

EMC SHALOM INTERNACIONAL
PARASHAH 05 JAYEÍ SARAH | GENESIS 23:1 - 25:18
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Aliyot of the Torah:

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Jayyei Sarah. It means the life or the years of Sarah.

First Aliyah 23:1-16

23:1 And Sarah was a hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Quiryat Arbá; the same is Jebrón in the land of Kenaan: and Avraham came to mourn for Sarah, and to weep for her. The need to possess a burying place to bury Sarah made Avraham the owner of a plot of land in the Promised Land. This works as a retainer and a prophetic picture of the conquest of the remainder of the country by his descendants. Avraham himself was buried there. Yitzhak, Rivqah, Leah, and Yaakov were buried there also. **Genesis 49:31; 50:13.**

Having no tomb is a sign of accursedness and disgrace. **Deuteronomy 28:26; Ecclesiastes 6:3; 2 Samuel 2:4-5.** For Avraham, if his wife didn't have a decent resting place, it would tarnish the promise of Elohim that he would be a person under His blessing. He used the

money he had in order to prove he was blessed even in the death of his wife. It is the way we live that reflects the blessings we have. We must show the world our status. Many don't attract other people because they don't live up to the standards given by Elohim.

Avraham was a meticulous man. Consider the things you may change or improve with the means you have at hand. The world will know that you are different. Believers must have all things in an excellent and orderly way according to the blessings Yahweh gives you. Many are affluent but decide to live like the poor. Some others are poor because they have a mentality of poverty which obstructs their ability to realize what they can do with what they do have.

The demise of a person is something everyone will remember. What is the last impression you would like give? That you are blessed. Take a walk in a cemetery, people's tombs reflect their affluence. The way we lead our lives is a reflection of who we actually are and in the same way we will be regarded at the time of our death.

Let all your life be a testimony even in your death!

23:3-4 And Abraham stood up from before his dead, and spoke unto the sons of Heth, saying, "I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight". The Hebrew word for "**stood up**" it is a polysemic word which means, among other meanings, to change. (קום 'qum')



H6965¹). Avraham had a change of attitude, and he mourned the loss of his wife, he took care of the preparations for her burial. The passing away of a beloved family member must interfere with our lives. So we must put ourselves together for we know death is not the end. In the face of a dear family passing away, we must be strong and comfort ourselves not to be like those which have no hope.

(Tesaloniqim Alef/Thessalonians 4:13-14).

The Hebrew word for “*stranger*” is גֵּר ‘ger’ H1616² from גֵּיִר ‘geyr’ H1481 which means one who is a guest, by implication a foreigner, invited to stay in the land but without any rights. This word is modified by the word תּוֹשָׁב “toshav” H8453³ which means foreigner, a dweller, a resident, especially (as distinguished from a native citizen). Our father Avraham was temporarily living in that place. It may be possible that he was invited or that he was the guest of a resident.

The Commentary to the Jumash says: “Avraham played the double role every Jew must play. An invited resident in the country and as such he had to work and pray for the wellbeing of the country as Irmiahu (Jeremiah) urged the people when they were about to go into captivity (Irmiahu 29:7). On the other hand, though, Jews are always foreigners to this world because their only covenant is with

Elohim and their purposes are exclusively guide lined by the Torah. The Jews must always prefer to be a lonely outsider who resist the influence of the culture around them thus fulfilling their unique responsibility⁴.

The Hebrew language manifests two qualities of Avraham: “a stranger (גֵּר H1616⁵)”, one invited to dwell in the land and “sojourner/temporary resident תּוֹשָׁב H8453⁶)” a resident foreigner. We all were invited to live in the earth with a divine purpose. Here, we live as strangers and foreigners. **1 Peter 2:11; Hebrews 11:13, 11:9; Ephesians 2:19.** This way of life is an attitude of faith, not focusing on the earthly things but in the everlasting habitations.

