



Chayei Sarah

Genesis 23:1-25:18

God's Choice Will Prevail

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Haftorah Reading

- 1 Kings 1:1-31

B'rit Chadashah

- On Sarah's Faith: Hebrews 11:11-16

Outline of This Week's Parashah (Torah Portion):

- 23:1 Sarah Dies and Abraham Purchases a Burial Site
- 24:1 The Mission to Find a Wife for Isaac
- 24:11 Eliezer's Prayer and Test
- 24:17 Rebecca Passes the Test
- 24:28 Eliezer Meets Laban; Eliezer Invited to Laban's Home
- 24:34 Eliezer Retells His Story
- 24:62 Isaac and Rebecca Meet
- 25:1 Abraham Remarries; The Death of Abraham
- 25:12 Ishmael's Genealogy

Gen 23:1 Sarah lived 127 years; these were the years of the life of Sarah.

Gen 23:2 And Sarah died at Kiriath-arba (that is, Hebron) in the land of Canaan, and Abraham went in to mourn for Sarah and to weep for her.

Gen 23:1 ויהיו חיי שרה מאה שנה ועשרים שנה ושבע שנים שני חיי שרה:
Gen 23:2 ותמת שרה בקרית ארבע הוא חברון בארץ כנען ויבא אברהם לספד לשרה ולבכתה:

Key Verses;

Sarah's story is told in Genesis/B'rysheet 11 to 25. She is also mentioned in Isaiah 51:2, Romans 4:19; Romans 9:9, Hebrews 11:11; 1 Peter 3:6

Even at 90 Sarah was considered a beautiful woman and loved and respected by her husband Abraham. The only thing that was missing was a child that they were beyond hope of having. However, God had other plans and Sarah became the mother of a nation, the nation of Israel.

Sarah was a woman of Divine Inspiration, Vision and Dominion. When God called Abram He also called Sarah. She had a long wait for her dream of a child to manifest from the time she was married to Abraham until Isaac's birth, however she persevered. She made a mistake in underestimating that God's promise would come from her womb, not that of Hagar, but the promise was fulfilled in spite of her trying to help God. Sarah is a Aischet Chayel, an example for all woman to follow. Full of grace and beauty and submitted to God's will. She was a woman of faith and strength. Both her and Abraham had to believe the impossible, walk in obedience to God's instructions, leave what was known for what was not known. Sarah had to see with spiritual eyes what could not be seen in the natural. Strength and dignity were her clothing. Her physical beauty was only surpassed by her spiritual beauty.

B'reisheet 21:1–8: The promise to Sarah fulfilled at last. With its heavy emphasis on God's fulfillment of His promise of a son to Sarah and Abraham (vv. 1–2) and its note that the father circumcised his son on the eighth day in accordance with God's command (v. 3), this passage marks a major turning point in the story. Despite seemingly insurmountable obstacles (including Abimelech's abduction of Sarah in the previous chapter), things have gone according to plan. A midrash reports that it was on Rosh Ha-Shanah that *The LORD took note of Sarah (b. Rosh Hash. 11a)*; Gen. ch 21 is thus the Torah reading for the first day of Rosh Ha-Shanah. **5:** Abraham's life divides into seven periods of 25 years each: three of them in Mesopotamia (12:4), one in Canaan without the promised son (21:5), and three in Canaan after Isaac's birth (25:7). The period of his life in which Abraham lived with the promise unfulfilled, though the shortest, is the pivotal and central one and occupies the most space in the narrative.¹

Rabbi Resnick- Creation to Completion

The world stands on three things—the Torah, the [Temple] service, and loving acts of kindness.¹⁴

The stories of Abraham and his descendants seem to be written from a patriarchal perspective, yet the first death recorded among them is that of a woman, Sarah. Torah records her life span in unusual detail, as befits the mother of Israel.

Now Sara's life was one hundred years and twenty years and seven years, (thus) the years of Sara's life.

