹⁰ ***Then the servant took ten of his master's camels and departed, for all his master's goods were in his hand.*** The number ten is a symbol of the Torah, but also the ten Northern Tribes known as the House of Israel, Ephraim or Joseph. This is very

significance, why don't you look at this and the parable of the ten virgins along with the Gospel of the kingdom.

¹⁶ Now the young woman was very beautiful to behold, a virgin; no man had known her. And she went down to the well, filled her pitcher, and came up. ¹⁷ And the servant ran to meet her and said, "Please let me drink a little water from your pitcher."

¹⁸ So she said, "Drink, my lord." Then she quickly let her pitcher down to her hand, and gave him a drink. ¹⁹ And when she had finished giving him a drink, she said, "I will draw water for your camels also, until they have finished drinking." ²⁰ Then she quickly emptied her pitcher into the trough, ran back to the well to draw water, and drew for all his camels. ²¹ And the man, wondering at her, remained silent so as to know whether the Lord had made his journey prosperous or not.

We see in the above verse how a young virgin, not known by a man comes and helps Eliezer and in helping fulfils what he has asked YHVH regarding the women who would marry Isaac. Yet, within this account we see that Rebekah was accustomed to spending time by the well, someone who could draw enough water to quench the thirst of all the camels Eliezer had with him. Here we see a woman who has acquired strength from drawing water from the well, this is also a symbol of the Bride of Messiah, who spends time in the Word of YHVH, who is able to draw strength from it and thus be an overcomer in all situations. What we must understand though is that even as an overcomer we can be bruised from the battles we go through. The difference is that we go through the battles and we overcome the situations, we do not allow the situations to overcome us or detract us from the calling upon our lives.

⁵⁴ And he and the men who were with him ate and drank and stayed all night. Then they arose in the morning, and he said, "Send me away to my master."

⁵⁵ But her brother and her mother said, "Let the young woman stay with us a few days, at least ten; after that she may go."

⁵⁶ And he said to them, "Do not hinder me, since the Lord has prospered my way; send me away so that I may go to my master."

⁵⁷ So they said, "We will call the young woman and ask her personally." ⁵⁸ Then they called Rebekah and said to her, "Will you go with this man?"

And she said, "I will go."

We see in the above passages that Rebekah's family wanted her to remain ten days prior to going with Eliezer to be married to Isaac, but Eliezer asked for her to be released to go with him that day. When they asked Rebekah what she wanted to do, she stated that she would go. Can you imagine leaving your family, traveling to a different country to be betrothed to someone you had not met and didn't even know? What about us, have we sacrificed our everything to follow Messiah? will we go wherever He asks us to go? Will we do whatever Messiah asks of us? When we give our lives to YHVH we are surrendering to His rule, we accept His governance as we surrender our all to Him. Yet, so often when YHVH asks something of us we say NO because it demands too much. Often, we formulate biblical arguments to justify our response, yet the truth of the matter is, we are trying to legitimise our rebellion against YHVH's will for us. Friends, has YHVH asked you to do something which you have not done because the cost is too much? To not do it is rebellion, as I have said but it also shows a lack of faith and trust in YHVH. Friends, let us seek to be obedient followers and servants of YHVH as we seek to follow in the footsteps of Messiah.

The final verse of this chapters informs us that ⁶⁷ ***Then Isaac brought her into his mother Sarah's tent; and he took Rebekah and she became his wife, and he loved her. So Isaac was comforted after his mother's death.*** Here we see that Isaac had inherited his mother's tent which he lived in, which he took Rebekah as his wife and was comforted after the death of his mother.

We see in the account of Rebekah and Isaac and how Eliezer got a wife, an insight into a Middle Eastern betrothal. As believers for us to understand much of what is contained within the Gospels we must understand the betrothal ceremony, as so much of what Messiah says relates to this. One such aspect is when Messiah stated only the father knows the day of His return (Mat. 24:36). This is because in a Middle Eastern wedding the couple once betrothed are married, although they have not known each other yet. The husband goes to prepare a place for his bride and can only return for her once his father has checked the house and said it is ready, thus sending his son to get his wife. It is this which Messiah was referring to when He stated only the father knows when He will return. For Messiah had stated that He goes to prepare a place, why? because He has entered into a marriage covenant with His disciples along with all who come into covenant with Him through His death and resurrection. This is the New Covenant, that Messiah will reunite the Houses, making way for them to come into covenant. I encourage you to examine this and look at the betrothal ceremony along with the New Covenant.