23:6 “Hear us, my lord: you are a mighty prince among us: in the choice of our sepulchers bury your dead; none of us shall withhold from you his sepulcher, but that you may bury your dead”. The Hebrew word for “*prince*” is נָשִׂיא “nasi” H5387⁷ which means, among other meanings, judge. We may fairly assume that Avraham was a judge among them and that he had achieved a great esteem and honor, and had made a good reputation among them. As a result of this, they offered him to choose from any of their best of their family sepulchers.

23:7-9 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. And he communed with them, saying, “If it be your mind that I

1 H6569 New Strong's Exhaustive Concordance of the Bible.

2 H1616 New Strong's Exhaustive Concordance of the Bible.

3 H8453 New Strong's Exhaustive Concordance of the Bible.

4 Commentary to Bereshit (Genesis) 23:4. Jumash, p. 113.

5 New Strong's Exhaustive Concordance of the Bible.

6 New Strong's Exhaustive Concordance of the Bible.

7 H5387 New Strong's Exhaustive Concordance of the Bible.



should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying place amongst you”.

The Hebrew word for “**bowed himself**” is (שָׁחָה) “**shachah**” H7812⁸) which means “**to prostrate (especially reflexively in homage to royalty or God): - bow (self) down, crouch, fall down (flat), humbly beseech, do (make) obeisance, do reverence, make to stoop, worship**”. It implies an act of supplication to these people. We may wonder, why a “prince of Elohim” (for so they themselves called him confirming to the spiritual elevation Avraham had as compared to them) would bow to humble himself beseechingly before another person? The answer: Yahweh lifts up the meek. **Tehilim/Psalms 147:6; Matiyah/Matthew 23:11-12; Filipiyim/Philippians 2:3.**

The Commentary to the Jumash elaborates: “Before their generous response, Avraham bowed as a sign of gratitude and went on to make his request being specific to what plot of land he wanted⁹”.

23:13 And he spoke unto Ephron in the audience of the people of the land, saying, “But if you will give it, I pray you hear me: I will give you money for the field; take it of me, and I will bury my dead there”.

Even though they refused to accept money for the field, he insisted to pay. Thus giving more honor to his wife and showing how much he

loved her. Now, with his wife dead, he could have done whatever he wanted with her body. What we do for those who have passed away is what defines how much we appreciate them.

Very often, marriages are broken because they badmouth the spouse when not present. Many wives disgrace their husbands in the presence of other women while husband do likewise demeaning their wives by denigrating them in front of other persons. We must refrain from making such kind of comments even with our parents. Family are solved within the marriage. We may seek counsel with other but never propose to be damaging to your spouse. We must intend to honor our spouses at all times even when they are dead.

23:15 “My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that between me and you? bury therefore your dead”. Most of our scholars (חֲכָמִים) “**jajam**”) consider that Ephron asked Avraham an excessively high price for the property taking advantage of Avraham’s predicament pretending cunningly a to be a friend. There’s no real value in what we offer, the true value comes from how much it costs us to give it. A gift’s genuine value is when we give, not out of our plentifulness but out what we have. **Shmuel Bet/2 Samuel 24:24; Divre Hayamim Alef/1 Chronicles 21:24; Hilel/Mark 12:43-44.**

23:16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. In this passage in the Hebrew text,

8 H7812 New Strong’s Exhaustive Concordance of the Bible.

9 Commentary to Bereshit (Genesis) 23:7-9. Jumash, p. 113.



the name of Ephron is written without the letter “**vav**”. Scholars interpret that his name was shorten due to his covetousness. While he gained monetary profit he lost his honor and his credibility.¹⁰

Avraham so loved Sarah, his wife that he chose a special resting place. He didn’t even bargain for the price for he wanted to give her something valuable as a farewell gift.

