

*Shiur L'Yom Sheni*¹

[Monday's Study]

READINGS: ***Torah Chayei Sarah:*** **Genesis 23:1-20**
 Haftarah: **I Kings 1:1-10**
 B'rit Chadasha: **I Corinthians 15:35-38**

Avraham buried his wife Sarah in the cave in the field of Machpelah.
[Genesis 23:19]

Today's Meditation is Psalm 116:1-4;
This Week's Amidah Prayer Focus is Petition No. 2, *T'shuvah* [The Prayer of Return]

Have you heard it? The faint whispers of a melancholy refrain are being released into the atmosphere. The sound of muted minor chords of an ancient eulogy are issuing forth from Hebron. A patriarch's lament is wafting on the wind.

You see, Dear Reader, the heart of Avraham is breaking. For Sarah, the beautiful, beloved bride of Avram's youth – the light of his life for many, many decades, and the doting mother of his miracle child - is no more. Without a hint of warning our beloved ancestor/matriarch has exited the stage of Torah. She who retained stunning beauty through at least her 90s and turned the heads of kings as well as Avraham all her life has departed the fragile orb of earth.

Good-bye beloved Matriarch. You have taught us what it looked like to run the race of faith well. You not only suckled Yitzchak on 90-year-old breasts; you have nurtured us all. In your quiet wisdom you have released a taste of '*on earth as it is in Heaven*' for all generations. One day millions of us whom you never met in person will greet you and tell you how truly thankful we are to you for all you have done for us. And all the Redeemed of the Holy One will *laugh with you*.

The Effect of a Matriarch's Passing

The death of Sarah effectively passes *the torch* of the covenant household from *Avraham* to Yitzchak. After Sarah's passing, though Avraham will live and walk faithfully with the Holy One 37 more years he *will never have another recorded God-encounter*. Oh, he too will finish the race of faith strong and well. But alas after Sarah's passing Avraham's only remaining Biblically noteworthy covenant responsibility will be to procure Rivkah as a bride for Yitzchak.

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Something about *Sarah's presence in Avraham's household* seemed to open windows of Divine revelation to him. Rivkah's presence in Sarah's tent will do the same for Yitzchak.

In the grand design of the Holy One it seems a matriarch's presence does things like that. So please *cherish the precious matriarchs* the Holy One gives to your family - and to your generation - while you have them with you, Dear Reader. Without the nurture and influence of true mothers in Israel the best and most learned of us have a tendency to think, speak, look and act more like the lost boys of Neverwood than the sons of the Living God we are called to be.

Face-to-face With the Issue of Death

In this week's parsha of Torah a pivotal generation of the Holy One's people approach and in some cases cross the threshold of death. And the theme of death and its aftermath will be the subject matter of this week's haftarah as well. In the verses we read from the opening lines of the books of the *Melachim* [Kings] we will see David, the greatest of all the kings of Israel, old, weakened, and ready to die, and will witness the events which led to the coronation of his son *Shlomo* [Solomon] as his successor.

It is of course altogether right and proper that we mourn the loss of those who have gone before us, who taught us righteousness, who blazed a clear trail for us to follow, and who provided our example of what walking with the Holy One along that trail looks like in real time. As will be made clear in all our readings for the week however, our focus is not to be upon death – but is instead to be upon the business of *carrying on life*. The covenant love of the Holy One is going to prove far, far, stronger than death, and far, far more unyielding than the grave. Death, where is your sting?

The Life of Sarah

Our 5th Parsha² - the parsha of the Changing of the Guard - begins with the following words:

Vayihyu chaye Sarah me'ah shanah v'esrim shanah

Sarah's life was 100 years, and 20 years,

v'sheva shanimsh'nei chaye Sarah

and 7 years; [Such were] the years of Sarah's life.

[Genesis 23:1]

² The name of this week's parsha is taken from the last two words of the Hebrew text of verse 1 – *chaye Sarah*. *Chaye*, usually translated as 'life', is spelled *chet, yod, yod*. *Sarah*, of course, is spelled *sin, resh, hey*. The words literally mean "Sarah's life".

Why does Torah seemingly divide our beloved matriarch's life into three 'epochs' – the first being 100 years in length [in Hebrew, *meah shanah*], the second being 20 years in length [in Hebrew, *es'rim shanah*] and the third being 7 years in length [in Hebrew, *sheva sh'nim*]. Why does Torah make us 'do the math' to calculate Sarah's age at death? Why does Torah not just say plainly that **Sarah lived 127 years**? Is there a subtle or subliminal message here? If nothing else these words remind us that our days on earth as we know it are numbered by the Holy One. Mortal life is very short - and very, very temporary.

Sarah's life, Torah tells us, was **100 years**, then **20 years**, then an additional **7 years** – totaling 127. Our lives will most likely be substantially shorter. So . . . isn't right *now* the time to become *a friend of God* like our ancestor Avraham? Is not right *now* the time to embrace the covenant the Holy One cut with Avraham and his descendants? Is not this our time to learn through that covenant to love and to fear and to worship and to serve Him as He desires?

Is not *today* the day to run into the Compassionate One's arms like a prodigal son runs to his father? Is not today the day to ask the Creator for a God-encounter such as Avram had? Is not today the day to ask Him to cut [and perpetually renew] **b'rit** with you as he did with Avraham? Is not today the day to ask Him to impart to you as He did to Avraham and Sarah eternal, imperishable, and incorruptible **zara** [seed] – seed from the **Etz Chayim** [Tree of Life] in the center of His Garden of Delight? Yes, Dear Reader. Now is the time. Today is the day. No better offer or opportunity is going to come along. So wait no longer. Ask Him *today*.

The Kind of Grieving Our Beloved Patriarch Modeled For Us

The circumstances of Sarah's death are reported by Torah as follows:

V'tamot Sarah b'Kiryat Arba hi Chevron

Sarah died in Kiryat Arba³, also known as Hebron

b'eretz Kena'an

in the land of Canaan.

V'yavo Avraham lis'pod l'Sarah v'livekotah

Abraham came to eulogize Sarah and to weep for her.

[Genesis 23:2]

³ **Kiryat Arba** was the original name for Hebron. **Joshua 14:15, Judges 1:10**. The name *Kiryat Arba* literally means 'City of the Four,' or 'City of Arba.' Some say that Arba was the father of a number of giants who lived there (Joshua 15:13, 21:11). Others say that it was given this name because of the four pairs buried there: Adam and Chava, Avraham and Sarah, Yitzchak [Isaac] and Rivkah [Rebecca], and Ya'akov [Jacob] and Leah [*B'reshit Rabbah* 58; Rashi].

We are not told the specific cause of our beloved matriarch's death. Nor are we told if she suffered at the end. We are not told if an angel ministered to her in her last hours. We are not told if she prayed or saw a vision just before the light of her life went out. We are not told her last words – or even if anyone was there to hear them. We are told only what we need to know - where she was, and that after her death, Avraham our father 'came to' her, 'eulogized' her, and 'wept' for her.

Avraham 'Comes To' Sarah

Torah begins by telling us that after she died Avraham 'came to' Sarah [in Hebrew the phrase is *v'yavo Avraham*]. Why did he have to 'come to' her? Was Avraham not *there with her* when she died? And if he was not there with her . . . well, *where was he?*

The Hebrew word our English Bibles translate as 'came to' in verse 2 is a form of the verb *bo*, *beit*, *vav*, *alef*, pronounced *bow* as in *rainbow*. This verb is Strong's Hebrew word #935. The verb is first used in Torah in Genesis 2:19 to describe the movement the Holy One caused the animals of the earth to make in order that they passed before Adam, for him to name them/describe their essence. It is there said that "*The Holy One brought [bo] them to Adam to see what he would name them . . .*" The same verb is used in Genesis 2:22 to describe the movement the Holy One caused Chava, the woman He made from Adam's 'rib', to make in order that Adam would see her. It is there said "[He] *brought [bo] her to the man.*"

Again in the case of Sarah the Holy One caused the movement. This time it was Avraham that was moved. The Holy One *moved* him. And he was *indeed moved*.

Some of the sages note that Torah has informed us earlier that Avraham was now residing in Beersheva, yet Sarah did not die there, but in *Kiryat Arba* [Hebron], several miles away. Some have speculated, based upon this information, that Avraham was separated from Sarah just prior to her death — with him living in Beersheva, and her living in Hebron. Hebrew *midrash* portrays Sarah's death as the result of being told by Ha-Satan [the Adversary] that Avraham had taken her beloved Yitzchak up to Moriyah, bound him, and killed him.

Whatever the circumstances, the Holy One caused Avraham to go to Hebron. Thus it can be said that Avraham 'came' [*bo*] to Sarah upon her death. He had not been with her, apparently, when her spirit departed.

The Piercing Cry of a Broken, Bereaved Human Heart

What Avraham is said to have done when he ‘came’ to Sarah is to ‘eulogize’ or ‘mourn’ for her. The Hebrew phrase our English Bibles translate as ‘to eulogize’, ‘to mourn’ is *lis’pod*. The verb root of this phrase is *safad*⁴. This verb root is usually translated to *wail*, or to *lament*.

Let us gaze for a moment into the Hebraic hieroglyphic mural made by the consonants of this Hebrew verb root. The Hebrew word picture is that of a falling and rising again [*samech*] of the mouth [*peh/feh*], at a doorway [*dalet*]. It is a perfect picture of a person wailing in mourning.

The doorway [*dalet*] in the most literal sense means the door of the tent or house where the death occurred. In a figurative sense however it symbolizes the ‘doorway’ of life – the gateway of the world to come. The deceased has *passed through that doorway*. The survivor sits just outside of it - and wails. And everywhere the wailing is heard, the frenzied activity of the world comes to at least a momentary halt. For if there is anything on earth that touches us all it is the piercing cry of a totally broken, devastatingly bereaved human heart. There, but for the grace of the Holy One, go you and I.

The Tears of Avraham Avinu

The next thing Torah tells us Avraham did concerning Sarah was to ‘weep’ for her [Hebrew, *v’I’vekotah*]. The Hebrew verb our English Bibles translate as weep in this verse is *baka*, *beit*, *kaf*, *hey*, Strong’s Hebrew word #1058, pronounced *baw-kaw*⁵. Strong’s says this word means *to shed tears*. The first Biblical usage of this verb describes what Hagar did after depositing Yish’mael under a bush or tree for shade, as she surrendered his future and/or his soul to the Holy One. See Genesis 21:16: “. . . *she lifted up her voice, and she wept.*”

The Hebraic word picture the verb *baka* presents is that of *the household’s spirit being released*. Avraham came to *release* Sarah – to *let go of her* – and *surrender her* to the Holy One forever. With her, of course, went the spirit of the household. As Psalm 84 says:

*Blessed is the man whose strength is in You,
In whose heart are the highways to Zion.
As they pass through the Valley of Baca, and they make it a place of springs;
The early rain also covers it with pools.
They go from strength to strength; each one appears before God in Zion.*
[Psalm 84:5-7]

⁴ Safad is *samech*, *peh/feh*, *dalet*, Strong’s Hebrew word #5594, it is pronounced *saw-fawd*⁵.

Avraham did not take the death of Sarah stoically or without emotion. He *grieved* - and he did so bitterly and demonstratively. *But* he did not grieve as those who have no hope. And even in his grief Avraham set about to assure that Sarah has a permanent burial place in Eretz Yisrael.

The Purchase of Machpelah— The First Fruits of the Land

Avraham is, interestingly enough, the first person we meet in Torah who buried anyone. Many are the persons whose deaths have been mentioned. But this is the first specific reference to *burial*. Avraham did not build a pyre and cremate Sarah. He did not set her remains adrift on a river. He did not leave her body out in the open to biodegrade. Primarily in Avraham's honor the sages say that one of the most significant *mitzvot* a man can perform is to 'escort the dead' [meaning, provide the dead a respectful burial].

Avraham did not wallow in his grief. He sought for Sarah an appropriate place for burial.

Ger-v'toshav anochi imachem tenu

'I am an immigrant and a sojourner among you,' he said.

li achuzat-kever imachem

'Sell me property for a burial place with you

v'ekberah meti milef'nei

so that I can bury my dead near to me.'

Avraham then negotiated with one of the local residents, a descendant of Chet [commonly known as a 'Hittite'] named Efron, to purchase a burial plot for Sarah in the vicinity of Hebron. The specific location was to be a cave called ***Machpelah***⁵, at the end of a field, in the middle of an orchard.

V'yakom sadeh Efron asher b'Machpelah

Ephron's field in Machpelah

asher lifnei Mamre

adjoining Mamre thus became [Avraham's] uncontested property

ha-sadeh v'ha-me'arah asher-bo v'chol ha-etz

the field, its cave, and every tree

asher b'sadeh asher b'chol gevulo saviv

within the field and around it.

⁵ *Machpelah* is *mem, kaf, peh, lamed, hey*⁵. Strong's Hebrew word #4375, it is pronounced *mawk-pay-law*'.

L'Avraham l'miknah l'eynei v'nei-Chet

It was Abraham's purchase with all the children of Heth

B'chol ba'ey sha'ar iro

who came to the city gate as eyewitnesses.

V'yakom ha-sadeh v'ha-me'arah asher-bo l'Avraham

This is how the field and its cave became the uncontested property of Avraham

l'achuzat-kaver me'et b'nei-Chet

as a burial site⁶, purchased from the children of Heth.

The cave of ***Machpelah*** [the word means 'double'] with its adjoining field and orchard is the first parcel of real estate acquired by our people. Avraham purchased this field from Efron the descendant of Chet⁷ for 400 shekels of silver [a veritable fortune]⁸.

Later Avraham's grandson Ya'akov will purchase a plot of land near Shechem.

A third piece of land – *the threshing floor of Onan* (the site of the Holy Temple) - will be purchased much, much later by Avraham and Ya'akov's descendant David.

These three parcels of land were acquired *by purchase*. The rest of Eretz Yisrael was acquired *directly from the Hand of the Holy One*. It is, interestingly enough, these three *purchased* areas – Hebron⁹, Shechem [known today as Nablus], and Jerusalem – that have consistently provided the most controversy with the other

⁶ Avraham, Yitzchak, Rivkah, Ya'akov, and Leah were all eventually buried on this site along with Sarah. See Genesis 25:9, 49:29-32, and 50:13.

⁷ ***Chet*** [usually transliterated as Heth] is *chet, tav*, Strong's Hebrew word # 2845, pronounced *khayt*. The Hebrew word means 'terror'. The name refers to a son of *Cham*, and to a particular branch of Kena'ani known to most English-speakers as 'Hittites'. From this group of people would Uriah, the first husband of Bat-sheva [Bathsheba], be born.

⁸ Based on this four hundred silver shekels figure, 16th century sage Rabbi Yitzchak bar Yehudah (author of *Paaneach Raza*) made an interesting calculation: As per Leviticus 27:16, said he, the value of land in biblical times was 50 silver shekels for a *cur*, or 75,000 square *amot* ("cubits"). Thus, the area purchased by Abraham was eight *cur*, or 600,000 square cubits. A square cubit is the approximate area occupied by an upright human being.

The generation of Hebrews that left Egypt and received the Torah at Mount Sinai numbered some 600,000 heads of households. Our sages tell us that the Jewish nation consists of 600,000 souls, that the soul of every Jew who ever lived is an offshoot of one of these 600,000 "general" souls. Thus the Torah contains 600,000 letters (counting the spaces between letters), for each Jew possesses something of the Torah, and thus in connection with the first purchase of the Land of Israel Avraham paid not just for himself, but for every individual Jew. The first plot of land obtained by a Jew included a share for every Hebrew soul.

⁹ During the Arab riots of 1929 Hebron's Arabs stormed into the old Jewish quarter in Hebron and massacred many Jews. The survivors were forced to flee, and a Jewish community was not re-established in Hebron until after the Six-Day war.

peoples of the region. What our ancestors purchased with silver has many times over has been paid for again in blood.

The Passing of the Torch: To Every Thing there is a Season

For a little over two weeks now we have been regaled by Torah with magnificent stories of Avraham and Sarah and their walk with the Holy One. We have however come to a critical moment in the narrative.

Sarah is dead. Avraham is old and tired. So, what happens now? What is to become of the covenant the Holy One established with Avraham and Sarah back in the latter chapters of parsha ***Lech Lecha***?

The question is this: *Will the lessons our patriarch and matriarch learned over the course of their lives die with them, or are the Divine Sparks of Light they uncovered and emanated during the course of their covenant walk transferable to the generations that will follow them?* Put another way the question might be: *Was all that we have been reading just a nice story about two old wandering Arameans – or can the covenant experience of Avraham and Sarah survive their death and form a pool of living water from which sustenance can be drawn by Yitzchak, and by Ya'akov, and by Moshe, and by David, and by Daniel, and by Y'shua of Natzret, and ultimately by US [and, for that matter, by our children] as well?*

It is one thing for an individual to personally *walk with the Holy One* for a few weeks or months or years. As wonderful as that experience is, it is entirely *another* thing to not only personally walk with the Holy One, but to actually pass the values and experiences and ways of relating to people and Creation which one learns from walking with the Holy One on to one's children and one's children's children.

This leads us to meditate on the idea of something near and dear to my heart – the *challenge* of 'passing the torch' to the next generation.

The Challenge of Handing Off the Baton of the Covenant

Shaul of Tarsus, knowing his audience, often used analogies and metaphors from the Greco-Roman influenced world of athletics to help drive his spiritual points home. *See, e.g., I Corinthians 9:24-27, and Philippians 3:14.* Please indulge me while I give that technique a try.

One of my favorite athletic activities when I was young was track and field. I ran in every event I could - *sprints* [100, 200, and 400 meters], *runs* [800 meters, 1mile, and 2

miles], and *relays*. Among these, the most challenging races were always the *relays* – those races in which every runner must carry a baton, and must, upon completion of his assigned portion of the race, hand that baton off to the next runner on their team. The reason these races were the most challenging was not that the participants had to run harder than in individual races. The reason was that, in addition to running their best race, the runners also have to make a smooth, successful ‘hand-off’ to the next runner on their team. Drop the baton and your team is disqualified. Fail to coordinate your initial steps with the steps of the person handing off the baton to you, or your final steps with the person to whom you are handing off the baton, and you lose precious time - and probably the race.

Even before the first runner nears the completion of his assigned distance, therefore, the next runner takes off running hard with one hand extended backward, anticipating the passing of the baton. The goal is for him to get up to about 3/4 of his sprint speed before the prior racer, still running at full speed, runs up from behind and slips the baton into his extended hand.

The ‘hand-off’ of the baton is the critical factor in any relay race. A person may be a great individual racer, with dazzling speed – but if he can’t make an effective, seamless ‘hand-off’ to the next in line to run . . . well, no one is really going to care how fast and furious he ran his allotted portion of the course.

Consider how this rule applies in the spiritual context. Some people can absolutely dazzle others with their spiritual activity. They run circles around the rest of us. They give ‘ministry’ 100% effort 100% of the time. They teach, they sing, they pray, they feed the hungry, they visit the sick, they care for the widow, the fatherless, the poor and the stranger, they console the bereaved, they counsel the confused, and they cajole the wayward toward *t’shuvah*.

Impressive, right? But fast-forward a generation. Are the children and grandchildren they left behind still walking in the spiritual heritage of their dazzling forbearer? Did they make a successful ‘hand-off’ of spiritual things – or did they just run a fast and furious race to their own personal finish line, with nothing more in mind than achieving their own *personal best* time? Verily, I say unto you – *they have their reward*¹⁰.

For Avraham and Sarah, and for you and for me, the question becomes whether when we leave this earth we will just leave the sons and daughters and grandchildren which come behind us a little money or property, a box of dusty photographs, and hopefully a good name – or will leave them something *more*,

¹⁰ See Matthew 6:2, 5.

something *spiritual*, something *eternal*? Will we leave our children an **estate** – or a *heritage*?

When Paul Simon was a very young songwriter, before he penned such masterpieces as “*The Boxer*”, “*Bridge Over Troubled Water*”, and “*Still Crazy After All These Years*”, among many other much more popular ditties like “*Sounds of Silence*”, Simon wrote a nice little piece of bittersweet poetry he called simply ‘*Kathy’s Song*’. The poignant final stanza of that poem read as follows:

*. . . And as I watch the drops of rain weave their weary paths and die,
I know that I am like the rain – there but for the grace of you go I.*

At the end of your life on earth, will your spiritual walk be like the drops of rain that Simon’s character watched ‘*weave their weary paths and die*’?

Upon what does the answer to this question depend? Believe it or not, the answer to this question does not depend upon what religious organizations you belong to, nor upon what religious meetings you attend. Nor does the answer depend in the slightest upon what Bible classes you take [or teach], what Scripture verses you memorize, what sermons you hear [or preach], what Christian or Jewish or Messianic publications you read [or write], what songs you listen to [or sing or compose], what donations to charity you make, or what good deeds you do, what doctrines you espouse, or even what professions of faith you declare.

The answer depends upon *one thing, and one thing alone* - whether the center of gravity of your life is, or is not, the eternal COVENANT the Holy One cut with Avraham in Genesis 15 and 17.

You see, in the spiritual world, while the passing of the torch is something that requires participation by both the father and the son, the mother and the daughter, the most important Actor in the process is none of those – it is the Holy One, the Covenant-Keeper Who is faithful to renew His covenant with every generation if they will simply receive it.

It is For Us the Living . . .

Parsha ***Chayei Sarah*** is, as its name declares, *not about dying* but about *living*. It is, of course, as I stated earlier in this shiur, altogether right and proper that we mourn the loss of those who have gone before us. But as will become clear when we get into the particulars of the readings for the week from the Torah and the haftarah, our focus is not to be upon the *trauma* of death – but upon the *transcendence* of death by people who *carry on with life*.

The point of focus toward which Torah points us in *Chayei Sarah*, you see, is not the moment or manner or Sarah's *death*, but the kind of life she lived and bequeathed to others as a living legacy. The unmistakable message of the parsha *ha-shavua* is not that Avraham and Sarah *died* – but that *when they died the b'rit the Holy One cut with Avraham and Sarah did not die with them*.

The subject matter of the parsha is a proof text for the *continuity*, indeed the *eternality*, of the covenant under which Sarah and Avraham found life.

The critical lesson of Chayei Sarah is that the b'rit need not – indeed will not - die with us either.

Here is a 'bombshell' news item for you: *Chayei Sarah* - the life of Sarah – is a *scepter* that is passed on from generation to generation. Therefore, in this parsha we not only see Yitzchak, the son of Avraham and Sarah, assume his father's position as the *carrier of the glory* of the Holy One, but we also see Yitzchak take a bride, paving the way for yet another generation to be born.

The Torch of Sarah's Life is the Source Of the Light to the Nations

We who call Avraham our father and Sarah our mother are called to be a light to the nations/peoples of the earth. The calling transcends not only *geography* but *generations*. The torch we are to use to provide the light is the same torch Avraham and Sarah carried– the torch through which the *b'rit* was cut in Genesis 15:17. The light of that torch is still as bright today as it ever was. The question, until Messiah returns, is not just *who will carry it* – but *who will pass it on to the next generation*. Run hard, reach out your hand, and take the torch, Beloved.

Questions For Today's Study

1. According to today's aliyah:

[A] How old was Sarah when she died?

[B] What were the two different names of the place where Sarah died - and what does each of those names mean?

[C] What "people group" was occupying the place where Sarah died at that time?

[D] What was the name of the man who owned the piece of land Avraham wanted for a burial site for Sarah?

[E] What price did Avraham pay for the burial site?

[F] Where, and for what, had Avraham obtained the silver to use to purchase the tomb?

[G] What was included in Avraham's purchase besides the cave in which he buried Sarah?

[H] What was the name of the cave where Sarah was buried?

[I] What does that name mean?

2. In today's haftarah we see David well advanced in years, and we see one of his sons "itching" to take over.

[A] What physical problem did David have in his later years?

[B] Who was Abishag?

[C] From what city was Abishag?

[D] Which one of David's sons was the eldest at the time of his old age?

[E] Which one of David's sons set himself up as king, without asking his father or the Holy One?

[F] What does verse 6 say about why this son was so presumptuous?

[G] What difference in Adoniyah's life do you think it would have made if, throughout his youth, his father had interfered with him and asked him "Why do you behave as you do?"

[H] With which leaders of Israel did Adoniyah conspire to take over the throne?

[I] Which leaders of Israel did Adoniyah avoid, and leave out of his plot?

[J] What happened at the *Stone of Zohelet*?

[K] What do you think Adoniyah planned to do with his younger half-brother Shlomo [Solomon]?

3. In today's reading from the writings of the *talmidim* of Y'shua of Natzret Shaul [Paul] of Tarsus discusses the Hebraic perspective on death.

[A] To what phenomenon of the Holy One's Creation [some call it "nature", but thereby deny the Holy One glory] does Shaul liken death and resurrection?

[B] How do you think one who is resurrected [as Messiah Y'shua was resurrected] is going to be different from the way he or she was before death?

May you know the Holy One and be one with Messiah Y'shua

May you have eternal life here and now

As well as in the World to Come.

The Rabbi's son

Meditation for Today's Study

Psalm 116:1-4

*I love the Holy One, because He has heard
My voice and my supplications.
Because He has inclined His ear to me,
Therefore I will call upon Him as long as I live.*

*The pains of death surrounded me,
And the pangs of Sheol laid hold of me;
I found trouble and sorrow.
Then I called upon the name of the Lord:
"O Lord, I implore You, deliver my soul!"*