

חַיֵּי שָׂרָה

Chayyeh Sarah

Genesis 23:1-25:18: Death of Sarah; wedding of *Yitzchak*, death of *Avraham*

Haftarah: 1Kings 1:1-31: Salomon, David's successor

Sarah lived *chayyeh Sarah* חַיֵּי שָׂרָה to be 127 years old; these were the years of Sarah's life. Genesis 23:1

Our *Parasha* starts with the death of Sarah and ends with that of *Avraham*. *Yitzchak's* wedding occurs in between. Sarah's death happens right after the sacrifice of her son, *Yitzchak*. Rashi believes that this is the reason why the two events follow one another in the text. Sarah would have been in shock after hearing that her son had been put to death by *Avraham* and she would have died straight away.

The text doesn't speak of the death of Sarah but of "the lives of Sarah", which is an image for the many deeds she accomplished. The first "mother of Israel" fulfilled her destiny and we are to keep a lively memory of her, as a model of faithfulness, standing at her rightful place towards her husband and keeping G-d's promises:

This is how the holy women of the past who put their hope in God used to adorn themselves and submit to their husbands, the way Sarah obeyed *Avraham*, honouring him as her lord. You are her daughters if you do what is right and do not succumb to fear. 1 Peter 3:5-6

Sarah's death is also linked to the purchase of the land, to the legal acquisition of a part of the Promise Land. Through her death, an opportunity is given to take possession of G-d given land, bringing life and hope. The Midrash tells us that *Adam* and *Chava* were buried in the cave of *Machpelah*. The Patriarchs, still faithful to their prophetic calling, knew very well the importance of owning an officially bought burial place in the Promised Land.

Three places were legally bought in the Promised Land:

Sukkat David Ministry/Editions SoucatDavid Parashat Hashavuah

copyright ©2006/ 5767 All rights reserved

www.sukkatdavid.net

Sefer Bereshit

- The *Machpela* cave:

Avraham got the point of what *'Efron* had said, so he weighed out for *'Efron* the amount of money he had specified in the presence of the sons of *Het*, 400 silver *shekel* s of the weight accepted among merchants (ten pounds). Thus the field of *'Efron* in *Machpelah*, which is by *Mamreh*-- the field, its cave and all the trees in and around it-- were deeded to *Avraham* as his possession in the presence of the sons of *Chet* who belonged to the ruling council of the city. Genesis23:16-18

- *Yossef*'s burial:

Having travelled from *Paddan-Aram*, *Yaakov* arrived safely at the city of *Shchem*, in *Kena'an*, and set up camp near the city. From the sons of *Hamor Shchem*'s father he bought for one hundred pieces of silver the parcel of land where he had pitched his tent. There he put up an altar, which he called *El-Elohei-Yisrael*. (God, the God of Israel)

Genesis 33:18-20

וַיֵּצֵב-שָׁם מִזְבֵּחַ; וַיִּקְרָא-לוֹ--אֵל, אֵלֵּי יִשְׂרָאֵל

- The Temple Mount:

So David bought the place from Ornan for 600 shekel s of gold by weight (fifteen pounds). Then David built an altar to Adonai there and offered burnt offerings and peace offerings. He called on Adonai, who answered him from heaven by fire on the altar for burnt offering.

1 Chronicles 21:25-26

Then David said, "This is the house of Adonai, God; and this is the altar Israel is to use for burnt offerings." 1Chroniques 22:1

How interesting it is to see that those three places are the more claimed today by our enemies, to who it is important to make sure that all proves of Israel's divine right on the land disappears!

After the burial of his wife, *Avraham* deals with the wedding of his son. Constantly aware of his divine calling, he sends his faithful servant to his homeland to find a wife from his father house, a Semite.

G-d answered quickly to the divinely inspired request of *Avraham* and *Eli-Ezer* (*G-d is my helper*) finds the spouse near a well. Like *Avraham*

before, she had to leave her homeland and family in order to meet her groom in the Promised Land. She was the one going to meet him.