Keturah

Abraham again took a wife, and her name was Keturah. ² And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. ³ Jokshan begot Sheba and Dedan. And the sons of Dedan were Asshurim, Letushim, and Leummim. ⁴ And the sons of Midian were Ephah, Epher, Hanoch, Abidah, and Eldaah. All these were the children of Keturah. ⁵ And Abraham gave all that he had to Isaac. ⁶ But Abraham gave gifts to the sons of the concubines which Abraham had; and while he was still living he sent them eastward, away from Isaac his son, to the country of the east.

Deuteronomy 25:1-6

Within scripture we find little written on Keturah Abraham's second wife. What we see in the above text is that Abraham gave all to Isaac, but Abraham gave gifts to the sons of the concubines which Abraham had; and while he was still living he sent them away from Isaac.

Yet, we see that at the death of Abraham that Isaac and Ishmael are the ones who bury him. ⁸ ***Then Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people. ⁹ And his sons Isaac and Ishmael buried him in the cave of Machpelah, which is before Mamre, in the field of Ephron the son of Zohar the Hittite,*** (Gen. 25:8-9) Yet, where were the other sons of Abraham? If they did not come because they had been sent away, then why was Ishmael present?

Within Jewish thought Keturah is Hagar whom Abraham bore Ishmael too, Rashi argues that *"She was called Keturah because her deeds were as pleasing as incense and because she tied up her opening from the day she left Abraham, she did not couple with any man."* This notion is also mention in the Targum of Johnathan which states *"And Abraham added and took a wife, and her name was Keturah; she is Hagar, who had been bound to him from the beginning."* Could it be that they are one of the same person and that when Abraham sent the children of his concubines away, that Hagar (Keturah) petitioned Abraham for Ishmael to remain, as he was no threat to Isaac, for the LORD had promised that Ishmael would be great in his own right. Could this also be a sign that YHVH, as we have discussed previously, will united the House of Abraham as He unites the House of Jacob. That one day we will see Isaac and Ishmael united again.

This week's Parsha commences with the death of Sarah and concludes with the death of Abraham. Yet, what we see is that life continues, just as the purposes and plans of YHVH continue until they are completed. As they continue to be fulfilled and worked out within every generation until they are completed. Until YHVH has established His kingdom upon the earth.

What we see in the account of Abraham sending his servant to find a wife for his son from amongst his own people and the attributes within the life of Rebekah. So, too do we see the attributes of the Bride of Messiah, that she spends time at the well, drawing from it which strengthens her, as symbol of the word of YHVH. Likewise, we must spend time with YHVH seeking His face, spend time reading and meditating upon the Word. On a side note, when we read in scripture the Word came to someone, what does this mean? What we often miss is that in the Hebrew it states the Voice of the Word came to a person, this is Messiah which John makes reference to. In the beginning was the word and the word was with God and the word was God. That when scripture states the Word came, it is stating the Voice of the Word came to a person, thus Messiah came and spoke to them just as He did with Moses and the patriarchs as we mentioned last week regarding the three visitors who came to Abraham, to visit him while he was sick.

I have heard of many accounts of Messiah meeting with remote tribes in the jungle, as He instructed them concerning Himself. Then when missionaries came they would inform them that the one they have been speaking about had been with them and told them that He had sent them to continue teaching them. I am sure we have all heard accounts of Muslims having an encounter with Jesus, as He appears to them. I also know of some accounts within western countries, but the majority of encounters are not in the west, but why is this, why do we not see greater things when we have the gift of the Holy Spirit and the full council of scripture? I will leave that one with you to ponder upon.

Friends, let us seek YHVH in these days, as we seek His Voice, His wisdom, His truth, for in the days ahead this is what will assist us to remain focused upon the LORD. We also draw strength from the word and from spending time with YHVH, which this we will assist us to overcome whatever the enemy brings against us. For we will have trained our gaze to be fixed upon Messiah the Word of YHVH.

Let us commit to making our light shine into the darkness of this world, so that the Bridegroom knows that His Bride is ready and seeks His return!

Shabbat shalom

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links to one world religion which is here!

Youtube video on the signing of the WARP agreement

<https://www.youtube.com/watch?v=plfEiPT6FIQ&t=404s>

Heavenly culture, World Peace, Restoration of Light <http://www.hwpl.kr/>

World Alliance Religion's Peace <http://warpsummit.org/>

International law for peace – www.peacelaw.org

The declaration for world peace <http://www.peacelaw.org/site/declaration>
World Alliance Religion's Peace UK office
<https://edelweisshwplpeace.wordpress.com/2016/08/19/london-religious-leaders-uk-warp-office/>
Cartoon for children regarding WARP [part 1](#)

Midrash: In Judaism, the *midrash* is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**, otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided