



Parsha Chaye Sarah / Life of Sarah

B'reshith 23:1-25:18

Beit Emet Congregation ~ Vancouver, WA

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At first glance, this week's *parsha*, "**Chaye Sarah**", the **Life of Sarah**, seems to be misnamed. We're not really dealing with the story of her life; but rather, the story of her passing. In **B'reshith 23:1-2** we read; **And Sarah lived one hundred and twenty-seven years, the years of the life of Sarah. And Sarah died in Qiryath Arba, that is Hebron, in the land of Kena'an, and Avraham came to mourn for Sarah and to weep for her.**

Now, we have discussed, many times, the notion that perhaps Avraham really did offer up Yitzaq and killed him on the altar. There are those who believe that. While I think it is possible, that a scriptural case, using the Hebrew, could be made, although a weak one; I think it's best to leave such discussions for after Oneg. I don't think they merit being taught as truth from the bema. However, I would like to point out that the rabbis teach that, while Avraham didn't actually kill Yitzaq, when Sarah heard about what was going on, she hurried from their home in Be'er Sheva toward Mt Moriyah, which was in Shalem (Jerusalem), and made it as far as Hebron, where she died. Hebron lies about halfway between Beer Sheva and Jerusalem, or about 20 miles from each. We can be quick to point out that this is only "oral tradition". We don't know what killed her, because we weren't there and Torah doesn't exactly spell it out. However, I'll leave you with this thought regarding all the accounts of what happened. We read that Sarah was 127 years old when she passed away; that these were the years of her life. Well, the very first phrase in Torah, that the letter values total 127 is **B'reshith 22:13** which states; "**v'ya ale hoo**" = "**and he offered him up**". But, before we jump to possibly the wrong conclusion, for context, let's read the verse referred to; **And Avraham lifted his eyes and looked and saw behind him a ram caught in a bush by its horns, and Avraham went and took the ram and offered it up for a burnt offering instead of his son.**

So Sarah, Avraham's loving wife, dies and Avraham comes to mourn for her and to weep for her. The Hebrew word for "to mourn" here is "**I'safawd**" and it literally means to "**beat the breast in grief**". Next we have a curious thing. We read that Avraham came to mourn Sarah; **and to weep for her**. The Hebrew phrase here is "**v' la vak chah**" which is spelled "vav-lamed veit-kaf chet-hey". Now, the "**kaf**" in the middle of the phrase was written half size in the Torah Scroll. Why? Well the rabbis have a couple of theories; like Avraham restrained himself from weeping too much, etc. However, I believe that since the "**kaf**" is the "**palm of the hand**" or "**covering**" and that a wife is her husband's spiritual covering, that when Sarah died, Avraham's spiritual covering diminished. That's one reason why, at 137, he would marry again.

OK, let's read this week's *parsha*. B'reshith 23:1-20; **And Sarah lived one hundred and twenty-seven years, the years of the life of Sarah. And Sarah died in Qiryath Arba, that is Hebron, in the land of Kena'an, and Avraham came to mourn for Sarah and to weep for her. Then Avraham rose up from beside his dead, and spoke to the sons of Heth, saying, "I am a foreigner and a sojourner among you. Give me property for a burial site among you, so that I bury my dead from my presence." And the sons of Heth answered Avraham, saying to him, "Hear us, my master: You are a prince of Elohim among us. Bury your dead in the choicest of our burial places. None of us withholds from you his burial site, from burying your dead." So Avraham rose and bowed himself to the people of the land, the sons of**

Heth. And he spoke with them, saying, "If it is your desire that I bury my dead from my presence, hear me, and approach Ephron son of Tsohar for me, and let me have the cave of Makpelah which he has, which is at the end of his field. Let him give it to me for the complete amount of silver, as property for a burial site among you." And Ephron dwelt among the sons of Heth. And Ephron the Hittite answered Avraham in the hearing of the sons of Heth, all who entered at the gate of his city, saying, "No, my master, listen to me! I shall give you the field and the cave that is in it. I shall give it to you in the presence of the sons of my people. I shall give it to you. Bury your dead!" And Avraham bowed himself down before the people of the land, and he spoke to Ephron in the hearing of the people of the land, saying, "If only you would hear me. I shall give the amount of silver for the field, take it from me, and let me bury my dead there." And Ephron answered Avraham, saying to him, "My master, listen to me! The land is worth four hundred sheqels of silver. What is that between you and me? So bury your dead." And Avraham listened to Ephron, and Avraham weighed out the silver for Ephron which he had named in the hearing of the sons of Heth, four hundred sheqels of silver, currency of the merchants. Thus the field of Ephron which was in Makpelah, which was before Mamre, the field and the cave which was in it, and all the trees that were in the field, which were within all the surrounding borders, were deeded to Avraham as a possession in the presence of the sons of Heth, before all who went in at the gate of his city. And after this Avraham buried Sarah his wife in the cave of the field of Makpelah, before Mamre, that is Hebron, in the land of Kena'an. Thus the field and the cave that is in it were deeded to Avraham by the sons of Heth as property for a burial site.

Believe it or not, there's a few interesting things going on in these verse. It's not just another real estate deal. OK, Sarah, the mother of kol Yisra'el passes away in Qiryath Arba (City of Arba), or the "**City of Four**", that is Hebron. And, Hebron means "**conjunction**" or "**joining**". So, you could say that she died in the "City of the Four Conjunctions". Excuse me? What could that mean? Let's see if we can figure this out. Now remember, Avraham has been here before. While he has sojourned all over Yisra'el, we find him at a couple of places more often than not. One is Beer Sheva and the other place is here in Hebron. Remember his visitors, Yahweh and the two men, came to him in the field of Mamre, at the terebinth trees. We just studied what all that meant.

So, it's here that Sarah dies and Avraham begins to dialogue with the "**Sons of Heth**" for a burial place. Now, **Heth**, spelled "*chet-tav*" literally means "**terror**". Are they terrorists, or just a bunch of "**fraidie cats**"? What are they terrified of? Well, "**chet**" means "**fear of Yahweh**" or "**circumcision**" and "**tav**" means "**mark**" or "**sign**" of the "**covenant**". So, they're either afraid of circumcision or the sign of Yahweh's covenant". What's the sign of the covenant? Circumcision. This is even more interesting considering, as I said, this is the location where Avraham circumcised himself and all the males in his house, just three days prior to hosting Yahweh and the two witnesses.

Next Avraham asks these "**sons of terror**" to speak to Ephron, son of Tsohar, on his behalf, as he wants to purchase a particular cave at the end of Ephron's field. Now, Ephron means "**calf**" or "**calf-like**" and Tsohar means "**light**". So Ephron, son of Tsohar, is like a "**calf of light**". The golden calf perhaps? This guy was a leader among the Hittites, "**sons of terror**". That's why Avraham followed protocol by going through the underlings first, in order to get to the "**main guy**", this "**calf of light**".

Now, the cave that Avraham wants is called "**Machpelah**" which means "**to double**" or "**a double portion**". I was actually there and saw it. However, it wasn't until studying about Machpelah this week in the online Jewish Encyclopedia dot com (among other sites both Jewish and Christian, even one pro Arab site), that I learned that this cave is actually two caves. There is one on top of another. That is how it got it's name, by being two.

Avraham ends up buying the cave and the field for 400 sheqels of silver. 400 is an interesting number, especially to Avraham. 400 is the numeric value of the letter "tav" or "sign of the covenant. It also equals the number of years from Yitzaq to the Exodus from Mitzrayim (Egypt) that Yahweh tells Avraham about in **B'reshith 15:13**; **And He said to Avram, "Know for certain that your**

seed are to be sojourners in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years. Stephanos recaps this also in **Acts 7**.