This story is one of the strongest prophetic glances of the Jewish history. It shows us the future Wedding of the Lamb with His pure and spotless Bride.

We have been taken from our idolatrous past life to be lead to the Promised Land where our Beloved waits for us. The L-rd tells us to “get out from Babylon” and to leave “our father and mother” in order to go to the encounter of the One Who has been consecrated as “perfect sacrifice” and Who never lived *Yisrael* and whom *Yitzchak* is the living image (See *Parashat VaYerah*). We, as His bride, are going to meet Him. The well, in the biblical meaning represents the purity of the inspiration source and fecundity. Most of the biblical weddings occurred near a well: *Rivkah*, *Yaakov* and *Rachel*, *Moshe* and *Tzipporah*...

Yeshua Himself spoke with this *Shomronite*¹ woman near a well to draw her back to the purity of the inspiration source whom He is the Author:

He came to a town in *Shomron* called *Shkhem*, near the field *Yaakov* had given to his son *Yossef*. *Yaakov's* Well was there; so *Yeshua*, exhausted from his travel, sat down by the well; it was about noon. A woman from *Shomron* came to draw some water; and *Yeshua* said to her, “Give me a drink of water.” (His talmidim had gone into town to buy food.) The woman from *Shomron* said to him, “How is it that you, a Jew, ask for water from me, a woman of *Shomron*?” (For Jews don’t associate with people from *Shomron*.) *Yeshua* answered her, “If you knew God’s gift, that is, who it is saying to you, ‘Give me a drink of water, ‘then you would have asked him; and he would have given you living water.” She said to him, “Sir, you don’t have a bucket, and the well is deep; so where do you get this ‘living water’?”

You aren’t greater than our father *Yaakov*, are you? He gave us this well and drank from it, and so did his sons and his cattle.”

Yeshua answered, “Everyone who drinks this water will get thirsty again, but whoever drinks the water I will give him will never be thirsty again! On the contrary, the water I give him will become a spring of

¹ The Samaritans were descendents from people brought by the Assyrians. Their belief was based both on the Torah and pagan practices.

water inside him, welling up into eternal life!”

“Our fathers worshipped on this mountain, but you people say that the place where one has to worship is in *Yerushalayim*.”

Yeshua said, “Lady, believe me, the time is coming when you will worship the Father neither on this mountain nor in *Yerushalayim*.

You people don’t know what you are worshipping; we worship what we do know, because salvation comes from the Jews. But the time is coming--indeed, it’s here now--when the true worshippers will worship the Father spiritually and truly, for these are the kind of people the Father wants worshipping him. God is spirit; and worshippers must worship him spiritually and truly.” The woman replied, “I know that *Mashiach* is coming” (that is, “the one who has been anointed”). “When he comes, he will tell us everything.” *Yeshua* said to her, “I, the person speaking to you, am he.” John 4:5-26

After having ensured the messianic lineage, *Avraham* will get married again with *Keturah*. Jewish tradition believes it is *Agar* (from the verse 62 chapter 24, *the well of the One Who lives and sees* where *Agar* took refuge in Genesis 16:14).

Avraham will pursue his mission of evangelization and will teach his next children in the knowledge of the Unique G-d. We will see the fruit in one of his descendant, *Yithro*, father of *Tziphora*, *Mydian* and first convert. *Mydian* is a descendant of *Keturah* (Genesis 25:2)

Then ADONAI will be king over the whole world. On that day ADONAI will be the only one *echad* אֶחָד, and his name will be the only name

echad אֶחָד. Zechariah 14:9

Avraham dies happy at a ripe old age and is buried by his two sons, *Yitzchak* and *Yishmael*, giving us a beautiful picture of the future reconciliation of the two people, gathered around... the G-d of *Avraham*.

The *Haftarah* tells us of the establishment of *Shlomo*, as king and spiritual heir of the messianic vocation of the Jewish people, while waiting for the coming of the King of kings...



All rights reserved

No part of this publication may be translated, reproduced, without prior permission
in writing from the publisher and copyright holder.