Second Aliyah 23:17- 24:9

24:1 And Abraham was old, and well stricken in age: and the Yahweh had blessed Abraham in all things. The obedience of Avraham was rewarded with blessings in all areas of his life. According to a deeper interpretation at “**remez**” level, to be obedient and faithful to Elohim equals to be blessed in all things. Nevertheless, it is worthwhile remarking that we serve Yahweh for love not for the inherent benefits.

The Commentary to the Jumash adds: “Yahweh had given Avraham absolutely everything: wealth, properties, honor, longevity, and an heir. He just needed to see his son bare children of his own to inherit his status and honor¹¹.”

24:2-4 And Abraham said unto his oldest servant of his house, that ruled over all that he had, “Put, I pray you, your hand under my

thigh: And I will make you swear by the Yahweh, the Elohim of heaven, and the Elohim of the earth, that you shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: But you shall go unto my country, and to my kindred, and take a wife unto my son Yitzhak”.

The Hebrew word for “**oldest**” is זָקֵן ‘**zaqen**’ H2205¹² which means old: - aged, ancient (man), elder (-est), old (man, men and women), and tutor. We thus inferred that he was not only an old age person but also he was a spiritual guide and instructor. The Commentary to the Jumash calls him the “**Rosh Yeshivah**” (Torah school principal) of the household of Avraham. He taught the disciples as he reflected the example of Avraham. Only a person that had such rank and higher standards of understanding could he worthy of divine assistance to chart the course the Jewish people of the next generation”.¹³

The phrase “**under my thigh**” is an idiomatic phrase which alludes to a man’s reproductive parts. The Commentary to the Jumash explains: “He who makes an oath must lay his hand on a sacred object like a Torah Scroll or **tefilim** (...). Since circumcision was the first precept given to Avraham which he accomplished with great pain, it had an

10 (*) In the Hebrew Interlinear Old Testament, biblical app of the Torah for English-speaking people, in verse 10, the first occurrence of this name, it is written with a “**vav**”; עֶפְרוֹן. Later, however, in verse 16, it is written without the “**vav**” עֶפְרוֹן. This might be indication that his name was in fact written with the letter “**vav**” but after he defrauded Avraham,

Elohim took his honor along with His “**vav**”. Notice that the letter “**vav**” is the third letter of the “Arbah Otiot” del Nombre Sagrado. A) עֶפְרוֹן ‘ephron’ verse 10; B) עֶפְרוֹן ‘ephron’ verse 16. (Translator’s Note).

11 Commentary to Bereshit (Genesis) 24:1. Jumash, p. 117.

12 H2205 New Strong’s Exhaustive Concordance of the Bible.

13 Commentary to Bereshit (Genesis) 24:1-10. Jumash, p.116.



immense value for him. So, he made Eliezer to make an oath by laying his hand on it.¹⁴

The Hebrew word for “make an oath” is “*shabah*” (שָׁבַע H7650¹⁵) comes from a primitive root; properly to be complete; to seven oneself, that is, swear (as if by repeating a declaration seven times): - adjure, swear solemnly

Making an oath by Yahweh implies a great responsibility. Failing to comply with the oath would mean to blaspheme the Name Kadosh (Holy Name), the name which is above every name which blessed for ever and ever. Besides this forbidden in the Scriptures. (Shemot/Exodus 20:7).

The Commentary to the Jumash argues: “Avraham did not have the slightest doubt in Eliezer’s loyalty, however he also was aware that men possess great reserves of strength to resort to in moments of crisis only when they are resolved to persevere. By having Eliezer make an oath, Avraham was guaranteeing that Eliezer would endure in his mission even when it might have little probabilities of success.”¹⁶

Avraham was preoccupied about finding a future wife for his son. His greater concern, though, was finding a suitable wife. He dreaded to have a daughter of the Canaanites as a daughter-in-law because the Canaanites lived in moral and religious degradation. Their condition was not suitable for the forthcoming great mission lying ahead. His native country

and his kindred seemed the best option of a wife for his son.

24:6-8 And Abraham said unto him, “Beware that you bring not my son to that place again. The Yahweh, the Elohim of heaven, which took me from my father's house, and from the land of my kindred, and which spoke unto me, and that swore unto me, saying, “Unto your seed will I give this land”; he shall send his angel before you, and you shall take a wife unto my son from thence. And if the woman will not be willing to follow you, then you shall be clear from this my oath: only bring not my son to that place again.

There were only two reason why Avraham did not want his son to go to Haran. First, he was afraid that he would settle and forget the promise of inheriting the land. Secondly, only a woman of faith, like Avraham, would leave her family and inheritance to go to an unknown country in order to marry a total stranger. Only out of obedience, could she do that and she would be the perfect wife. The refusal of a woman would clear Eliezer of his oath. The Commentary to the Jumash says: “----????----, Avraham reassured Eliezer that Elohim would bless his mission”.¹⁷

24:9 And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter. The Hebrew verb for “swore” is “*shabah*” (שָׁבַע H7650¹⁸) means “*to be complete*”; to seven oneself, that is, swear (as if by repeating a declaration seven

14 Commentary to Bereshit (Genesis) 24:2. Jumash, p.117.
15 H7650 New Strong's Exhaustive Concordance of the Bible.

16 Commentary a Bereshit (Genesis) 24:3. Jumash, p 117.

17 IDEM. Bereshit (Genesis) 24:5-9.

18 New Strong's Exhaustive Concordance of the Bible.



times). Number seven represents the spiritual values as the purpose of every man. It can be said that this was a solemn oath.

Third Aliyah 24:10-26

24:10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to *Aram Naharáyim*, unto the city of Nahor. Rashí comments that “in order to persuade his relatives into letting their daughter to marry Yitzhak, Avraham transferred all his estate to Yitzhak in a will which he gave Eliezer as a prove for the would-be father-in-law¹⁹.

The Hebrew word for “**ten**” is עָשָׂר or עֶשְׂרֵה “**eśer** or ‘**asarah**’ H6235²⁰ which means ten and it comes from “עָשָׂר ‘**asar**’ H6237²¹ which means” to tithe, that is, take or give a tenth; give (take) the tenth, (have, take). Therefore, the ten camels are a type of the tithe which represented all his wealth. Besides, it was anticipating the future inheritance for the marriage.

24:11-14 And he made his camels to kneel down near the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, “O Yahweh, Elohim of my master Abraham, I pray you, send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: And let it come

to pass, that the damsel to whom I shall say, “Let down thy pitcher, I pray thee, that I may drink”; and she shall say, ‘Drink, and I will give your camels drink also’: let the same be she that you have appointed for thy servant Yitzhak; and thereby shall I know that you have shown kindness unto my master”. Arriving to the outskirts of the city at that precise time was no coincidence. It was a deliberate and calculated move. Scholars agree that “It was the time when women went out to draw water from the well thus providing the opportunity to assess their real character out from their household environment. He actually intended to see how they actually conduct themselves away from the conventions learned at home.

All the petitions of Eliezer asked from Yahweh were in fact meant to revealing these qualities of the future matriarch of the Chosen People. The Commentary to the Jumash points out that “the test Rivqah had to pass to become the mother of the Jewish people had to be based on benevolence not in miracles”²².

24:15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. The answer to his prayer was so fast that while he was still praying, the Providence had made Rivqah to get out of her house and go to the water well”²³.

Rabbi Hirsch emphasizes that “it was wonderful the way in which Elohim granted Avraham his wish of having Yitzhak married to a woman of

19 Commentary to Bereshit (Genesis) 24:10. Jumash, p. 117.

20 New Strong's Exhaustive Concordance of the Bible.

21 New Strong's Exhaustive Concordance of the Bible.

22 Commentary to Bereshit (Génesis) 24:14. Jumash, p.119.

23 IDEM vr. 15.

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his own family". Bethuel's father was Avraham's brother and his mother was a niece of Avraham and Sarah's sister as well. Besides, the Scriptures recorded these facts in order to suggest that Rivqah had inherited the traits of character of Avraham's family"²⁴.

24:20-21 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And the man wondering at her held his peace, to wit whether Elohim had made his journey prosperous or not.

This servant had certain qualities that served the purpose of the mission. Verse 21 says that he kept silent. The Hebrew word used here is "**harash**" (חָרַשׁ H2790²⁵) which means to plough; hence (from the use of tools) to fabricate (of any material); hence (from the idea of secrecy) to be silent. That is, even when he was silent he was working things out in his mind.

When the text says "(...) thereby shall I **know**" the Hebrew word is "**yadah**" (יָדַע H3045²⁶) used meaning "wise, cunning, know, (come to give, have, take) knowledge, skillful, wit". (Explanation added by translator). Besides, it means "**to make sure to see**". This man was using wisdom; he never allowed to be misled by appearances. Most failures when choosing a spouse occur when do not stop to consider if we are making the right decision. Failing to see carefully and with wisdom. He was considering

whether Yahweh was in fact involved in the event. It is a crucial principle we must practice.

Rivqah's unconditional love for a foreigner made her suitable to be Yitzhak's wife. Avraham and Sarah exceeded in their generosity and this young woman would make a perfect complement to her marriage with Yitzhak might stay in the same course.

Exploring another angle, we may say that Rivqah was showing love for the people of the circumcision given that Avraham's people was under the covenant of circumcision. Believers who do not love the Jewish people unconditionally, they do not qualify to be the Bride of the Messiah²⁷.

24:22 And it came to pass, as the camels had done drinking, that the man took a golden nose ring of half a shekel weight, and two bracelets for her hands of ten shekels" weight of gold.

The Commentary to the Jumash says: "The gifts, that had been prepared beforehand, are an allusion to the destiny of Rivqah's future descendants. The "**beqah**" H1235 is half a shekel and this anticipates the annual atonement money every Jewish must pay as an offering for the tabernacle and to Elohim (to redeem their souls). The two bracelets are symbols of the two Tablets of Stone of the Torah; its weight symbolizes the Ten Commandments"²⁸.

Fourth Aliyah 24:27-52

24 IDEM.

25 New Strong's Exhaustive Concordance of the Bible.

26 New Strong's Exhaustive Concordance of the Bible.

27 Dr. S. K. Blad. Commentary to Parashah 05.

28 Commentary to Bereshit (Genesis) 24:22. Jumash, p.120.

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4:27 And he said, “Blessed be Yahweh, the Elohim of my master Abraham, who has not left destitute my master of his mercy and his truth: I being in the way, the Elohim led me to the house of my master's brethren. Eliezer recognizes the hand of Yahweh worked favorably to his mission which, I think, he might have considered impossible. Therefore, he bowed down his head, and worshipped the Yahweh for being part of the Heavenly Plans and Yahweh's fidelity to Avraham. Yahweh is Faithful; if we believe not, yet He stands faithful: He cannot deny himself.

In the Hebrew original text, the words “His mercy and His truth” are used instead of fidelity. We gather thereof that Yahweh's fidelity encompasses both His mercy and His truth. He was merciful with Avraham when He called him; this is Grace. Now, what is His truth? Yahshúa said: “Sanctify them through Your truth: Your word is truth”²⁹.

The Commentary to the Jumash remarks that “With great perspicacity, Eliezer talks about His mercy and His truth because it is important that they work together. Mercy alone may end up being detrimental. Because a person may yield to the desires of another person he loves, even when it is absolutely wrong. Therefore, truth must be used to adjust mercy to prevent it from leading us to go astray”³⁰.

24:31-32 And he said, “Come in, you blessed of Yahweh; wherefore stand you without? for I have prepared the house, and room for the camels. And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels,

and water to wash his feet, and the men's feet that were with him. Lavan calls Eliezer “blessed of Yahweh thus recognizing that he was indeed under the favor of the Blessing of Yahweh. At **remez** level, we may understand that when we are faithful servants blessed by Elohim, others would notice it as the Scriptures say: “Behold, I have taught you statutes and judgments, even as Yahweh, my God commanded me, that you should do so in the land where you go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, “Surely this great nation is a wise and understanding people”. For what nation is there so great, who has Elohim so near unto them, as Yahweh, our Elohim is in all things that we call upon him for? And what nation is there so great, that has statutes and judgments so righteous as all this Torah, which I set before you this day?”³¹ **Devarim/Deuteronomy 4:5-8.**

24:34-36 And he said, I am Abraham's servant. And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife born a son to my master when she was old: and unto him has he given all that he has. After he started to explain his mission to the family of Rivqah's, he introduced himself as a servant of his master Avraham and how Yahweh had blessed him in all things. This was particularly special with regards to his son, because they were acquainted with the family and knew that Sarah was barren. Eliezer stressed that Yahweh had

²⁹ Yohanan (John) 17:17. VIN Bible.

³⁰ Commentary to Bereshit (Genesis) 24:27. Jumash, p.121.

³¹ Devarim (Deuteronomy) 4:5-8. VIN Bible.



made the miracle giving them a son and heir to all his possessions. We can connect these words to “whom he has appointed heir of all things” (**Hebrews 1:2**) not so much suggesting an urgent need to inherit wealth but establishing a prophetic design that confirms that he who would be crucified, he himself shall be the heir to all things.

24:50 Then Lavan and Bethuel answered and said, “The thing proceeds from Yahweh: we cannot speak unto you bad or good”.

Both Lavan and Bethuel acknowledged that Yahweh had ordered a decree so they could not do anything against it; His plan would come to pass one way or the other. (**Bamidbar/Numbers 23:19**). The response of the family was a sign that he had chosen correctly.

We must analyze the family of the person we are choosing because many moral values of the family are instilled in that person’s upbringing. We must bear in mind that. However, when the hand of Elohim is present everything will go according to His plan. A good outcome results when planning using His Wisdom.

Fifth Aliyah 24:53-67

24:53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rivqah: he gave also to her brother and to her mother precious things. Two kinds of gifts for two different persons are mentioned here. The Scripture specifies that Rivqah received jewels of silver,

and jewels of gold, and raiment. What other gifts her mother and her brother received? They received “precious things”; the Hebrew word is “**migdanah**” מִגְדָּנָה **H4030**³² which means “**precious thing, precious present**”. This word comes from the root word ‘**meged**’ מָגַד **H4022**³³ which means “**selected, sweetest, hence something valuable, as a product or fruit: - pleasant, precious fruit (thing)**”. This indicates that the gifts were especially selected fruits even exotic fruits.

24:57 And they said, “We will call the damsel, and enquire at her mouth”.

This verse shows that even when there was a Divine Decree, she might have said “I shall not go”. The freedom of choice of this young woman to choose to be the wife of Avraham’s son is never coerced. The young woman was called out to ask her for an answer. In like manner, each person shall be called to the Marriage of the Lamb. Anyone may refuse. (**Matityah/Matthew 22:3**). In the Divine Decree, the marriage shall take place despite of someone’s refusal. We are not indispensable. In his treatment with man, Elohim never violates the people’s freedom of choice. Anyone is free to decide whether or not to accept or to reject the Messiah.

24:58 And they called Rebekah, and said unto her, “Will you go with this man?” And she said, “I will go”. It would be great if you were willing to respond to the call of the Messiah. **Bereshit/Genesis 22:11, 46:2; Shemot/Exodus 3:4; Shmuel Alef/1 Samuel**

³² H4030. New Strong’s Exhaustive Concordance of the Bible.

