

Torah: B'resheet (Genesis) 23:1-25:18
Haftarah: Malakhim Alef (1 Kings) 1:1-31
B'rit Hadashah: Mattityahu (Matthew) 20:20-28

	year 1 23:1-24:9	year 2 24:10-52	year 3 24:53-25:18
1	23:1 – 4	24:10 – 14	24:53 – 58
2	23:5 – 7	24:15 – 20	24:59 – 61
3	23:8 – 12	24:21 – 26	24:62 – 67
4	23:13 – 16	24:27 – 33	25:1 – 6
5	23:17 – 20	24:34 – 41	25:7 – 11
6	24:1 – 4	24:42 – 49	25:12 – 15
7	24:5 – 9	24:50 – 52	25:16 – 18

the servant took ten camels from the camels of his lord / and he went and all good things of his master in his hand / and he arose and went to Aram Naharáyim to the city of Nakhor	<i>va'yiqákh ha'éved asarah gemaliym mig'maléy adonayv / va'yélekh ve'kol-tov adonayv b'yado / va'yáqom va'yélekh el-Aram Na'haráyim el-iyv Nakhor</i>	וַיִּקַּח הָעֶבֶד עֲשָׂרָה גְמָלִים מִגְמָלֵי אֲדֹנָיו וַיֵּלֶךְ וְכָל־טוֹב אֲדֹנָיו בְּיָדוֹ וַיָּקָם וַיֵּלֶךְ אֶל־אֲרָם נַחְרָיִם אֶל־עִיר נַחֹר:
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Sarah dies at 127. Avraham, by faith, purchases a hereditary burial site, *Me'arat Makhpelah* (מַעְרַת הַמְּכַפְלָה - double cave?) for her for an exorbitant price. This first recorded interment emphasizes 1) Avraham's great respect for the dead and proper burial of the dead, 2) that it is the first piece of real estate in the Promised Land, secured by the founding father of the nation through a transaction that is final, irrevocable, absolute, and incontestable and 3) affirms his faith in HaShem's promise that his descendants will inherit the land. The last step of his spiritual journey is to select a wife for Yitz'khaq for posterity (Ge. 21:12). The unnamed servant mediates the transition from his master Avraham (Ge. 24:9) to his master Yitz'khaq (Ge. 24:65)

Aliyah Summaries

- Gen. 24:10-14** A long journey with a large, and rich, convoy ends at the public well (Ge. 29:2, Ex. 2:15) in the evening. The servant offers an informal, spontaneous prayer from the heart for personal guidance – the first of its kind in Torah. HaShem is approachable by anyone, and he is involved in the everyday affairs of everyone. Simple but specific criteria is expressed that show the character quality of an ideal wife.
- Gen. 24:15-20** The servant's prayer to HaShem is answered immediately, in full, and more. The term "virgin" (*betulah* – בְּתוּלָה) is a chronological term meaning a sexually mature young girl, married or not (Joel 1:8), thus the addition of the phrase, "who has not known a man." Rivkah impressed the servant with her conscientious actions without hesitation, generously offering much more than was asked. Decent treatment of a stranger shows true altruism, contrasted with S'dom.
- Gen. 24:21-26** Even though his criteria is fulfilled, the servant does assume success on this alone, but lavishes her with gifts, inquires of her family, and requests and receives hospitality.
- Gen. 24:27-33** Rivkah's brother, Lavan is introduced. His hospitality is similar to that of Rivkah, though laced with greed, anticipating his later dealings with Ya'aqov.
- Gen. 24:34-41** The servant repeats his experience to Rivkah's family in its entirety, emphasizing his master's great wealth to be inherited by the proposed groom, and emphasizing the importance

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of his mission that was bound by an oath, flattering Rivkah and her family who are seen as above the rejected Kena'ani. The oath has an escape clause, leaving the proposal open to be declined. This shows Avraham's faith in action even when HaShem had made an explicit promise.

6. **Gen. 24:42-49** Repetition of the story continues. The order of events emphasizes his goal of finding a wife for Yitz'khaq from among Avraham's own family.
7. **Gen. 24:50-52** Lavan seems to negotiate for B'tu'el. In the Near East, mother and son are the authority regarding the marriage of a daughter (v. 28). They agree to let Rivkah be Yitz'khaq's wife. Upon hearing what they said, the servant bows to HaShem.

Thought Focus

1. **Say little, do much:** Biblical hospitality, as previously demonstrated by Avraham and Sarah (Ge. 18:3ff) is now seen in Rivkah. She responds to the stranger's request for a sip of water, but then voluntarily waters ten camels, which would require at least 25 gallons of water each. Her good heart led to good behavior which attracted good people into her life.
2. **Torah's preoccupation with "life:"** Chapter 24 is the longest in B'resheet (Genesis), and it's all about one man's marriage. Not creation, or even covenant. Why? Perhaps it is better for a man and a woman to get married knowing little about how the world was created, than to never marry and know much about how the world was created. Ideally, you should do both! Torah is preoccupied with living a morally good and meaningful life.

Daily Devotional questions for reflection and application

1. (23:1) Life is short. The years pass by. How are you spending them? Are you making the most of each and every day? (Mat 6:34, Jam 4:13, Pro 3:5-6, Heb 11:13-16)
2. (23:17) God gave the land to Avraham through a covenant, yet he purchases Efron's field. We were bought with a price (1Co 6:20) and belong to God. Are you claiming more of "the land" every day?
3. (24:10) Avraham's servant held "all of his master's goods in hand." Likewise, we are fully authorized to represent our Master. Are you moving in power and boldness with all of His goods in your hands? (Act 4:23-31, Mar 16:14-18, Heb 2:3-4)
4. (24:27) Avraham's servant thanked and credited Adonai with leading him in "the way." Are you walking in the way He has prepared for you, or your own way? (Amo 7:14-15, 2Sa 7:8-16, 2Sa18-29)
5. (24:53) Eliezer paid a "bride price" to Rivkah's family, but also gave gifts specifically to her. As the bride of Messiah, what does that mean to you? (1Co 2:9, Rom 8:32)
6. (25:5) Avraham gave all he had to Yitz'chak. In who are you investing all you have? (Zec 8:13)
7. (25:16) God fulfilled his promise to Yishma'el. How have his descendants responded? (Rom 1:18-21)