Sara died in Arba-Town, that is now Hebron, in the land of Canaan.

Avraham set about to lament for Sara and to weep over her ...¹⁵

b. Babylonian Talmud

Rosh Hash. Rosh Ha-Shanah (Talmudic Tractate)

¹ *The Jewish Study Bible*. 2004 (A. Berlin, M. Z. Brettler & M. Fishbane, Ed.) (44). New York: Oxford University Press.

¹⁴ Kravitz and Olitzky, *Pirke Avot* 1.2.

¹⁵ Fox, Gen. 23:1–2.

Before Sarah dies, however, Abraham learns of the birth of Rebekah, daughter of his kinsman Bethuel. Sforno notes this connection in his commentary: "After Rebecca—who is fit to replace Sarah—is born, and Abraham is notified, Sarah dies. As our sages tell us, 'One righteous person does not die before another is born, as it is written, *and the sun rises, and the sun sets*' (Ecclesiastes 1:5).

After Sarah dies, Abraham seeks to restore the essential feminine element to his family by finding a bride for Isaac. Indeed, the title of this parashah, *Hayyei-Sarah*, means, "the life of Sarah." It begins with the sadness of a burial, but continues through the joy of a wedding. Sarah will live on through the wife of Isaac.²

Haftara Study:

David in His Old Age

1Ki 1:1 **Now King David was old, advanced in age;** and they covered him with clothes, but he could not keep warm.

1Ki 1:2 So his servants said to him, "Let them seek a young virgin for my lord the king, and let her attend the king and become his nurse; and let her lie in your bosom, that my lord the king may keep warm."

1Ki 1:3 So they searched for a beautiful girl throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king.

1Ki 1:4 The girl was very beautiful; and she became the king's nurse and served him, but the king did not cohabit with her.

1 Kings 1:1

old: David was probably now about sixty-nine years of age. He was thirty years old when he began to reign, reigned forty, and died in his seventieth year; and the transactions mentioned here are supposed to have taken place about a year before his death. Sixty-nine was not an advanced age; but he had been exhausted with various fatigues, and especially family afflictions, so that he was much older in constitution than in years. 2Sa 5:4; 1Ch 23:1, 1Ch 29:27-28; Psa 90:10

and stricken in years: Heb. and entered into days, Gen 18:11, Gen 24:1; Jos 23:1-2; Luk 1:7
Jamieson-Fausett-Brown

Adonijah Sets Himself Up as King

1Ki 1:5 Now Adonijah the son of Haggith exalted himself, saying, "I will be king." So he prepared for himself chariots and horsemen with fifty men to run before him.

² Resnik, R. (2006). *Creation to completion: A Guide to Life's Journey From the Five Books of Moses* (18). Clarksville, MD: Messianic Jewish Publishers.

1Ki 1:6 His father had never crossed him at any time by asking, "Why have you done so?" And he was also a very handsome man, and he was born after Absalom.

1Ki 1:7 He had conferred with Joab the son of Zeruiah and with Abiathar the priest; and following Adonijah they helped him.

1Ki 1:8 But Zadok the priest, Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rei, and the mighty men who belonged to David, were not with Adonijah.

1Ki 1:9 Adonijah sacrificed sheep and oxen and fatlings by the stone of Zoheleth, which is beside En-rogel; and he invited all his brothers, the king's sons, and all the men of Judah, the king's servants.

1Ki 1:10 But he did not invite Nathan the prophet, Benaiah, the mighty men, and Solomon his brother.

Nathan and Bathsheba Before David

1Ki 1:11 Then Nathan spoke to Bathsheba the mother of Solomon, saying, "Have you not heard that Adonijah the son of Haggith has become king, and David our lord does not know *it*?"

1Ki 1:12 "So now come, please let me give you counsel and save your life and the life of your son Solomon.