This is interesting in that 400 also equals "**shanehm**" or "**years**", as well as "**Ephron**", "**sh'na-eem**" which is "**two**", as in the "**two caves**".

Now, I hope I haven't lost you all. I'm going to sum this up and see what picture emerges. Sarah dies in the "**City of Four Conjunctions**" or perhaps better phrased, "**The City of Four Couples**". Avraham buys a "**two story**" or "**double**" cave, as a burial place for his family. Remember too, he knew which place he wanted. He buys this cave from the "Hittites" or "sons of terror" along with the field of Mamre ("**fatness**" or "**blessing**") and all the terebinth trees ("**mighty men**"). Again, this is the spot where Avraham circumcised himself, met with Yahweh and two witnesses and was told of Yitsaq's impending birth. He knew this spot and this double cave. The rabbis teach that Avraham had been in the cave before and found two bodies in the lower chamber. Tradition says that these were the bodies of Adam and Chavah Hence the "**City of the Four Couples**", Avraham & Sarah, Yitzaq & Rivka and Ya'acov & Leah the fathers and mothers of kol Yisra'el; along with Adam & Chavah, the father and mother of all mankind.

Truth or tradition? I don't know. There are a couple of other interesting things to point out before we move on, however. If you add up the number of Hebrew letters in the names of the patriarchs; Avraham (5), Yitzaq (4) and Ya'acov (4) you get 13. If you count the number of Hebrew letters in the names of the matriarchs; Sarah (3), Rivka (4), Leah (3) and Rahel (3) you get 13 also. Thirteen is also the numeric value of the word "**echad**" or "**unity**" or "**as one**" and "**Avi**" or "**Abi**" which is "**my Father**". This is interesting because if you add the total number of letters in both the patriarchs' and matriarchs' names, you get 26 which is the numeric value of "**Yud-Hey-Vav-Hey**" or Yahweh. As Rabbi Tom Mitchell reminded me in his teaching for this week; "In **B'reshith 2:24**, when Yahweh joined Adam and Chavah (Eve) He pronounced them "**Echad**," that is "**one**" or a "**unity**." **'For this cause a man shall leave his father and mother and cleave to his wife, and they shall become one (Echad) flesh.'** Is this "**Echad**" or "**unity**" another clue to the Cave of Machpelah, in the "**City of the Four Couplings**"? Selah.

Now, as we begin to focus on **B'reshith 24**, it starts out with another Hebrew anomaly. I found this quite by accident, as I was skimming through one of the weekly Torah commentaries that I read.

Verse 1 says; **And Avraham was old, advanced in years. And YHVH had blessed Avraham in every way.**

It sounds pretty matter-of-fact, until you read it in the Hebrew. The sentence reads in Hebrew; "**V'Avraham va-eekah, ba-eh bayamim**". It literally translates as; "**And Avraham was old, he came into the days.**" It's a rather curious phrase. It was also used seven chapters earlier in **B'reshith 18:11**. Since it was speaking of both Avraham and Sarah, the Hebrew phrase used is "**baeim bayamim**", which means "**they came into the days**". This is a Hebrew idiom meaning that he (they) lived each day to the fullest. They were present, in the now, participating in each day they lived. They didn't just mark time. Both of them, as servants of Elohim, went about their service each and every day. This is important to remember, here, as we read about Avraham sending his servant to find a wife for Yitzaq. Why, because Yitzaq's wife would have to be the same type of person. One who would be a doer of the word and not hearer only.

OK, let's read on from **B'reshith 24:2-9**; **And Avraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh, so that I make you swear by YHVH, the Elohim of the heavens and the Elohim of the earth, that you do not take a wife for my son from the daughters of the Kena'anites, among whom I dwell, but to go to my land and to my relatives, and take a wife for my son Yitzaq." And the servant said to him, "What if the woman refuses to follow me to this land? Do I then take your son back to the land from which you came?" And Avraham said to him, "Beware lest you take my son back there! YHVH, Elohim of the heavens, who took me from my father's house and from the land of my relatives, and who spoke to me and swore to me, saying, 'To your seed I give this land,' He sends His messenger before you, and you shall take a wife for my son from**

there. And if the woman refuses to follow you, then you shall be released from this oath; only, do not take my son back there.”

Then the servant put his hand under the thigh of Avraham his master, and swore to him concerning this matter.

Here, Avraham sends his oldest and most trusted servant, Eliezer, the one who ruled over all that Avraham had, to the home of his people, Aram Naharayim, the city of Nahor. Yitzaq was to have a bride from his own people, a cousin. We might ask the question; “at this time in history, why would it matter where Yitzaq’s wife came from?” After all, even Avraham’s family were pagan idol worshippers. But, whatever their faults, they had the same genetic makeup as Avraham, in whom the seed of faith (emunah) was found. They might be pagans, some were dishonest (as we will find out later about Laban). However, Avraham heard and obeyed the voice of Yahweh and Sarah and Lot followed. If these genes were going to be handed down for 4,000 years, or so; they have to be strong. That is why the patriarchs and their wives all came from the same gene pool.

As a point of information, let me add here that Aram Naharayim means “***Aram of the two rivers***”. Aram means “***elevated***” or “***exalted***”. It is the ancient name for Aramea which was mostly Syria and Iraq. The “***two rivers***” refers to the Euphrates and the Tigris. We also see Paddan Aram referred to a lot. This is the same area. Paddan means “***Plain***”, as in the “Plain of Aramea”. Nahor was Avraham’s brother. His name means “***snorting***” or “***breathing hard***”.

Please, let’s continue with ***B’reshith 24:10-27; And the servant took ten of his master’s camels and left, for all his master’s good gifts were in his hand. And he arose and went to Aram Naharayim, to the city of Nahor. And he made his camels kneel down outside the city by a fountain of water at evening time, the time when women go out to draw water. And he said, “YHVH, Elohim of my master Avraham, please cause her to meet before me this day, and show kindness to my master Avraham. See, I am standing here by the fountain of water, and the daughters of the men of the city are coming out to draw water. Now let it be that the young woman to whom I say, ‘Please let down your jar to let me drink,’ and she says, ‘Drink, and let me water your camels too,’ let her be the one whom You have appointed for Your servant Yitzaq. And let me know by this that You have shown kindness to my master.” And it came to be, before he had ended speaking, that see, Rivqah, who was born to Bethu’el, son of Milkah, the wife of Nahor, Avraham’s brother, came out with her jar on her shoulder. And the young woman was very good looking, a maiden, no man having known her. And she went down to the fountain, filled her jar, and came up. And the servant ran to meet her and said, “Please let me drink a little water from your jar.” And she said, “Drink, my master.” And she hurried and let her jar down to her hand, and gave him a drink. And when she had finished giving him a drink, she said, “Let me draw water for your camels too, until they have finished drinking.” And she hurried and emptied her jar into the trough, ran back to the fountain to draw water, and drew for all his camels. And watching her, the man remained silent in order to know whether YHVH had prospered his way or not. And it came to be, when the camels had finished drinking, that the man took a golden nose ring weighing half a sheqel, and two bracelets for her wrists weighing ten sheqels of gold, and said, “Whose daughter are you? Please inform me, is there room in your father’s house for us to spend the night?” And she said to him, “I am the daughter of Bethu’el, Milkah’s son, whom she bore to Nahor.” And she said to him, “We have both straw and fodder enough, and room to spend the night.” And the man bowed down his head and worshipped YHVH. And he said, “Blessed be YHVH Elohim of my master Avraham, who has not forsaken His kindness and His truth toward my master. As for me, being on the way, YHVH led me to the house of my master’s brothers.”***

Now, these verses begin by telling us that Eliezer took ten of his master’s camels with him. Remember, we looked at ten three week’s ago. It is the number of Divine order; as in the Ten Commandments, the Ten generations from Adam to Noach and ten more from Noach to Avraham, etc. However, perhaps the most significant is the idea of Eliezer being a picture of the Ruach

HaKodesh, sent from Abba Yahweh to find a bride for His Son, Yahshua, The ten camels represent the ten “Lost Sheep of the House of Yisra’el”. Remember, the Ancient Servant bring gifts, one camel load for each of the ten tribes. Keep this idea in your minds as we continue this narrative and see if it fits. We’re also told from the Hebrew that the servant brought “all the riches of his master in his hand”. Now, how could he take all of Avraham’s riches with him? Avraham was probably one of the richest men of his day. Eliezer could not have taken everything with him. The rabbis teach that he brought Avraham’s “will” with him bequeathing everything to Yitzaq as sole heir, to show that Yitzaq would inherit all. It’s with us. We have the written declaration, The Scriptures, declaring That Yahshua, the Bridegroom, has indeed inherited all of His Father’s riches and Kingdom.

Now, as the servant prayed, he asked Yahweh to reveal the Yitzaq’s bride. And, he devised a test that would show the young lady’s attitude toward service. This would tell him if she would be a suitable match for the master’s son. Then, after she drew and served the servant, she drew water and served the ten tribes..... I mean the ten camels. She passes the test. In fact, Like Avraham, she runs to serve. There’s no hesitation, or “should I?”, “maybe not.” She fulfills the words of Messiah. As the Son said in **Revelation 21:6b; *To the one who thirsts I shall give of the fountain of the water of life without payment.*** The Bride, in turn, serves her Husband’s guests, the multitude who would come along side.

It is here that the Ancient Servant gives the Bride the first of the gifts from her Husband; a nose ring or gold, a half-sheqel in weight. A nose ring symbolizes being servant. It being gold, if you remember from our study of metals a few months ago, represents Yahweh’s love for us and a half-sheqel is the price of the atonement of one soul (nefesh). He then gives her two golden bracelets weighing ten sheqels. Like handcuffs, these bracelets show that the work of her hands would be in service to her Husband. As I mentioned, ten represents divine order; and also here that she and her children would accept the Ten Commandments. Notice, he gives her these even before he finds out who she is. If it turns out that she isn’t the seed of Avraham’s lineage, then she can still represent the Bride because of her heart’s desire to serve, even as Avraham, the father served. But, we find that when Eliezer asks who she is, that she indeed is of Avraham’s family, in fact she’s Avraham’s own grand-niece.

Now, let’s continue with **B’reshith 24:28-41; *Then the young woman ran and informed those of her mother’s house these matters. And Rivqah had a brother whose name was Laban, and Laban ran out to the man, to the fountain. And it came to be, when he saw the nose ring, and the bracelets on his sister’s wrists, and when he heard the words of his sister Rivqah, saying, “Thus the man spoke to me,” that he went to the man and saw him standing by the camels at the fountain. And he said, “Come in, O blessed of YHVH! Why do you stand outside? I myself have prepared the house, and a place for the camels.” So the man came into the house, while he unloaded the camels and provided straw and fodder for the camels and water to wash his feet and the feet of the men who were with him, and set food before him to eat. But he said, “Let me not eat until I have spoken my word.” And he said, “Speak on.” And he said, “I am Avraham’s servant. And YHVH has blessed my master exceedingly, and he has become great. And He has given him flocks and herds, and silver and gold, and male and female servants, and camels and donkeys. And Sarah my master’s wife bore a son to my master when she was old. And he has given to him all that he has. And my master made me swear, saying, ‘Do not take a wife for my son from the daughters of the Kena’anites, in whose land I dwell, but go to my father’s house and to my relatives, and take a wife for my son.’ And I said to my master, ‘What if the woman does not follow me?’ But he said to me, ‘YHVH, before whom I walk, sends His messenger with you and shall prosper your way. And you shall take a wife for my son from my relatives and from my father’s house. Then, when you go to my relatives, you are to be released from this oath. And if they do not give her to you, then you are released from my oath.’***

Now, **24:42-49; *“And this day I came to the fountain and said, ‘YHVH, Elohim of my master Avraham, please, if You are prospering the way in which I am going, see, I am standing by***

the fountain of water, and when the maiden comes out to draw water, and I say to her, "Please give me a little water from your jar to drink," and she says to me, "Drink, and let me draw for your camels too," let her be the woman whom YHVH has appointed for my master's son.' I had not yet ended speaking in my heart, then see, Rivqah was coming out with her jar on her shoulder. And she went down to the fountain and drew water. And I said to her, 'Please let me drink.' And she hurried and let her jar down from her shoulder, and said, 'Drink, and let me water your camels too.' So I drank, and she watered the camels too. And I asked her, and said, 'Whose daughter are you?' And she said, 'The daughter of Bethu'el, Nahor's son, whom Milkah bore to him.' Then I put the nose ring on her nose and the bracelets on her wrists. And I bowed my head and worshipped YHVH, and blessed YHVH, Elohim of my master Avraham, who had led me in the true way to take the daughter of my master's brother for his son. And now, if you are going to show kindness and truth to my master, let me know, and if not, let me know, so that I turn to the right or to the left."

I find it interesting here that we do not hear from Rivka's father, Bethu'el (dweller with El) through most of this discourse. We're not told if he's ill, or if it's just that Laban, at the sight of gold and hearing there were ten camel loads of "stuff" outside just usurped his father's lead in this "bargaining". For it was Laban who came out to greet the servant at the fountain. Laban means "white". Now before we equate this with purity, let me remind you that we'll be reading a lot more about Laban in future *parashot*

regarding Ya'aqob. We'll see that Laban is anything but pure. In fact the Yahshua's remarks to the Pharisees remind me of this. He called them "white-washed sepulchers", meaning that they appeared white and pure on the outside, but were fill with corruption inside. I'm sure that Laban took one look at what Eliezer gave for a little water. I'm sure he could imagine what he might pay for a night's lodging.

As Avraham's servant recounts to the family what has taken place at the fountain, even Laban has no clever words, as we see in **verses 50-58**; *And Laban answered – Bethu'el too – and said, "The matter comes from YHVH, we are not able to speak to you either evil or good.*

See, Rivqah is before you. Take her and go, and let her be your master's son's wife, as YHVH has spoken." And it came to be, when Avraham's servant heard their words, that he bowed himself towards the earth before YHVH. And the servant brought out ornaments of silver, and ornaments of gold, and garments, and gave them to Rivqah. He also gave costly gifts to her brother and to her mother. And he and the men who were with him ate and drank and spent the night. When they arose in the morning he said, "Let me go to my master." But her brother and her mother said, "Let the young woman stay with us a few days, at least ten, then you go." And he said to them, "Do not delay me, since YHVH has prospered my way. Let me go so that I go to my master." And they said, "Let us call the young woman and ask her." So they called Rivqah and said to her,

"Are you going with this man?" And she said, "I shall go."

Laban and their mother try to talk Eliezer into staying for ten days, so that they can say their goodbyes. This sounds reasonable in one respect, until we remember how Laban got Ya'aqob to stay for 22 years. The number ten here puzzled me for a bit. I asked, "What is the Divine order in this?" When I looked up the words in Torah with numerical values of ten, I found among others, "**za'ahv**" or "**wolf**" and "**gez**" or "**shorn fleece**". Laban's intent here was no doubt to act the "**wolf**" and "**fleece**" on the sheep. But, Rivka agrees to go immediately.

It's also interesting here that the "**servant**" now gives Rivkah her "**bridal**" ornaments and garments. In her obedience, she indeed becomes the Bride. Also of note, is that the "**servant**" does also give gifts to the family, even though they're "on the fringe" so to speak. They're near the bride. But, they're not the bride. That brings to my mind pictures of today, among those who talk the talk; but, don't walk it out. They seek gifts, but not the giver.

So, we read verses 59-67; ***So they let go Rivqah their sister and her nurse, and Avraham's servant and his men. And they blessed Rivqah and said to her, "Let our sister become the mother of thousands of ten thousands, and let your seed possess the gates of those who hate them." And Rivqah and her young women arose, and they rode on the camels and followed the man. So the servant took Rivqah and left. And Yitzaq came from the way of Be'er Lahai Ro'i, for he dwelt in the South. And Yitsaq went out to meditate in the field in the evening. And he lifted his eyes and looked and saw the camels coming. And Rivqah lifted her eyes, and when she saw Yitzaq she dismounted from her camel, and she had said to the servant, "Who is this man walking in the field to meet us?" And the servant said, "It is my master." So she took a veil and covered herself. And the servant told Yitzaq all the matters he had done. And Yitzaq brought her into his mother Sarah's tent. And he took Rivqah and she became his wife, and he loved her. Thus Yitzaq was comforted after his mother's death.***

There are a couple of interesting things here. As Rivkah is about to leave her family to start a new life as the bride of Yitzaq and mother of Yisra'el, her family blesses her; that she would become the mother of millions. If you count the zeros, you end up with over a billion people. They also pray that her seed would possess the gates of their enemies. As the research of Yair Davidy, Steve Collins and John Hulley point out, this has indeed happened; as you look at the sea and land gates to the continents and see that America and/or England have done this.

Also, as Avraham's servant and Rivkah begin their 700 mile journey back to Hebron, we see Yitzaq returning from "***Be'er Lahai Ro'i***" or the "***well where the Living One saw me***". If the name sounds familiar, it should. This is the place where Yahweh spoke to Hagar after she fled Sarah's anger. This is the place where Yahweh instructed her to return and submit herself to Sarah. Now, we find Yitzaq here. Perhaps he was seeking Yahweh about the loss of his mother. From here, Yitzaq returns to his mother's tent. As we read earlier, she had gone to Hebron to seek after Yitzaq and died there, after the binding of Yitzaq.

As Rivkah approaches, we find Yitzaq "*in the field*" meditating. Let's look at this picture for a moment. Hollywood couldn't do this any better. He returned from seeking Yahweh. He was in "*the*" field. Not a field; "***the***" field. How many fields in Hebron were we introduced to? Just one, outside the cave of Machpelah. Remember, Avraham and Sarah had lived there before, among the terebinth trees of Mamre (the upright ones of blessing). Sarah went there, to Hebron, to learn the fate of Yitzaq. She died and was buried there. Now, here's Yitzaq in the field, outside the grave, meditating. The Hebrew word here is "***su'ach***" which means "***supplicating***". He was seeking and asking and talking with Yahweh. I've often wondered how Eliezer knew to bring Rivkah to that very spot. Of course, if Eliezer is a picture of Ruach HaKodesh, he would have known. There's an interesting little Hebrew word thing going on here. "***Su'ach***" or "***supplication***" is asking and "***Ru'ach***" or "***Spirit***" is bringing the answer. They are spelled the same; except Su'ach starts with a "***shin***" or "***El Shaddai***" and "***Ru'ach***" instead has a "***reish***" or the "***Head***" or "***beginning***". This plays out here. Rivkah was brought some 700 miles by camel. Now, I don't know how long it takes camels to travel 700 miles. But, it took a while. Yet, Yahweh timed their leaving to the hour, so that they would arrive at "***the field***" as Yitzaq was making supplication to Yahweh. Before he asked, Yahweh, by the Ru'ach, sent the answer.

Yahweh unites the Bride and her Husband outside the cave, outside the grave. What a picture that is. The Bride was "redeemed" or bought from out of the pagan family she once was a part of. It was a family of the same "gene pool" as Avraham. Yet she served idols, unknowingly, until Ruach HaKodesh (the Ancient Servant of the Father) came and led her out of paganism and into the marriage covenant with the Son. Selah.