³³ H4022. New Strong’s Exhaustive Concordance of the Bible.



3:4; Ishaiah/Isaiah 6:8, 65:5; Maaseh Shelujim/Acts 9:10.

24:60 And they blessed Rebekah, and said unto her, “You are our sister, be you the mother of thousands of millions, and let your seed possess the gate of those which hate them”. Even when the family was not completely in agreement with Rivqah’s decision, it was not a motive not to bless her or support her. This blessing in especial, it is the expression of their desire that the promise given to Avraham were fulfilled in her. Also, it is somewhat prophetic in the sense that her descendants would indeed possess the gates of their enemies. This is a reference to the authority Yahshua transferred to his followers (Matityah/Matthew) 16:18). Hence as followers of Yahshua this blessing reaches us today too.

24:65 For she had said unto the servant, “What man is this that walks in the field to meet us? And the servant had said, “It is my master”: therefore, she took a veil, and covered herself.

We see a bride getting ready to encounter his fiancée. She covered herself with a veil for respect of him.

The B’rit Hadashah/New Covenant in **Korintyim Alef/1 Corinthians 11** teaches that a woman must have her head covered to show that she has “**power on her head**”. The cover on a woman’s head is a sign of modesty and decency. According to **Korintyim Alef/1 Corinthians 11:1-6**, a woman must cover her head during prayer or when prophesying or saying the Word of Yahweh.

24:67 And Yitzhak brought her into his mother Sarah's tent, and took Rivqah, and

she became his wife; and he loved her: and Yitzhak was comforted after his mother's death.

In taking Rivqah to his mother Sarah’s tent, Yitzhak was hoping that she would be like her mother. He desired that his wife would have his mother’s spiritual values. Besides, he was yearning for someone intimately to bring him comfort with peace. Wives must learn to bring the comfort of a mother to her husband. That is a part of being a help for him.

25:9-10 And his sons Yitzhak and Yishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

On this occasion, we see the two brothers together. This may suggest that perhaps, at the of his life, Avraham could see the two brothers reconciled. It is good to put aside the differences between brothers. Yahweh gives everyone of us a place in the world. We must never covet our brother’s place. Let us make sure to honor Yahweh in the position where He puts us.

25:11 And it came to pass after the death of Abraham, that Elohim blessed his son Yitzhak; and Yitzhak dwelled by the Beer Lahai Roi. Scholars state that the blessing he received was comfort for the loss of his father.

Seventh Aliyah 26:12-18

25:17 And these are the years of the life of Yishmael, a hundred and thirty and seven



years: and he and died; and was gathered unto his people.

Rashí says that the Hebrew word translated as “***gave up*** the ghost” is “***gavah***” (גָּוַהַּ H1478) and it is used in reference to righteous men. So Yishmael died a righteous man because he repented from his sins.

Conclusions

This parashah outlines the key elements for a successful family life:

- Honor your spouse.
- Honor your parents.
- Assist your children with wisdom.
- Use the wisdom of Elohim.
- Seek peace at home.

Glossary

1. **Remez:** second level of biblical interpretation that deals with allegories.
2. **Rosh Yeshivah:** Principal (Head) of a Yeshivah.

Yeshivah: School of Torah

IMPORTANT NOTICE: Most of the commentaries in this parashah are by Dr, Ketriel Blad, a man of Yahweh, who has been gifted with great wisdom and insight concerning the concepts of the Mishkan and the related offerings. We are grateful to be able to use his wisdom and we honor his sapience.

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached

with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. “ALL THE LOST HOUSE OF EFRAYIM.” Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as “the lost sheep of the House of Yisrael” (Mello Ha Goyim), “the just among the nations.” This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**).”

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind today's subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus, allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a “revival” so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is “THE BIBLE HISTORY” to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a “YISRAEL” people and to live as if we were the

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continuation and conclusion of this beautiful love story.

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00AM to 12:00PM through



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