1Ki 1:13 "Go at once to King David and say to him, 'Have you not, my lord, O king, sworn to your maidservant, saying, "Surely Solomon your son shall be king after me, and he shall sit on my throne"? Why then has Adonijah become king?'

1Ki 1:14 "Behold, while you are still there speaking with the king, I will come in after you and confirm your words."

1Ki 1:15 So Bathsheba went in to the king in the bedroom. Now the king was very old, and Abishag the Shunammite was ministering to the king.

1Ki 1:16 Then Bathsheba bowed and prostrated herself before the king. And the king said, "What do you wish?"

1Ki 1:17 She said to him, "My lord, you swore to your maidservant by the LORD your God, *saying*, 'Surely your son Solomon shall be king after me and he shall sit on my throne.'

1Ki 1:18 "Now, behold, Adonijah is king; and now, my lord the king, you do not know *it*."

1Ki 1:19 "He has sacrificed oxen and fatlings and sheep in abundance, and has invited all the sons of the king and Abiathar the priest and Joab the commander of the army, but he has not invited Solomon your servant.

1Ki 1:20 "As for you now, my lord the king, the eyes of all Israel are on you, to tell them who shall sit on the throne of my lord the king after him.

1Ki 1:21 "Otherwise it will come about, as soon as my lord the king sleeps with his fathers, that I and my son Solomon will be considered offenders."

1Ki 1:22 Behold, while she was still speaking with the king, Nathan the prophet came in.

1Ki 1:23 They told the king, saying, "Here is Nathan the prophet." And when he came in before the king, he prostrated himself before the king with his face to the ground.

1Ki 1:24 Then Nathan said, "My lord the king, have you said, 'Adonijah shall be king after me, and he shall sit on my throne'?"

1Ki 1:25 "For he has gone down today and has sacrificed oxen and fatlings and sheep in abundance, and has invited all the king's sons and the commanders of the army and Abiathar the

priest, and behold, they are eating and drinking before him; and they say, 'Long live King Adonijah!'

1Ki 1:26 "But me, *even* me your servant, and Zadok the priest and Benaiah the son of Jehoiada and your servant Solomon, he has not invited.

1Ki 1:27 "Has this thing been done by my lord the king, and you have not shown to your servants who should sit on the throne of my lord the king after him?"

1 Kings 1:11-31

Adonijah's attempt was frustrated by the vigilance of the prophet Nathan.

1 Kings 1: 5-13 Adonijah's attempted usurpation of the throne and its aftermath. 5-6:

Adonijah outfits himself with royal trappings and embarks on a program modeled after the failed one of his older brother Absalom (see 2 Sam. 15:1), to whom the author compares him, thereby suggesting that he would fail. After the violent deaths of his older brothers Amnon and Absalom, and perhaps the natural death of Chileab, Adonijah was apparently the oldest of David's living sons and the main heir of his personal property (see 2 Sam. 3:2-5). **5:** *I will be king:* There was no tradition of royal primogeniture, nor were there laws governing the transmission of royal authority. Adonijah may have acted not only because he thought that the young Abishag could become pregnant and produce an heir that might be named successor, but also because the incapacitated David was not a reigning presence outside of the palace. **7:** *Joab and Abiathar,* supporters of David from his earliest days as an outlaw, may have become disaffected because of the erosion of their influence and prestige as some of their authority was assigned to others. See the list of officials in 2 Sam. 20:23-25. **8:** These were the loyalists of David's party. They would do what David directed. **9:** *En-Rogel,* a spring southeast of Jerusalem in the Kidron Valley, out of sight of the city itself (2 Sam. 17:17). The plan calls for Adonijah to be confirmed king by an oligarchy of a priest, a general, princes, and tribal leaders (vv. 19, 25). **11-27:** Nathan's response to the plan. Nathan's motivation is not clarified by the author, but since he spurs Bathsheba to action by pointing out that her life and that of Solomon are in danger, he may have perceived that his life was in danger also. **12:** *Save your life:* Abiathar proposes that the danger lay in that Adonijah knew about David's promise to Bathsheba (v. 13) and that should he succeed, he would eliminate potential threats to his rule. **13:** The key to Nathan's plan is the oath David swore to her concerning Solomon. There is no earlier mention of this oath. On the basis of 2 Sam. 12:24-25, Radak infers that David swore this oath to Bathsheba after the death of their first child as a way of consoling her. Nathan would subsequently have learned of it from Bathsheba.

