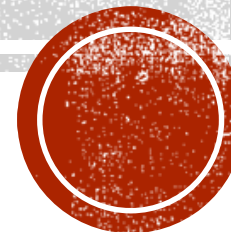


# UPCOMING FESTIVALS . . .

ROSH HASHANAH & YOM KIPPUR



**BIBLICAL HOLIDAYS**

**SPRING HOLIDAYS**

**FALL HOLIDAYS**

Passover

First Fruits

Pentecost

Trumpets

Tabernacles

Jesus' death

Resurrection

Holy Spirit

Unleavened Bread

Day of Atonement

Burial

← 50 days →

Historically fulfilled during  
Jesus' first coming

The Church

To be fulfilled during the  
second coming of Jesus

## High Holidays



Jewish Practice > Jewish Holidays > High Holidays > Rosh Hashanah

# Rosh Hashanah Guide

A practical holiday calendar which will lead you through every day of the Rosh Hashanah... A concise explanation of all the Rosh Hashanah laws and rituals... An overview of the holiday's prayers...



### How Is Rosh Hashanah Celebrated?

An Overview of Rosh Hashanah's Traditions and Customs

The basic Rosh Hashanah observances, with links leading to more information.  
99 Comments



### The Rosh Hashanah 2018 Calendar

Rosh Hashanah 5779 observances—in calendar format

A practical holiday calendar which will lead you through every day of the holiday's mitzvot, rituals and customs. Print it out for handy reference during Rosh Hashanah . . .  
32 Comments



### Rosh Hashanah Guide

- Day Before Rosh Hashanah
- Light Candles
- New Year Greetings Explained
- [View All 11](#)



### The Laws of Rosh Hashanah

by Yehuda Shurpin

A detailed look at the laws of Rosh Hashanah.  
2 Comments



### Rosh Hashanah Prayers

- Rosh Hashanah Evening Kiddush
- Services at a Glance
- Rosh Hashanah Daytime Kiddush
- [View All 7](#)



### High Holiday Services Directory

Celebrate the High Holidays among friends and connect with your inner self!  
Celebrate the High Holidays among friends and connect with your inner self. From Alabama to Wisconsin, Abidjan to Zurich, join

## High Holidays

Rosh Hashanah

Guide

Study

Stories

Audio/Video

Kids ↕

Greeting Cards

Recipes ↕

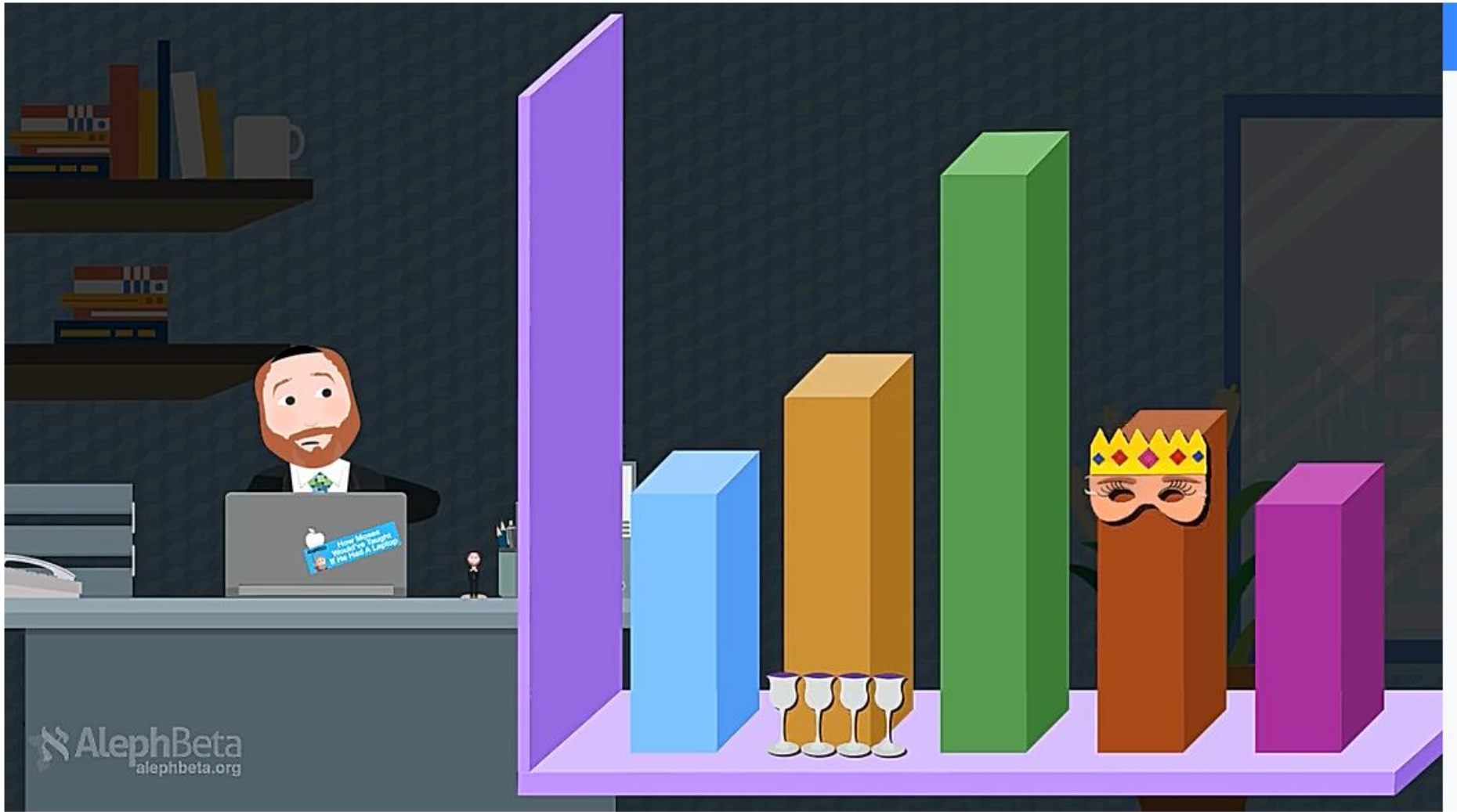
Yom Kippur

Month of Elul

Month of Tishrei ↕







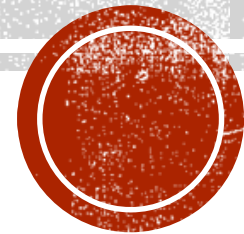
## The High Holidays: Just How Guilty Should I Feel?

Finding Forgiveness In The 13 Attributes Of Mercy



# GENESIS—CHAPTER # 23

Beginning of Portion – Chayei Sarah (Means – “Sarah Lived”)



Genesis 23:1 – 25:18

1 Kings 1:1-31

John 4:3-14

# ABRAHAM WANTS TO BURY SARAH...

23 And Sarah was an hundred and seven and twenty shanah old: these were the shnei chayyai Sarah.

<sup>2</sup> And Sarah died in Kiryat- Arba; the same is Chevron in eretz Kena'an: and Avraham came to mourn for Sarah, and to weep for her.

<sup>3</sup> And Avraham stood up from before his dead, and spoke unto the bnei Chet, saying,

Abraham <sup>4</sup> I am a **ger and a sojourner with you**: give me an achuzzah (possession) of a kever (tomb) with you, that I may bury my dead out of my sight.

<sup>5</sup> And the bnei Chet answered Avraham, saying unto him,

Hittites' <sup>6</sup> Hear us, adoni: thou art a nasi (prince) Elohim among us; in the choice of kevareinu (tombs) bury thy dead; none of us shall withhold from thee his kever, that thou mayest bury thy dead.



# GENESIS 23 MAP

- Amazingly, the location of the Machpelah cave is still preserved today.
- It was still venerated in the days of the Master. In those days, King Herod built a massive mausoleum over it. It is still standing.
- The tomb complex inside is sacred to both Jews and Muslims, but Jews have very limited access today.
- Hebron is held in the hands of the Palestinians.





# CAVE OF MACHPELAH IN HEBRON



**SHRINE OVER SUPPOSED  
LOCATION OF THE CAVE  
OF MACHPELAH**





# MEMORIAL TO THE LIFE OF SARAH

- I Peter 3:4

**Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives,** <sup>2</sup> when they see your respectful and pure conduct. <sup>3</sup> Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— **<sup>4</sup>but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious.** <sup>5</sup> For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, <sup>6</sup> as Sarah obeyed Abraham, calling him lord. **And you are her children, if you do good and do not fear anything that is frightening.**

Sarah knew the difference between INSIDE and OUTSIDE, between PRIVATE and PUBLIC. Her beauty radiated out from the hidden person within her heart.

Women...let us NOT BE this kind of woman:

Proverbs 11:22 Like a gold ring in the snout of a pig is a beautiful woman who lacks good sense.



# THE SYMBOLISM OF SARAH AND HER TENT...

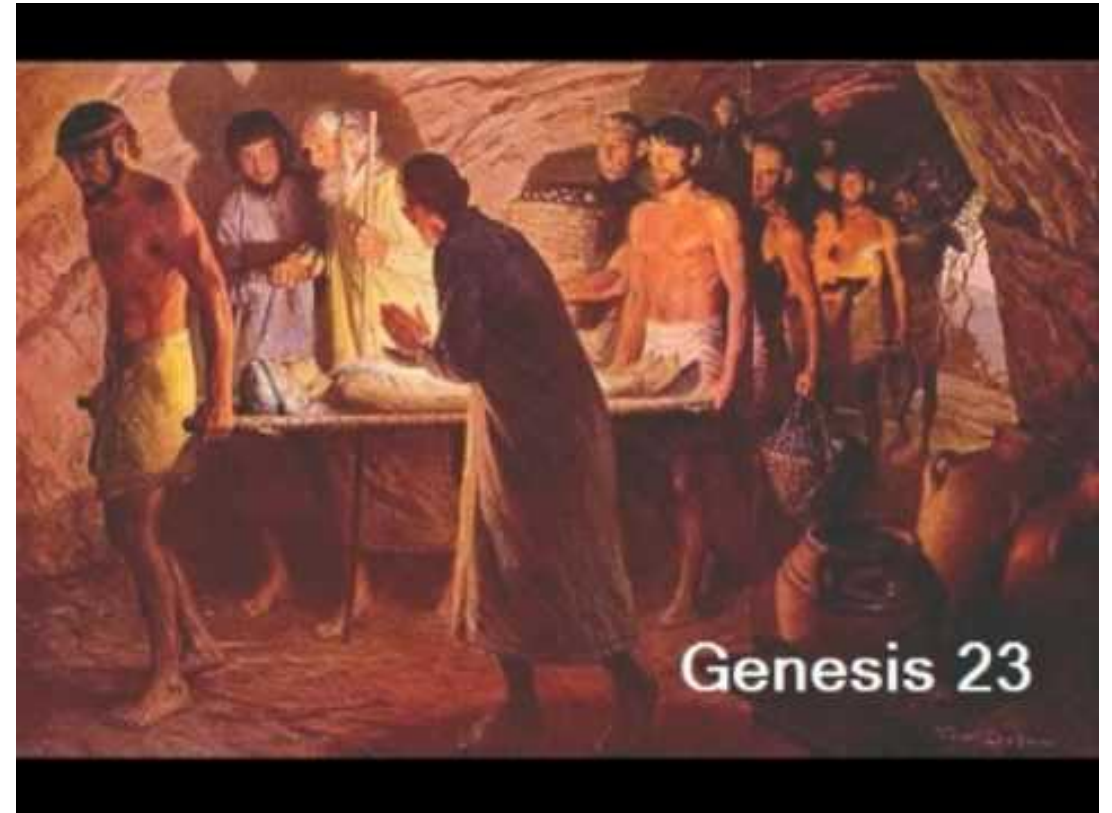
Remember the story of Hagar and story represents two covenants. Hagar's child symbolized Mt. Sinai and bondage; Sarah represented Jerusalem and she is our mother. (Galatians 4:21-31)

<b>Sarah and Her Tent</b>	<b>Jerusalem and the Temple</b>
Tradition says, a blessing rested on Sarah's kneading trough;	The miraculous bread of the Presence stayed fresh and warm all week in the Temple
The oil in Sarah's Sabbath lamp miraculously lasted throughout the week	Western lamp of the menorah would burn continuously in the Temple
Sarah kept her tent opened wide in a gesture of welcoming hospitality	Temple was a house of prayer to all nations
Tradition says after the binding of Isaac, Sarah died	Jerusalem was destroyed shortly after the crucifixion of Christ
Abraham wept over Sarah	There is a midrash that says the Holy One wept over the destruction of Jerusalem and the Temple.



# A MAN'S WIFE WAS HIS "HOUSE"

- In the language of the ancient rabbis, a man's wife was called his house. Without a wife, a man has no children, no home, and no family. He does not have a household; he does not need a house.
- In vs 4, Abraham referenced himself as a "foreigner living as an alien with you". Imagine how he felt when he did not even possess a scrap of land on which he might give his deceased wife the honor of burial.





# (3) THINGS IN THE REQUEST...

<b>Abraham</b>	<b>Hittites'</b>
<p>Abraham's Position –</p> <p>I am a stranger and a sojourner with you.</p>	<p>With Regard to Position –</p> <p>Hear us, my lord. You are a prince of G-d among us</p>
<p>Abraham's Request –</p> <p>Give me a possession of a burying-place with you.</p>	<p>With Regard to the Request –</p> <p>In the choice of our sepulchers bury your dead;</p>
<p>The Purpose –</p> <p>That I may bury my dead out of my sight</p>	<p>With Regard to the Purpose –</p> <p>None of us shall withhold from you his sepulcher, but that you may bury your dead</p>



# NEGOTIATIONS FOR THE TOMB...

Because of the “importance” of this transaction; it was right and good that it was done in front of witnesses!

Social Custom not a Religious Custom

<sup>7</sup> And Avraham stood up, and **bowed himself** to the am ha'aretz, even to the bnei Chet.

<sup>8</sup> And he spoke to them, saying, If it be your nefesh (will) that I should bury my dead out of my sight; hear me, and intercede for me to Ephron ben Tzochar,

<sup>9</sup> That he may give me the cave of Machpelah, which he hath, which is in the end of his sadeh (field); for the kesef maleh (full price) he shall give it me for an achuzzah (possession) of a kever (tomb) amongst you.

<sup>10</sup> And Ephron dwelt among the bnei Chet: and Ephron the Chitti answered Avraham in the hearing of the bnei Chet, **even of all that went in at the sha'ar (ruling council) of his city, saying,**

<sup>11</sup> Lo, adoni, hear me; the sadeh give I thee, and the cave that is therein, I give it thee; in the presence of the bnei ammi give I it thee; bury thy dead.

<sup>12</sup> And Avraham **bowed down himself** before the am ha'aretz.

<sup>13</sup> And he spoke unto Ephron in the hearing of the am ha'aretz, saying, But if thou wilt give it, now, hear me; I will give thee kesef (the price) for the sadeh; accept it from me, and I will bury my dead there.



# WHO WERE THE "HITTITES"



- The Hittites, who were the warlike element of this confederation of tribes. They inhabited the whole region between the Euphrates and Damascus, their chief cities being Carchemish on the Euphrates, and Kadesh, now Tell Neby Mendeh, in the Orontes valley, about six miles south of the Lake of Homs. These Hittites seem to have risen to great power as a nation, as for a long time they were formidable rivals of the Egyptian and Assyrian empires. In the book of Joshua they always appear as the dominant race to the north of Galilee. Somewhere about the twenty-third century B.C. the Syrian confederation, led probably by the Hittites, arched against Lower Egypt, which they took possession of, making Zoan their capital. Their rulers were the Hyksos, or shepherd kings. They were at length finally driven out of Egypt. Rameses II. sought vengeance against the "vile Kheta," as he called them, and encountered and defeated them in the great battle of Kadesh, four centuries after Abraham. (See JOSHUA .)
- They are first referred to in Scripture in the history of Abraham, who bought from Ephron the Hittite the field and the cave of Machpelah ( [Genesis 15:20](#) ; [23:3-18](#) ). They were then settled at Kirjath-arba. From this tribe Esau took his first two wives ( [26:34](#) ; [36:2](#) ).
- They are afterwards mentioned in the usual way among the inhabitants of the Promised Land ( [Exodus 23:28](#) ). They were closely allied to the Amorites, and are frequently mentioned along with them as inhabiting the mountains of Palestine. When the spies entered the land they seem to have occupied with the Amorites the mountain region of Judah ( [Numbers 13:29](#) ). They took part with the other Canaanites against the Israelites ( [Joshua 9:1](#) ; [11:3](#) ).
- After this there are few references to them in Scripture. Mention is made of "Ahimelech the Hittite" ( [1 Samuel 26:6](#) ), and of "Uriah the Hittite," one of David's chief officers ( [2 Samuel 23:39](#) ; [1 Chronicles 11:41](#) ). In the days of Solomon they were a powerful confederation in the north of Syria, and were ruled by "kings." They are met with after the Exile still a distinct people ( [Ezra 9:1](#) ; Compare [Nehemiah 13:23-28](#) ).
- The Hebrew merchants exported horses from Egypt not only for the kings of Israel, but also for the Hittites ( [1 Kings 10:28](#) [1 Kings 10:29](#) ). From the Egyptian monuments we learn that "the Hittites were a people with yellow skins and 'Mongoloid' features, whose receding foreheads, oblique eyes, and protruding upper jaws are represented as faithfully on their own monuments as they are on those of Egypt, so that we cannot accuse the Egyptian artists of caricaturing their enemies. The Amorites, on the contrary, were a tall and handsome people. They are depicted with white skins, blue eyes, and reddish hair, all the characteristics, in fact, of the white race" (Sayce's The Hittites). The original seat of the Hittite tribes was the mountain ranges of Taurus. They belonged to Asia Minor, and not to Syria.





# ABRAHAM UNDERSTOOD NOT TO TAKE THE INITIAL OFFER...

- I have a pet peeve....religious people who try to get things for discounted prices or for free.
- Now a lot was riding on this offer in terms of Abraham owning property in the promised land; I realize that; but....can we agree that as people of faith we want to be sensitive to the business owner or property owner with regard to how we value their products/services and offers?

**You reap what you sow. Be mindful of your behavior and how you treat others.**



# ABRAHAM PURCHASES CAVE OF MACHPELAH...

Ephron knew the price was high and more than likely expected negotiations but Abraham did not do so.

<sup>14</sup> And Ephron answered Avraham, saying unto him,

<sup>15</sup> Pay heed, adoni, unto me; the land is worth four hundred shekels of kesef (silver); what is that between me and thee? bury therefore thy dead.

<sup>16</sup> And Avraham paid heed unto Ephron; and Avraham weighed to Ephron the kesef, which he had named in the hearing of the bnei Chet **four hundred shekels of kesef, according to current merchant value.**

<sup>17</sup> And the sadeh of Ephron which was in Machpelah, which was near Mamre, the sadeh, and the cave which was therein, and all the trees that were in the sadeh, that were in all the borders round about, were deeded

<sup>18</sup> Unto Avraham for a property in the presence of the bnei Chet, before all that went in at the sha'ar of his city.

<sup>19</sup> And after this, Avraham buried Sarah his isha in the cave of the sadeh of Machpelah near Mamre; the same is Chevron in the eretz Kena'an.

<sup>20</sup> And the sadeh, and the cave that is therein, were deeded unto Avraham for an achuzzah of a kever by the bnei Chet.

Except for a well or two, this lot was the only part of the Promised Land Abraham owned; and he voluntarily purchased it at a very inflated price.



# 400 SHEKELS OF SILVER...

- What was a Shekel...

The **Sumerian** word *shekel* derives from “She” which meant wheat, and, “Kel” was a measurement similar to a bushel, hence this coin was a symbol of a value of one bushel of wheat. The **Hebrew** word *shekel* is based on the **Sumerian** verbal root for "weighing" (ŠQL), cognate to the **Akkadian** *šiqḷu* or *siqlu*, a unit of weight equivalent to the **Sumerian** *gin2*.<sup>[1]</sup> Use of the word was first attested in c. 2150 BC during the **Akkadian Empire** under the reign of **Naram-Sin**, and later in c. 1700 BC in the **Code of Hammurabi**. The ŠQL root is found in the Hebrew words for "to weigh" (*shaqal*), "weight" (*mishqal*) and "consideration" (*shiqqul*), and is related to the TQL root in **Aramaic** and the ΘQL root in **Arabic**, such as the words *thiqal* (the weight) or *Mithqal* (unit of weight). The famous **writing on the wall** in the Biblical **Book of Daniel** includes a cryptic use of the word in Aramaic: "Mene, mene, teqel, u-farsin". The word "shekel" came into the English language via the **Hebrew Bible**, where it is first used in the **Book of Genesis**.<sup>[2]</sup>

Inscribed Hebrew, Judean  
Shekel Weigh stones



				
תש	ש	שש	שש	שש
8 Shekels 91.2g	1 Shekel 11.4g	1 Nezef 9.12g	1 Pym 7.6g	1 Beqa 5.7g

[www.bible.ca/coins](http://www.bible.ca/coins) (limestone)





# ONE OTHER INTERESTING TIDBIT...

- The Hittite Law Code required the owner of a complete unit of the land to perform the king's "ilku" or feudal services:
  - *"If anyone holds fields as a gift from the king, he shall not render services. The king only takes a loaf from his table and gives it to him. If anyone buys all the fields of a craftsman, they shall ask the king, and he shall render those services which the king orders. If there remains a field in the hands of the man from whom he buys, he shall not render the services. If the fields and fallow are vacant or the people of the village give it to him, he shall render the services."*
- Ephron sold not just the cave but the trees and the field so he would not be obligated to render feudal services. That is why these components (trees and fields) are mentioned in the deed.



# SUMMARY OF GENESIS 23

- Abraham was determined to remain in the land where God planted him. Even when culture and tradition would have dictated that Abraham journey back to his ancestral home and be buried with his family, he stayed in Canaan. The world would have said that Canaan was not Abraham's land, but Abraham lived by a faith that knew it was to be his one day .



# **SUMMARY – CHAPTER # 23**

- **Thoughts**
- **Questions**
- **Additional Comments**

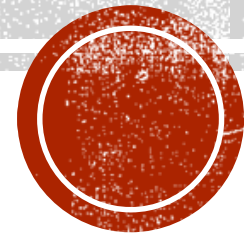
# GENESIS—CHAPTER # 24

Portion – Chayei Sarah

Genesis 23:1 – 25:18

1 Kings 1:1-31

John 4:3-14





# GENESIS 24 THE PATRIARCHS

ABRAHAM



ISAAC



JACOB



# FINDING A WIFE FOR ISAAC . . .

24 And Avraham was zaken (old), and well stricken in age; and Hashem berach (had blessed) Avraham in all things.

<sup>2</sup> And Avraham said unto his eved zekan of his bais (servant who had served him the longest), hamoshel (that ruled) over all that he had, Put, now, thy yad under my thigh;

<sup>3</sup> And I will make thee swear by Hashem Elohei HaShomayim and Elohei Ha'Aretz, that thou shalt **not** take an isha unto beni (my son) of the Banot HaKena'ani, among whom I dwell:

<sup>4</sup> But thou shalt go unto my eretz, and to my moledet (kinsmen), and take an isha unto beni Yitzchak.

<sup>5</sup> And the eved said unto him, What if the isha will not be willing to follow me unto HaAretz Hazot (this land): must I needs bring binecha (your son) back unto ha'aretz from where thou camest?

<sup>6</sup> And Avraham said unto him, **Beware thou that thou bring not beni to there!**



# LAST RECORDED WORDS OF ABRAHAM...

<sup>7</sup> Hashem Elohei HaShomayim, which took me from bais avi, and from the eretz of my moledet, and which spoke unto me, and that swore unto me, saying, Unto thy zera will I give HaAretz Hazot; He shall send **His Malach** before thee, and thou shalt take an isha unto beni from there.

<sup>8</sup> But if the isha will not be willing to follow thee, then thou shalt be released from this my shevu'ah (oath): **only do not bring back beni there.**

<sup>9</sup> And the eved put his yad under yerech (thigh) Avraham adonav, and swore to him concerning this matter.

<sup>10</sup> And the eved took asarah (10) gemalim (camels) of the gemalei adonav, and departed; for all the goods of adonav were in his yad: and he arose, and went to Aram Naharayim, [Mesopotamia] unto the Ir Nachor.

<sup>11</sup> And he made his gemalim to kneel down outside the Ir near a be'er hamayim at the time of erev, at the time that women go out to draw mayim.

<sup>12</sup> And he said Hashem Elohei adoni Avraham, now, send me success this yom, and show chesed (grace) unto adoni Avraham.

<sup>13</sup> Hinei, I stand here by the ayin hamayim (spring); and the banot anshei haIr (daughters of the townsfolk) come out to draw mayim;

Beginning  
of his  
prayer to  
HaShem





# ELIEZER SENT NORTH





# ABRAHAM PUTS ELIEZER UNDER AN OATH

The genitals were also the source of “life” and the seat of vital power, and so this would solemnize the oath at the point of the very source of life.

- Abraham gives complete instructions to Eliezer in case Abraham dies
- ***“hand under my thigh”***
- Hebrew idiom for genitals
- The Hebrew male genitals carried the sign of the covenant, circumcision
- Gen. 17:11
- Invoking the power and presence of God, as the guarantor of the covenant



ABRAHAM.



# G-D WAS ALREADY AT WORK... (AS PROMISED BY THE ANGEL GOING AHEAD)

Another way to say this is...she was the granddaughter of Hanor, Abraham's brother, making her Abraham's grandniece.

<sup>14</sup> And let it come to pass, that the na'arah (girls) to whom I shall say, Let down thy jug, now, that I may drink; and she shall say, Drink, and I will give thy gemalim drink also; let the same be she that Thou hast appointed for Thy eved Yitzchak; and thereby shall I know that Thou hast showed chesed unto adoni.

<sup>15</sup> And it came to pass, before he had done speaking, that, hinei, Rivkah came out, who was born to Beituel Ben Milcah, eshet (wife of ) Nachor, achi (brother) Avraham, with her jug upon her shoulder.

<sup>16</sup> And the na'arah was tovat mareh me'od (very beautiful), a betulah (virgin), neither had any ish known her: and she went down to haayenah (the spring), and filled her jug, and came up.

<sup>17</sup> And the eved hurried to meet her, and said, Let me, now, drink a little mayim of thy jug.

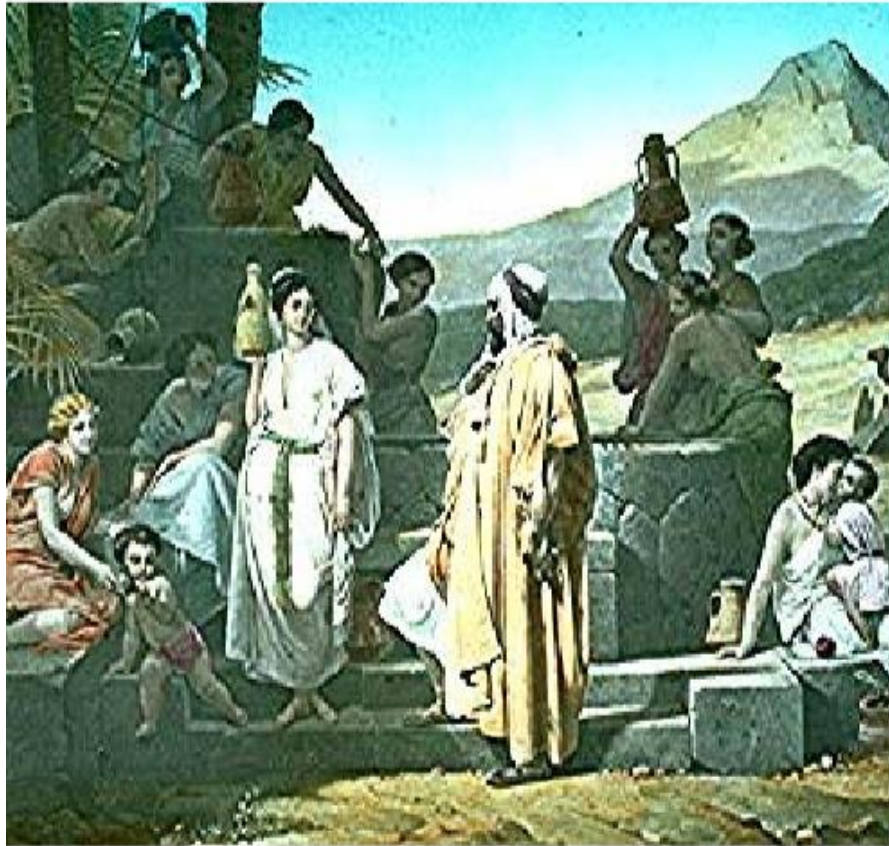
<sup>18</sup> And she said, Drink, adoni: and she hastened, and let down her jug upon her yad, and gave him drink

<sup>19</sup> And when she had done giving him drink, she said, I will draw for thy gemalim also, until they have done drinking.

<sup>20</sup> And she hastened, and emptied her jug into the trough, and ran back unto the be'er to draw, and drew for all his gemalim.



# AT THE WELL

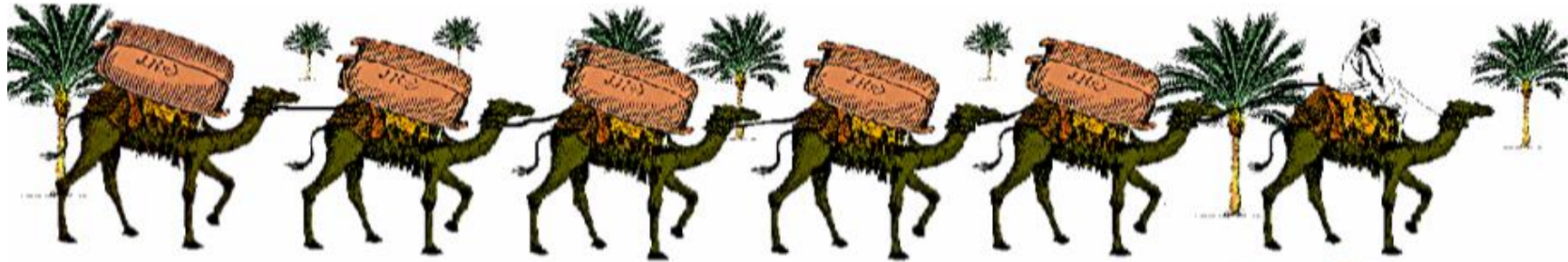


- These are the last recorded words of Abraham
- Women were kept separate from the men
- It was understood that at certain times of the day women were to get water
- This was about modesty
- Women of the Bible often startled when a man was at the well <sup>4</sup>





# “CAMELS” IN THE BIBLE



**DROMEDARY**



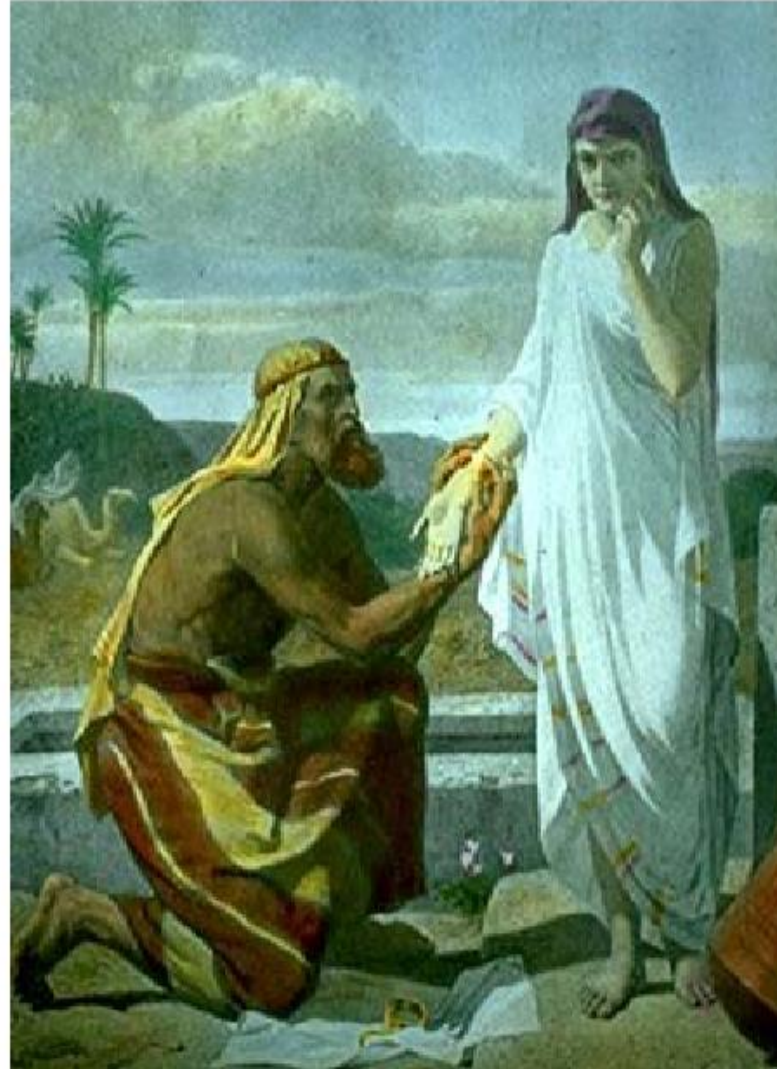
**CAMEL**





# ELIEZER SPOTS RIVKA

- Eliezer KNEW he's find women at the well
- Rivka (Rebecca), daughter of B'tu'el
- B'tu'el was the son of Nahor, so B'tu'el was Abraham's nephew
- Rivka a 2<sup>nd</sup> cousin to Isaac
- Eliezer gives gifts to Rivka



# RIVKAH IS THE ONE...

<sup>21</sup> And the ish gazed at her and held his peace, so as to have da'as whether Hashem had made his derech prosperous or not.

<sup>22</sup> And it came to pass, just as the gemalim had done drinking, that the ish took a nezem zahav (gold ring) by weight a beka, and two tzemidim (bracelets) by weight ten [shekels of] gold for her wrists;

<sup>23</sup> And said, Whose bat art thou? Tell me, now: is there makom in the bais of thy av for us to spend the night?

<sup>24</sup> And she said unto him, I am Bat Beituel Ben Milcah, the ben which she bore unto Nachor.

<sup>25</sup> She said moreover unto him, We have both teven (straw) and mispo (fodder) enough, and makom (room) to spend the night.

<sup>26</sup> And the ish bowed his head, worshiped Hashem.

<sup>27</sup> And he said, Baruch Hashem Elohei adoni Avraham, who hath not left destitute of His chesed and His emes; I being on the derech, Hashem led me to the bais achei adoni.

A  
picture  
of  
worship

## Jewish Challenge when Praying...

Statement of Blessing	Blessed are You,
Address	LORD our G-d, King of the Universe
Descriptive Act	Who has done such and such

*The Hebrew word "hallelu-Yah" functions as an imperative commanding us to "boast about G-d". We frequently say "Hallelujah or Praise the LORD", but no one actually does it. Simple repetition of the imperative command to "praise" G-d does not actually fulfill the imperative....we need to go beyond saying "Praise G-d" to boasting about G-d by speaking of His acts and deeds....to declare G-d's blessedness while adding a boast regarding who He is and what He has done.*



# WHAT DOES IT MEAN TO BLESS G-D?

- **When G-d issues a “blessing”...He makes a declaration of His good will for someone or something. He places His goodness upon it.**
  - EXAMPLE....
    - He blessed the 7<sup>th</sup> Day – the Sabbath
    - He blessed Abraham with predictions about his future and promised that would be a blessing and that all nations would bless themselves in his seed.
- **Does the Almighty need our blessing?**
  - More than likely NOT
  - However, we have this pattern in Scripture so what can we make of it?
  - Our blessing amounts mostly to a simple acknowledgement. We cannot add to the blessedness of G-d.
  - Remember Adam and Eve, our sinful inclination denies G-d and simultaneously despises Him (intentional or not).
  - When a person blesses G-d, he forces his wayward heart to acknowledge the truth that G-d is blessed, good, worthy of blessing and the source of all blessing.

Psalm 100:4

Enter his gates with thanksgiving, and his courts with praise! Give thanks to him; bless his name!

Psalm 145:10

All your works shall give thanks to you, O Lord, and all your saints shall bless you!

Psalm 103:2

Bless the Lord, O my soul, and forget not all his benefits,





# A PATTERN (REALITY OF DUALITY) FOR THE STORY OF...FINDING A BRIDE

Verse by Verse  
Ministry – a  
Christian  
ministry

- Scripture tells us that when the Father in Heaven desires to find a Bride for His Son from the world but the Son is at home with His Father in the Heavenly Throne Room
- And the Father has determined that His Son will not travel to the Bride's home to make the proposal in person
- Instead, the Father relies on His Servant to search and find the Bride
- The Bride of Christ is the Church of believers living in the world. The Father's Servant travels to the world bringing the offer of a marriage proposal to all who have ears to hear. We're given the opportunity to respond to the invitation and the Servant is watching to see how we'll respond.
- When a favorable response comes, the Servant interprets our response as an indication that God the Father has appointed us to be the Bride and the Servant then confirms our response by bestowing upon us gifts from the Father as a downpayment on our marriage
- These gifts ensure we are set apart from any other relationships and reserved for our Groom
- The gifts are also a small down payment on the great inheritance we will receive in the new family we're joining. Scripture assures us of all these things
  - 2Cor. 1:21 Now He who establishes us with you in Christ and anointed us is God,
  - 2Cor. 1:22 who also sealed us and gave us the Spirit in our hearts as a pledge.
  - Eph. 1:13 In Him, you also, after listening to the message of truth, the gospel of your salvation — having also believed, you were sealed in Him with the Holy Spirit of promise
  - Eph. 1:14 who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.
  - Rom. 12:6 Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith;





# CONT...

- All this happens without the Son's direct involvement or presence. His Bride is prepared in advance and readied for Him on a future day when they will meet
- Can you see the picture developing in all its detail and glory? And can you tell who the servant pictures in this story? Interestingly, Abraham's servant is never named in this story. That's unusual since the servant's role is so central to this long, detailed story. Furthermore, we know his name from an earlier chapter: Eliezer So why didn't Moses use his name here, at least once? We're left to conclude that the servant is remaining unnamed purposely the absence of a name serves to confirm the Person the servant represents in the story
- The Servant represents the Spirit of God in His role to bring the message of the Gospel to the hearts of men. And as men respond, the Spirit bestows gifts to establish a covenant between His Master and the prospective Bride of Christ. Whenever the Spirit is pictured in the Bible, the character is never named. We can find a similar pattern in another story that pictures Christ and the Spirit working together
- When Boaz is introduced to his future wife in the story of Ruth, the introductions are made by a nameless servant of Boaz. By keeping the Spirit nameless, His proper place is preserved. The Bible describes the Spirit as an Actor behind the scenes, invisible but active
  - John 3:8 "The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit."
- As believers, we've never seen the face of Christ nor have we encountered the Spirit in a form we can see or touch. Nevertheless, we know we have been wedded to our future husband and by grace we were found when we weren't looking for a Savior. The Spirit asked us a question and we agreed before we even knew what we were getting into because our response came as a result of the Father's gracious work to bring us into this relationship. We've received gifts that we show to each other and to the world that identify us with our future groom and we anxiously await the day we will meet Him face to face



*to be cont.*



# NOW FROM A MESSIANIC JEWISH PERSPECTIVE...

- Some rabbis read the story of Isaac and Rebekah as an allegory about G-d and the Jewish people. The prophets often describe the relationship between the LORD and His people as that of a husband to a wife.
- In view of this metaphor, the death of Sarah can be compared to the exile – her empty tent can be compared to Jerusalem. The mission to bring Rebekah out of Aram and into the promised land can be compared to the final redemption when the Messiah will gather the exiles of Israel and lead them to the land.

## ▪ ISAIAH 62:1-5

- For Zion's sake I will not <sup>[a]</sup>hold My peace,  
And for Jerusalem's sake I will not rest,  
Until her righteousness goes forth as brightness,  
And her salvation as a lamp *that* burns.  
<sup>2</sup> The Gentiles shall see your righteousness,  
And all kings your glory.  
You shall be called by a new name,  
Which the mouth of the LORD will name.  
<sup>3</sup> You shall also be a crown of glory  
In the hand of the LORD,  
And a royal diadem  
In the hand of your God.  
<sup>4</sup> You shall no longer be termed Forsaken, <sup>[b]</sup>  
Nor shall your land any more be termed Desolate; <sup>[c]</sup>  
But you shall be called <sup>[d]</sup>Hephzibah, and your land <sup>[e]</sup>Beulah;  
For the LORD delights in you,  
And your land shall be married.  
<sup>5</sup> For as a young man marries a virgin,  
So shall your sons marry you;  
And as the bridegroom rejoices over the bride,  
So shall your God rejoice over you.

**The voice of joy, and the voice of gladness,  
the voice of the bridegroom, and the voice of  
the bride, the voice of them that shall say,  
Praise the LORD of hosts: for the LORD is  
good; for his mercy endureth for ever: and of  
them that shall bring the sacrifice of praise  
into the house of the LORD. For I will cause  
to return the captivity of the land, as at the  
first, saith the LORD.**

— Jeremiah 33:11 (KJV)



# JEWISH PERSPECTIVE CONT...



- Abraham commissioned his servant Eliezer and sent him on a mission to seek out a suitable bride. In Hebrew a person sent on a mission is called a “shaliach” שליח which means “sent one”. The same word translates into Greek as “apostolos” Απόστολος or “apostle. In that sense, Abraham commissioned and sent Eliezer as his apostle.
- Lubavitcher Rebbe says this...
  - *We are all entrusted with a mission comparable to the one Abraham gave to Eliezer: to go out and find those souls that have drifted away and bring them back to G-d, their “husband”. And just as Abraham assured Eliezer that his mission would be crowned with success, we too are assured that our attempts to bring back the lost souls of Israel will also be blessed with success... If, like Eliezer, we are totally committed to our mission and pray to G-d for assistance in its fulfillment, we are indeed assured that G\_d will crown our sincere and tenacious efforts with success.*
- With regard to the verse “Do not take my son back there!” – Gen 24:6
  - Abraham emphatically insisted that Isaac must not leave the land. What might this mean? In our attempts to share the good news of Messiah, it may seem to make good sense to remove Him from His culture. The gospel is supposed to be cross-cultural. It is easier to communicate Messiah to other cultures if we first remove all of His Jewish trappings. Christianity often presents Messiah in universal terms by stripping Him of His Jewish identity and offering Him to the world as a universal, one-size-fits-all Savior. But in doing so, we have removed Him from the inheritance of Abraham and robbed Him of His core identity. We have taken Yeshua out of Israel.





# JEWISH PERSPECTIVE CONT...

## ▪ Exodus

- 33 The LORD said to Moses, “Depart; go up from here, you and the people whom you have brought up out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, ‘To your offspring I will give it.’<sup>2</sup> I will send an angel before you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites

## ▪ Malachi

- 3 Behold, I will send my messenger/angel, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.<sup>2</sup> But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:
- This passage refers the character Eliezer who represents the messianic redeemer who will come and retrieve the exiles from captivity and bring them to the promised land in the final redemption. Rebekah represents captive Israel and the bride of Messiah who await the coming angel of the covenant in whom we delight. Behold, He is coming!
- The Messiah is called the Servant of the LORD. He is the eldest servant of the household of G-d, holding charge over all that is G-d's. In that role of servant, the Father sends out Yeshua as a “shaliach”.



### **Gifts Given by the Servant – Symbolizing...**

Tokens and gifts from heaven which include the power of prayer, the wisdom of the Master, the authority of the Word of G-d, the blessing of forgiveness, the peace of the Sabbath, the joy of the holy days. They are wonderful treasures that we can bestow on others as servants ourselves.





# ABRAHAM'S SERVANT INTRODUCES HIMSELF TO LABAN...

28 And the na'arah (girl) ran, and told them of her bais em (her mother's household) these things.

29 And Rivkah had an ach (brother), shmo Lavan; Lavan ran out unto the ish, unto the ayin (spring).

30 And it came to pass, when he saw the nezem (nose-ring) and tzemidim (bracelets) upon the wrists of his achot, and when he heard the words of Rivkah his achot, saying, Thus spoke the ish unto me; that he came unto the ish; and, hinei, he stood by the gemalim (camels) at the ayin.

31 And he said, Come in, Baruch Hashem (blessed of HaShem); why standest thou outside? for I have prepared the bais, and makom for the gemalim.

32 And the ish came into the bais; and he unloaded his gemalim, and gave teven (straw) and mispo (fodder) for the camels, and mayim to wash his raglayim (feet), and the raglei haanashim that were with him.

33 And there was set ochel (meal) before him to eat; but he said, **I will not eat, until I have stated my business.** And he said, Speak on.

34 And he said, I am eved Avraham.

35 And Hashem hath blessed adoni me'od; and he is become prospered: and He hath given him tzon (flocks), and bakar (herds), and kesef, and zahav, and avadim, and shefachot (male and female servants), and gemalim, and chamorim (asses).

What impression is the Scripture making of Laban??

The scene actually invokes the "hospitality" of Abraham when the men visited him at his tent.



# THE SERVANT RECOUNTS THE MISSION TO RIVKAH'S FAMILY . . .

**The Power of the Testimony!**

<sup>36</sup> And **Sarah** eshet (wife) adoni bore ben to adoni when she was old: and unto him hath he given all that he hath.

<sup>37</sup> And adoni made me swear, saying, **Thou shalt not take an isha for beni of the Banot HaKena'ani, in whose land I dwell;**

<sup>38</sup> But thou shalt go unto bais avi, to my mishpokhot (kinsmen), and take an isha unto beni.

<sup>39</sup> And I said unto adoni, What if the isha will not follow me.

<sup>40</sup> And he said unto me, Hashem, before Whom I walk, will send His Malach with thee, and prosper thy derech; and thou shalt take an isha for beni of my mishpokhot, and of my bais avi;

<sup>41</sup> Then shalt thou be released from this my oath, when thou comest to my mishpokhot; and if they give not thee one, thou shalt be released from my oath.

<sup>42</sup> And I came this day unto the ayin, and said, Hashem Elohei adoni Avraham, if now Thou do prosper my derech which I go;

<sup>43</sup> Hinei, I stand by the ayin hamayim; and it shall come to pass, that when haAlmah [haAlmah used here as synonym for na'arahbetulah (*virgin girl*), [Genesis 24:16](#); see [Isaiah 7:14](#), p.vii-xii] cometh forth to draw mayim, and I say to her, Give me, now, a little mayim of thy jar to drink; (*This different use of the word "girl" implied a young woman in the vigor of her youth, a woman that could pass a very exacting test.*)



# THE STORY CONTINUES . . .

<sup>44</sup> And she say to me, Both drink thou, and I will also draw for thy gemalim; let the same be the isha whom Hashem hath appointed for ben adoni.

<sup>45</sup> And before I had done davening in mine lev, hinei, Rivkah came forth with her jar on her shoulder; and she went down unto ha'ayenah, and drew: and I said unto her, Let me drink, now.

<sup>46</sup> And she made haste, and let down her jar from her shoulder, and said, Drink, and I will give thy gemalim drink also: so I drank, and she made the gemalim drink also.

<sup>47</sup> And I asked her, and said, Whose bat art thou? And she said, Bat Beituel Ben Nachor, the ben whom Milcah bore unto him: and I put the nezem upon her face, and the tzemidim upon her wrists.

<sup>48</sup> And I bowed down my head, and worshiped Hashem, and I said a brocha to Hashem Elohei adoni Avraham, which had led me on the derech emes (right path/way) to take bat achi adoni for bno.

<sup>49</sup> And now if ye will do chesed (grace) and emes (truth) to adoni, tell me; and if not, tell me; that I may turn to yamin, or to smol.

<sup>50</sup> Then Lavan and Beituel answered and said, The thing proceedeth from Hashem; we cannot speak unto thee rah or tov.

What do you think this means?





# RIVKAH'S FAMILY GIVES THEIR BLESSING . . .

<sup>51</sup> Hinei, Rivkah is before thee, take her, and go, and let her be isha for ben adonecha, just as Hashem hath spoken.

<sup>52</sup> And it came to pass, that, when eved Avraham heard their words, he worshiped Hashem, bowing himself to the ground.

<sup>53</sup> And the eved brought forth kelei kesef, and kelei zahav, and begadim (silver and gold jewelry), and gave them to Rivkah; he gave also **to her ach and to her em migdanot (costly gifts)**.

<sup>54</sup> And they did eat and drink, he and the anashim that were with him, and tarried all night; and they rose up in the boker, and he said, Send me away unto adoni.

<sup>55</sup> And her ach and her em said, Let the na'arah abide with us **ten days** or so; after that she shall go.

<sup>56</sup> And he said unto them, Hinder me not, seeing Hashem hath prospered my derech; send me away that I may go to adoni.

<sup>57</sup> And they said, We will call the na'arah, and inquire at her mouth.

<sup>58</sup> And they called Rivkah, and said unto her, Wilt thou go with this ish? **And she said, I will go.**



Hebrew  
word... "elech"



# ANOTHER REALITY OF DUALITY MOMENT?

Verse by Verse Ministry –  
Christian perspective

- And to the question of whether to follow the servant or listen to the voice of the world, Rebekah says plainly, “I will go”
- The Spirit and God's word calls us to make exactly the same kind of decision . While the Spirit calls us to move forward in sanctification, our flesh, world and our ungodly relationships will continue to pull us backward. Ultimately, the decision of which way will go falls to us and we can say I will stay or I will go I will stay as I am, I will stay where I am, I will stay who I am or I will go. I will follow the Lord's will
  - I will leave behind my sin and sinful choices
  - I will submit to the authority of Christ and His word
  - I will break away from the ungodly influences in my life o And make no mistake, there is no in between, neither for Rebekah nor for us. Rebekah was married and her groom awaited to meet her. She was in control of how quickly she moved in Isaac's direction. But she was either moving toward him or moving away
- She either made progress or she didn't...the servant didn't give her multiple options on when or where they traveled.
- He said we're leaving now and we're going to Isaac...are you coming with me? And the Spirit asks us only one question, fundamentally...Are you following me or not? Will you go wherever I ask, **do** whatever I require, knowing that I lead you to Christ? And when the world tugs at us to make the wrong choice, remember Paul's words
  - 2Cor. 6:14 Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness?
  - 2Cor. 6:15 Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever?
  - 2Cor. 6:16 Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, **1“ I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.**
  - 2Cor. 6:17 “ Therefore, **COME OUT FROM THEIR MIDST AND BE SEPARATE,**” says the Lord. **1 “AND DO NOT TOUCH WHAT IS UNCLEAN;** And I will welcome you.
  - 2Cor. 6:18 “ And I will be a father to you, **1 And you shall be sons and daughters to Me,**” Says the Lord Almighty.



# ISAAC AND RIVKAH MARRY...

<sup>59</sup> And they sent away Rivkah their achot, and her nurse, and eved Avraham, and his anashim.

<sup>60</sup> And they said a brocha over Rivkah, and said unto her, Thou art achoteinu (our sister), may thou be increased to thousands upon thousands and may thy zera possess the sha'ar of those which hate them.

<sup>61</sup> And Rivkah arose, and her na'arot, and they rode upon the gemalim, and followed the ish: and the eved took Rivkah, and went his way.

<sup>62</sup> And Yitzchak had come from Be'er Lachi Roi; for he dwelt in the eretz hanegev (Negev).

<sup>63</sup> And Yitzchak went out to **meditate in the sadeh** at erev: and he lifted up his eyes, and saw, and, hinei, the gemalim (camels) were coming.

<sup>64</sup> And Rivkah lifted up her eyes, and when she saw Yitzchak, she got down from the gamal.

<sup>65</sup> For she had said unto the eved, Who is that ish that walketh in the sadeh to meet us? And the eved had said, He is adoni: therefore **she took a veil, and covered herself.**

<sup>66</sup> And the eved told Yitzchak all things that he had done.

<sup>67</sup> And Yitzchak brought her into the ohel of Sarah immo (his mother), and took Rivkah, and she became his isha; and he loved her: and Yitzchak was comforted after the [mot] immo.





# RIVKA LEAVES ACCOMPANIED WITH HER “NURSE”

- Hebrew word used here for nurse is “*meneket*”
- *Meneket* = wet nurse
- Benediction pronounced over Rivka is NOT usual
- Prophetic, exactly in line with the promises of the Abrahamic Covenant



# RIVKAH'S BLESSING

Abraham	Rebekkah
Binding of Isaac	Before leaving with Eliezer
Genesis 22:17	Genesis 24:50
I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies.”	Our sister, be the mother of thousands of ten thousands, and let your seed possess the gate of those that hate them.
<p>It appears that the blessing that rested on Isaac must also rest on his spouse.</p> <p>Possessing the gates of one’s enemies means to defeat one’s enemies. Similarly, the Master tells the disciples that the gates of Sheol will not withstand His assembly, which is to say that His followers will not be constrained by the grave. The Seed born from the union of Isaac and Rebekah will prevail over every enemy.</p> <ul style="list-style-type: none"><li>• Upon this rock I will build My assembly; and the gates of Hades will not overpower it. (Matthew 16:18)</li><li>• The last enemy that will be abolished is death. (I Corinthians 15:26)</li></ul>	



# PRAYER TIMES – DID ISAAC KNOW THIS?

- Judaism observes three times of daily prayer: morning (Shacharit), afternoon (minchah), and evening (ma'ariv). The times of prayer correspond to the sacrificial services in the Temple, but Talmudic tradition associates each of the three times of prayer with one of the three patriarchs:
  - **Abraham** instituted the morning time of prayer, as it says (Gen 19:27), “Abraham arose early in the morning and went to the place where he had stood before the LORD.
  - **Isaac** went out to meditate in the field toward evening....(mid day)
  - **Jacob** instituted the evening time prayer, as it says (Gen 28:11), “He encountered a certain place and spent the night there.”





# REBECCA'S VEIL



- Rivka veils her face when Isaac is pointed out
- Women of the Middle East of that era did NOT veil their faces in the presence of men!
- This was a wedding veil
- The tradition of the “Bridal Veil” in use in the Western world came from this ancient custom
- Rivka, by veiling her face, let Isaac know that she was the one his father had chosen, and that she consented to be his wife

**1 Corinthians 13:12**  
“For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”



# VERSE BY VERSE — CHRISTIAN COMMENTARY

- First, we know that right now our Husband Christ is living in His Father's home awaiting our meeting and Christ told us that this time away would be a time of preparation for us and for Him
  - John 14:2 "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.
  - John 14:3 "If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.
- Christ has promised that He is engaged in preparing a place for us, and then when the place is ready, He will come for us. Just as Isaac has prepared a home for Rebekah and was awaiting her arrival. And when the moment for their meeting comes, it is not the Bride who finds her way to Isaac, though she has been moving closer steadily instead, the groom comes out to meet his bride. Notice that Isaac left his home and began to ride out to meet his bride. Rebekah required the servant make the introduction and she prepared herself to meet her husband. So will it be with us as well when the Lord will come out of His home just long enough to collect His Bride and when we see Him coming for us, it will take us by surprise and we may not recognize Him at first but the Spirit will have prepared us for that moment and we will have become a spotless Bride, readied for Her Husband



# MESSIANIC JEWISH COMMENTARY

- So too, in the future to come, the Messiah will bring His bride to Messianic Jerusalem when He gathers together the scattered assembly for the great wedding supper of the Messianic Era. Then Messianic Jerusalem will shine, as it says,

## **ISAIAH 60:1**

Arise, shine, for your light has come, and the glory of the LORD has risen upon you.

## **ISAIAH 54**

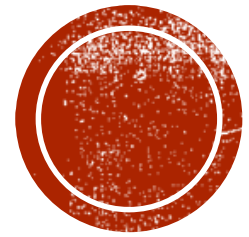
**1**“Sing, barren woman,  
you who never bore a child;  
burst into song, shout for joy,  
you who were never in labor;  
because more are the children of the desolate woman  
than of her who has a husband,”  
*says the LORD.*

**2**“Enlarge the place of your tent,  
stretch your tent curtains wide,  
do not hold back;  
lengthen your cords,  
strengthen your stakes.

**3**For you will spread out to the right and to the left;  
your descendants will dispossess nations  
and settle in their desolate cities.







# **SUMMARY – CHAPTER # 24**

- **Thoughts**
- **Questions**
- **Additional Comments**



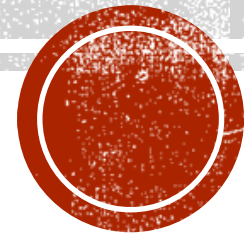
# GENESIS—CHAPTER # 25

Portion – Chayei Sarah

Genesis 23:1 – 25:18

1 Kings 1:1-31

John 4:3-14



# THE FAMILY OF ABRAHAM WE DON'T HEAR ABOUT...

Then again Avraham took an isha, and her shem was Keturah.

<sup>2</sup> And she bore him Zimran, and Yokshan, and Medan, and Midyan, and Yishbak, and Shuach.

<sup>3</sup> And Yokshan fathered Sheva, and Dedan. And the bnei Dedan were Asshurim, and Letushim, and Leummim.

<sup>4</sup> And the bnei Midyan; Ephah, and Epher, and Chanoch, and Avida, and Eldaah. All these were the bnei Keturah.

<sup>5</sup> And Avraham gave all that he had unto Yitzchak.

<sup>6</sup> But unto the bnei hapilageshim (sons of the concubines), which Avraham had, Avraham gave mattanot, and sent them away from Yitzchak bno, while he yet lived, eastward, unto eretz kedem (east).

<sup>7</sup> And these are the days of the years of Avraham's life which he lived, a hundred threescore and fifteen shanim.

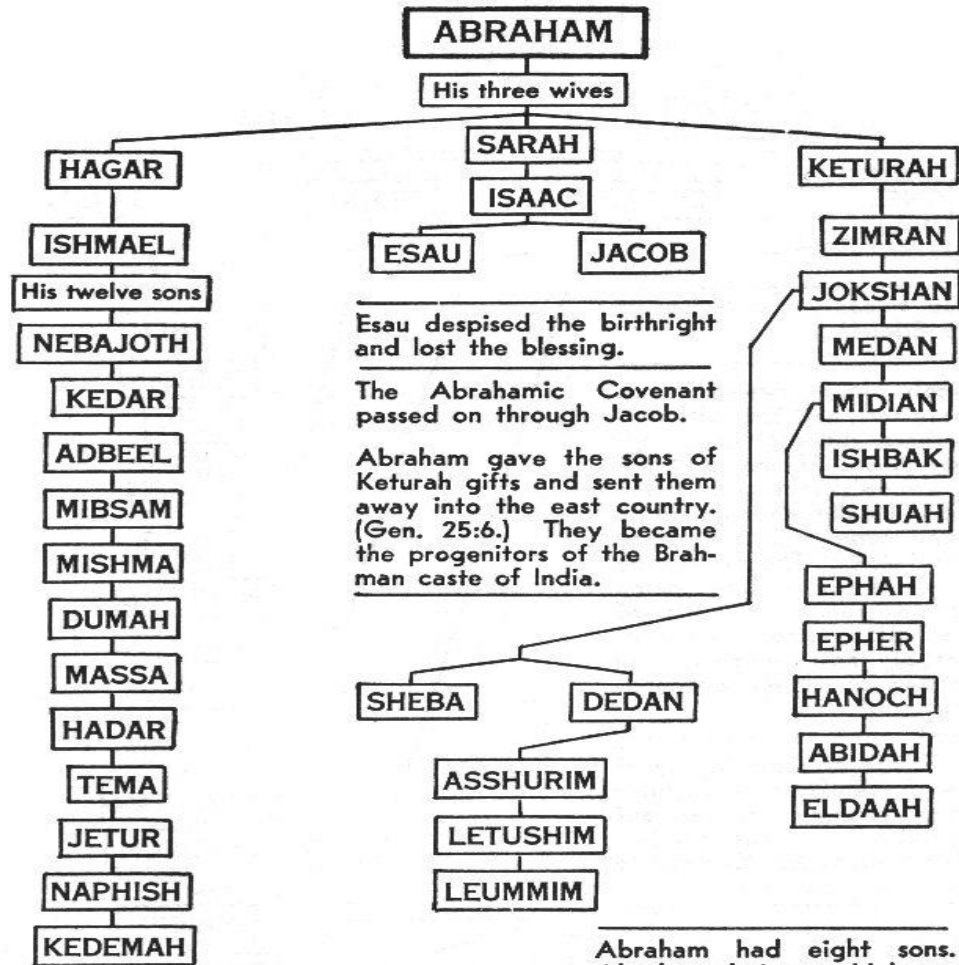
<sup>8</sup> Then Avraham breathed his last, and died in a good old age, a zaken, full of years; and was gathered to his people.

<sup>9</sup> And his banim Yitzchak and Yishmael buried him in the cave of Machpelah, in the sadeh of Ephron ben Tzochar the Chitti, which is near Mamre;

<sup>10</sup> The sadeh which Avraham purchased of the bnei Chet, there was Avraham buried, and Sarah his wife.



# ABRAHAM'S GENEALOGY



Ishmael's sons became twelve princes — heads of tribes or nations.

Esau despised the birthright and lost the blessing.

The Abrahamic Covenant passed on through Jacob.

Abraham gave the sons of Keturah gifts and sent them away into the east country. (Gen. 25:6.) They became the progenitors of the Brahman caste of India.

Abraham had eight sons. Abraham being a Hebrew, his sons were Hebrews, but not Jews. All the descendants of Heber, an early ancestor of Abraham, are Hebrews.

**Keturah** – means “spices”

**Midianites** – known as spice traders, particularly of the highly valued frankincense. Their territory was located on the Arabian Peninsula, bordered by the eastern edge of the Red Sea, called the Gulf of Aqaba.

**Six sons of Keturah** along with Ishmael, the son of Hagar the Egyptian girl, formed what we can loosely call the Arab peoples, people who populated the Middle East and northern Africa.

## ROMANS 9:7-9

<sup>6</sup> It is not as though God's word had failed. For not all who are descended from Israel are Israel. <sup>7</sup> Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."<sup>8</sup> In other words, it is not the children by physical descent who are God's children, but it is the children of the promise who are regarded as Abraham's offspring. <sup>9</sup> For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son."



# END OF THE LIFE OF ABRAHAM & 12 PRINCES OF ISHMAEL

<sup>11</sup> And it came to pass after the mot Avraham, that Elohim blessed Yitzchak bno; and Yitzchak dwelt near Be'er Lachai Roi.

<sup>12</sup> Now these are the toldot Yishmael ben Avraham, whom Hagar the Egyptian, shifchat Sarah, bore unto Avraham:

<sup>13</sup> And these are the shemot bnei Yishmael, by their shemot, according to their toldot: the bechor of Yishmael, Nevayot; and Kedar, and Adbe'el, and Mivsam,

<sup>14</sup> And Mishma, and Dumah, and Massa,

<sup>15</sup> Chadad, and Tema, Yetur, Naphish, and Kedmah:

<sup>16</sup> These are the bnei Yishmael, and these are their shemot, by their settlement, and by their camps; twelve nasiim (princes, rulers) according to their tribes.

<sup>17</sup> And these are the years of the life of Yishmael, an hundred and thirty and seven shanah; and he breathed his last and died; and was gathered unto his people.

<sup>18</sup> And they dwelt from Chavilah unto Shur, that is near Mitzrayim, as thou goest toward Assyria; they took their place east of their brethren.





# ARE ARABS CURSED?

A Glorified Zion

**ISAIAH 60** “Arise, shine; for your light has come,  
And the glory of the LORD has risen upon you.

<sup>2</sup> “For behold, darkness will cover the earth  
And deep darkness the peoples;  
But the LORD will rise upon you  
And His glory will appear upon you.

<sup>3</sup> “Nations will come to your light,  
And kings to the brightness of your rising.

<sup>4</sup> “Lift up your eyes round about and see;  
They all gather together, they come to you.  
Your sons will come from afar,  
And your daughters will be <sup>[a]</sup>carried in the arms.

<sup>5</sup> “Then you will see and be radiant,  
And your heart will <sup>[b]</sup>thrill and rejoice;  
Because the abundance of the sea will be turned to you,  
The wealth of the nations will come to you.

<sup>6</sup> “A multitude of camels will cover you,  
The young camels of **Midian and Ephah**;  
All those from **Sheba** will come;  
They will bring gold and frankincense,  
And will bear good news of the praises of the LORD.

<sup>7</sup> “All the flocks of **Kedar** will be gathered together to  
you,  
The rams of **Nebaioth** will minister to you;  
They will go up with acceptance on My altar,  
And I shall <sup>[c]</sup>glorify My <sup>[d]</sup>glorious house.

- **Arab peoples will eventually become friends and servants of Israel and bring them wealth and prosperity.**
- **Arab peoples will come to worship Messiah in Israel.**





# Territory of the Ishmaelites and Amalekites

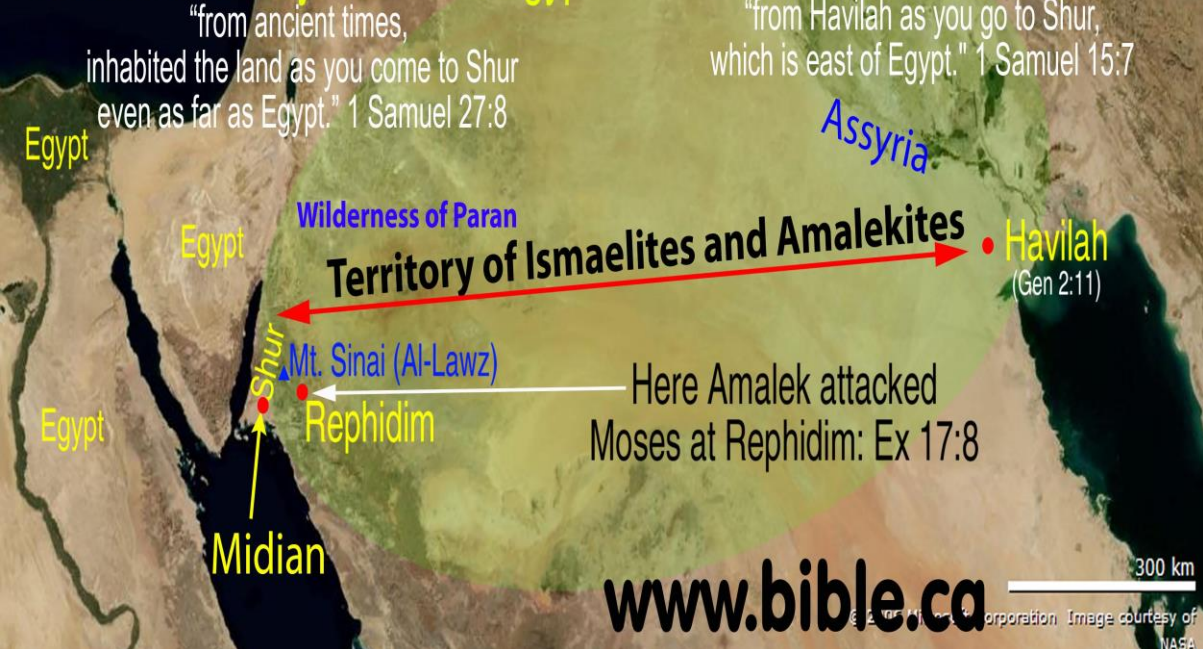
"Ishmael settled from Havilah to Shur which is east of Egypt as one goes toward Assyria" Gen 25:18

**Western boundary: Shur and Egypt**

**Eastern boundary: Havilah**

"from ancient times, inhabited the land as you come to Shur even as far as Egypt." 1 Samuel 27:8

"from Havilah as you go to Shur, which is east of Egypt." 1 Samuel 15:7



[www.bible.ca](http://www.bible.ca)



Ishmael's firstborn son was named Nebaioth. Jewish tradition considered the Arabic Nabataean people to be descendants of Nebaioth. Modern historians question the validity of the etymology, but rabbinic sources consistently refer to the Nabataeans as "arabs". Ismael's second-born son was named Kedar, the father of another Arabic tribe. According to some Muslim traditions, Kedar was an ancestor of the prophet Muhammad. (Other traditions claim that Muhammad is a descendant of Nebaioth.) The prophet Isaiah says that in the Messianic Era, the people of Nebaioth and Kedar (the Arab Nations) will bring flocks of sheep and rams to offer up as sacrifices to the LORD in His Holy Temple.

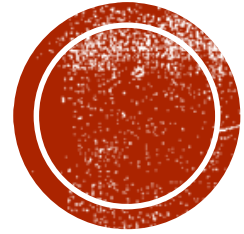
**ISAIAH 60:7**  
 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.



# DIFFERENCES BETWEEN JUDAISM AND ISLAM – IRRECONCILABLE DIFFERENCES

<b>ALLAH</b>	<b>YHWH, EL SHADDAI</b>
Loves death	Loves life
Coverts by the sword	Converts by love
Behavior determines eternal future	Condition of the heart determine eternal future
No Messiah	Messiah
God of war	G-d of Shalom





# **SUMMARY — PORTION — CHAYEI SARAH**

- **Thoughts**
- **Questions**
- **Additional Comments**