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Some interpreters suggest that Nathan and Bathsheba are taking advantage of David's feebleness to "plant" a memory so that he will act in the manner that they wish.³

1Ki 1:11-13

Nathan informed Solomon's mother, Bathsheba (see at 2Sa 11:3), that Adonijah was making himself king (כִּי מָלַךְ, that he had become as good as king: Thenius), and advised her, in order to save her life and that of her son Solomon (וּמִלֵּטֵי, and save = so that thou mayest save; cf. Ewald, §347, a.), to go to the king and remind him of his promise on oath, that her son Solomon should be king after him, and to inquire why Adonijah had become king. If Adonijah had really got possession of the throne, he would probably have put Solomon and his mother out of the way, according to the barbarous custom of the East, as his political opponents.

1Ki 1:14

While she was still talking to the king, he (Nathan) would come in after her and confirm her words. מִלֵּא דְבַר, to make a word full, i.e., not to supply what is wanting, but to make full, like πληροῦν, either to fill by accomplishing, or (as in this case) to confirm it by similar assertion.

1Ki 1:15-21

Bathsheba followed this advice, and went to the king into the inner chamber (הַחֲדָרִים), since the very aged king, who was waited upon by Abishag, could not leave his room (מִשְׁרָתָהּ for מִשְׁרָתָהּ; cf. Ewald, §188, b., p. 490), and, bowing low before him, communicated to him what Adonijah had taken in hand in opposition to his will and without his knowledge. The second וְעַתָּה is not to be altered into וְאַתָּה, inasmuch as it is supported by the oldest codices and the Masora,

(Note: Kimchi says: "*Plures scribae errant in hoc verbo, scribentes וְאַתָּה cum Aleph, quia sensui hoc conformius est; sed constat nobis ex correctis MSS et masora, scribendum esse וְעַתָּה cum Ain.*" Hence both Norzi and Bruns have taken וְעַתָּה under their protection. Compare de Rossi, *variae lectt. ad h. l.*)

although about two hundred codd. contain the latter reading. The repetition of וְעַתָּה ("And now, behold, Adonijah has become king; and now, my lord king, thou knowest it not") may be explained from the energy with which Bathsheba speaks. "And Solomon thy servant he hath not invited" (1Ki 1:19). Bathsheba added this, not because she felt herself injured, but as a sign of Adonijah's feelings towards Solomon, which showed that he had reason to fear the worst if Adonijah should succeed in his usurpation of the throne. In 1Ki 1:20, again, many codd. have וְעַתָּה in the place of וְאַתָּה; and Thenius, after his usual fashion, pronounces the former the "only correct" reading, because it is apparently a better one. But here also the appearance is deceptive. The antithesis to what Adonijah has already done is brought out quite suitably by וְאַתָּה: Adonijah has made himself king, etc.; but thou my lord king must decide in the matter. "The eyes of all Israel are turned towards thee, to tell them who (whether Adonijah or Solomon) is to sit upon the throne after thee." "The decision of this question is in thy hand, for the people have not yet attached themselves to Adonijah, but are looking to thee, to see what thou wilt do; and they will

³ *The Jewish Study Bible*. 2004 (A. Berlin, M. Z. Brettler & M. Fishbane, Ed.) (671–672). New York: Oxford University Press.

follow thy judgment, if thou only hastenest to make Solomon king.” - Seb. Schmidt. To secure this decision, Bathsheba refers again, in 1Ki 1:21, to the fate which would await both herself and her son Solomon after the death of the king. They would be חַיָּטֵי דָם, i.e., guilty of a capital crime. “We should be punished as though guilty of high treason” (Clericus).

1Ki 1:22-27

While Bathsheba was still speaking, Nathan came. When he was announced to the king, Bathsheba retired, just as afterwards Nathan went away when the king had Bathsheba called in again (cf. 1Ki 1:28 with 1Ki 1:32). This was done, not to avoid the appearance of a mutual arrangement (Cler., Then., etc.), but for reasons of propriety, inasmuch as, in audiences granted by the king to his wife or one of his counsellors, no third person ought to be present unless the king required his attendance. Nathan confirmed Bathsheba's statement, commencing thus: “My lord king, thou hast really said, Adonijah shall be king after me...? for he has gone down to-day, and has prepared a feast, ... and they are eating and drinking before him, and saying, Long live king Adonijah!” And he then closed by asking, “Has this taken place on the part of my lord the king, and thou hast not shown thy servants (Nathan, Zadok, Benaiah, and Solomon) who is to sit upon the throne of my lord the king after him?” The indirect question introduced with חַיָּטֵי דָם is not merely an expression of modesty, but also of doubt, whether what had occurred had emanated from the king and he had not shown it to his servants.

Solomon Anointed King

God's Choice Prevails

1Ki 1:28 Then King David said, "Call Bathsheba to me." And she came into the king's presence and stood before the king.

1Ki 1:29 The king vowed and said, "As the LORD lives, who has redeemed my life from all distress,

1Ki 1:30 surely as I vowed to you by the LORD the God of Israel, saying, 'Your son Solomon shall be king after me, and he shall sit on my throne in my place'; I will indeed do so this day."

1Ki 1:31 Then Bathsheba bowed with her face to the ground, and prostrated herself before the king and said, "May my lord King David live forever."

1Ki 1:28-30

The king then sent for Bathsheba again, and gave her this promise on oath: “As truly as Jehovah liveth, who hath redeemed my soul out of all distress (as in 2Sa 4:9), yea, as I swore to thee by Jehovah, the God of Israel, saying, Solomon thy son shall be king after me, ... yea, so shall I do this day.” The first and third חַיָּטֵי דָם serve to give emphasis to the assertion, like *imo*, yea (cf. Ewald, §330, *b.*). The second merely serves as an introduction to the words. Keil & Delitzsch

Connection between the Torah and Haftarah

Isaac – Not Ishmael	Solomon – Not Adonijah
Isaac Chosen	Solomon Chosen

God is the one who chooses who will be in what position in His Kingdom and in the Body of Messiah. We see from the Torah and Haftarah that God already choose who would be the heir to the blessings of Abraham, **it was Isaac not Ishmael**. In the Haftarah we see that in the line of the Throne of David **it would be Solomon not Adonijah**.

As His Talmidim, we must seek His will for our lives and not assume that just because we want to do something, does not mean God has called us to it. God will confirm by the mouths of 2 or more witnesses your calling. The first witness is the Ruach Hakodesh, who puts the gifts within you to help you in your calling. No one starts at the top, if you are not willing to be a servant of others, then He is not going to put you in a position of authority, lest it goes to your head. If you are not willing to clean the toilets, then you do not have a servants heart, and that is the KEY to any ministry. If you are faithful in little, God will make you faithful over much.

The 5 fold ministry is not the only positions in the Body of Messiah. The most important position is the one God has called to you function in.

All ministries are important to the Body of Messiah besides the 5 fold ministry, there is the much needed and very important Ministry of Helps, without them a Community cannot function to it's fullest potential. However in today's electronic age, there are people teaching on the internet who are not called to teach and have called problems, strife and even people denying their faith in Messiah! There are people who refuse to be a part of a Congregation and in doing so, hurt the Body of Messiah and its calling.

- **Children's Teachers**
- **Youth Leaders**
- **Singles Ministry**
- **Woman's Ministry**
- **Men's Ministry**
- **Hospitality**
- **Ministry to the Elderly**
- **Homeless Ministry**
- **Prison Ministry**
- **Evangelism**
- **Clean up & Set up for functions**
- **Giving**
- **Etc. Etc. Etc.**

Yeshua chooses who will be in the 5 fold Ministry

Eph 4:8 Therefore it says, "When he ascended on high he led a host of captives, and he gave gifts to men."

Eph 4:9 (In saying, "He ascended," what does it mean but that he had also descended into the lower regions, the earth?)

Eph 4:10 He who descended is the one who also ascended far above all the heavens, that he might fill all things.)

Eph 4:11 And he gave the apostles, the prophets, the evangelists, the shepherds and teachers,

Eph 4:12 to equip the saints for the work of ministry, for building up the body of Christ, NASB

The Gifts of each individual believer are determined by the Ruach HaKodesh

Rom 12:4 For as in one body we have many members, and the members do not all have the same function,

Rom 12:5 so we, though many, are one body in Christ, and individually members one of another.

Rom 12:6 Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith;

Rom 12:7 if service, in our serving; the one who teaches, in his teaching;

Rom 12:8 the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness. NASB

1Co 12:4 Now there are varieties of gifts, but the same Spirit;

1Co 12:5 and there are varieties of service, but the same Lord;

1Co 12:6 and there are varieties of activities, but it is the same God who empowers them all in everyone.

1Co 12:7 To each is given the manifestation of the Spirit for the common good. NASB

1Co 12:28 And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues.

1Co 12:29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles?

1Co 12:30 Do all possess gifts of healing? Do all speak with tongues? Do all interpret?

1Co 12:31 But earnestly desire the higher gifts. And I will show you a still more excellent way.

All callings, positions, gifts should be motivated by one thing, LOVE!

1Co 13:1 If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or clanging cymbal.

1Co 13:2 And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.

1Co 13:3 If I give away all I have, and if I deliver up my body to be burned, but have not

love, I gain nothing.

1Co 13:4 Love is patient and kind; love does not envy or boast; it is not arrogant

1Co 13:5 or rude. It does not insist on its own way; it is not irritable or resentful;

1Co 13:6 it does not rejoice at wrongdoing, but rejoices with the truth.

1Co 13:7 Love bears all things, believes all things, hopes all things, endures all things.

1Co 13:8 Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. NASB

God has a plan and a purpose for every one of His children. Are you pursuing His Plans and Purposes for your life? What He has called us to do within the Body of Messiah!

Regarding Love* Humility vs Arrogance and pride additional scriptures to ponder and study.

suffereth: Pro 10:12; 2Co 6:6; Gal 5:22; Eph 4:2; Col 1:11, Col 3:12; 2Ti 2:25, 2Ti 3:10; 2Ti 4:2; Jas 3:17; 1Pe 4:8

is kind: Neh 9:17; Pro 19:22, Pro 31:20, Pro 31:26; Luk 6:35-36; Eph 4:32; Col 3:12; 1Pe 3:8; 2Pe 1:7; 1Jn 3:16-18, 1Jn 4:11

envieth: 1Co 3:3; Gen 30:1, Gen 37:11; Mat 27:18; Rom 1:29, Rom 13:13; 2Co 12:20; Gal 5:21, Gal 5:26; Php 1:15; 1Ti 6:4; Tit 3:3; Jas 3:14-16, Jas 4:5; 1Pe 2:1

vaunteth not itself: or, is not rash, 1Sa 25:21-22, 1Sa 25:33-34; 1Ki 20:10-11; Psa 10:5; Pro 13:10, Pro 17:14, Pro 25:8-10; Ecc 7:8-9, Ecc 10:4; Dan 3:19-22

is not: 1Co 4:6, 1Co 4:18, 1Co 5:2, 1Co 8:1; Col 2:18; Php 2:1-5