

This week's Audio, Video, and Teaching Notes are posted here.

The Pentateuch: A New Look – The Akedah Effect – Class Six (These are the Generations of Ishmael; The Announcement of Sarah's Death; The Shock of The Binding of Isaac / The Akedah; An Introduction to Abrahamic Faith; Abraham – The Friend / Beloved of God; Abraham – The Father of the Faithful; Abraham's Promises Begin to be Fulfilled; Abraham's Sons are Sent Away; Through Isaac Shall Your Offspring be Named; Abraham's Covenant at Beersheba; Beer-lahai-roi and Abraham's Troubled Family; Six Real Estate Contracts from Antiquity; Who Were the Hittites; The Sons of Canaan & Heth; Ephron the Hittite; The Thigh Oath; Finding a Wife for Isaac; Rebekah – The Right Time & The Right Place; Abraham Dies)

October 30, 2021 – Ross Nichols

The Pentateuch: A New Look – The Akedah Effect – Class Six

Audio/Video Links:

<https://unitedisraelworldunion.com/the-pentateuch-a-new-look-the-akedah-effect-class-six/>

<https://www.youtube.com/watch?v=3vVW2vKLMMU>

Teaching Notes Link:

<https://unitedisraelworldunion.com/wp-content/uploads/2021/10/2021.10.30-The-Pentateuch-A-New-Look-The-Akedah-Effect-Class-Six.pdf>

TODAY'S INTRODUCTION

-Welcome to United Israel World Union, this is our Sabbath morning scripture study coming to you live from the United Israel Center in Saint Francisville, Louisiana. Many of you are in your own place today, alone, Shabbat Shalom and thank you for joining us this morning. We need one another to help us go through what the world is going through today. I pray that all of you and the ones that you care for remain healthy today and throughout the coronavirus.

-United Israel is pleased to announce a new teaching series for the Jewish calendar year 5782 (October 2021 – October 2022). The entire year will be dedicated to a careful study of the words of the Bible's first five books based upon an honest and objective new look at the Pentateuch. The materials for the weekly lessons will be arranged according to the annual cycle of readings.

-We're going to talk about some of the theological motifs, some of the things that inspire and move us to connect with God and the spiritual aspects of these texts. We'll also talk about some of the historical, critical, scholarly, and academic approaches to the text because we want to understand how this book came together. It's the most remarkable stories in all of history. How did we get these books and what makes them up?

-“Read the Bible as though it were something entirely unfamiliar, as though it had not been set before you ready – made... Face the book with a new attitude as something new... Let whatever may happen occur between yourself and it. You do not know which of its sayings and images will overwhelm and mold you... But hold yourself open. Do not believe anything a priori; do not disbelieve anything a priori. Read aloud the words

written in the book in front of you; hear the word you utter and let it reach you.” Everette Fox, *The Schocken Bible: Volume 1 – The Five Books of Moses*, New York – 1997.
-The first book of the Bible presented in an authentic translation that allows the English reader to “peer through” to the Hebrew and “come as close as we will probably ever come to the original text.” The Book of Genesis by Dr. James D. Tabor will be used while we are in the Book of Genesis. Also known as the Transparent English Bible (TEB). <https://unitedisraelworldunion.com/the-book-of-genesis-a-new-translation-from-the-transparent-english-bible/>

TEACHING NOTES

-Today, I’ll be talking about part three of a three-part mini-series on the life of Abraham which is contained within a collection of stories from various ancient sources into a work that was called, these are the generations of Terah and at its core this is the story of Abraham. This begins in Genesis 11:27 – Genesis 25:11 and at the beginning we get that the birth of Abram is announced, and the story ends with the death of Abraham. It takes three classes to cover this if we’re following the annual cycle of readings. Abraham lives 175 years, and these chapters are covering 175 years of history which can be neatly divided even further in terms of the life of Abraham. The scribe/redactor who pulled this all together is dealing with seven periods of 25 years within the life of Abraham.

-Three of those 25-year periods are in Mesopotamia, and we talked about that last week, Abram is 75 years old (Genesis 12:4) when he leaves Haran. When the text provides those markers, we’re in a good place to make those determinations. Other times in the text we don’t get the details we need to be certain. Abram then goes to the land of Canaan and spends roughly 25-years without the promised son. When Isaac is born, we will read that he is 100-years old. Then we have the final 75-year period of Abraham’s life. There is a little order within the text, and we can follow that as we look at the life of Abraham in pieces. Most of what we know from the life of Abraham takes place after those first 75 years, we don’t know a lot about Abraham when he’s in Mesopotamia. The little bit that we do get primarily comes from Joshua 24 when he mentions that Abraham is from a family of idolaters.

-The material that we’re covering today brings us into that last 75-year period of Abraham’s life. The Pentateuch reading that we are following loosely today is Chayyei Sarah on the “Life of Sarah” from Genesis 23:1 – 25:18. These are the generations of Terah is an ancient composition that the compiler / redactor put together for us and begins the life of Abram in Genesis 11:27 at the end of what we call, Torah portion Noach and ends right before we get to the end of Torah portion Chayyei Sarah, Genesis 25:11.

-Today we’ll read about several main stories within the story. One is the death of Sarah that begins in Genesis 23 and the bulk of Chapter 23 deals with Abraham making a land deal, securing a land plot within the land of Canaan, from the people of the land of Canaan, to put away my dead from my sight. Then in Chapter 24 we have an absolutely beautiful love story where Abraham is sending his unnamed servant. In this story, the writer wants us to see beyond the story itself, beyond the journey of the servant and the people he meets to see this beautiful guiding hand. Providentially making the arrangement to put the right person in the right place at the right time and it turns out they lived happily ever after.

-Today's parsha also covers after the death of Sarah that Abraham gets another woman or have some of the commentators seen something that we may have missed? In today's parsha we also read about Abraham's death, and this is appropriately placed at the end of, these are the generations of Terah. I want to stress that these ancient stories clearly took place at a time prior to the assembly of them in the form that we get them. Whoever is writing this was not there when the world was created or when Adam and Eve were in the Garden of Eden. At some point in history, someone, or someone's assembled ancient stories. How did they get these stories, were they passed down? There is clearly an order but there is also the idea that we are dealing with separate sources. Some of the stories overlay and neither of them are discredited and I'm showing you some of the seams from these ancient stories as they come to us. At the end of these are the generations of Terah is the death of Abraham, and there is only one thing at the end that follows the death of Abraham, and it indicates what a wonderful assembler that puts this together.

-Gen 25: 11 After the death of Abraham, God blessed Isaac his son. And Isaac settled at Beer-lahai-roi.

-The person who pulled this together wants us to be ready and be focused on these ancient histories and the compiler wants us to look next to Isaac. Everything we've been studying has other characters, but it's dealing with Abraham, and the last thing it says is Abraham died and then God blessed Isaac his son and Isaac settled at Beer-lahai-roi.

-Remember that the annual cycle of readings, that comes out of Babylon, these are ancient readings, but the person or people who put this cycle of readings together didn't necessarily follow these ancient, these are the generations sections. I'm not being critical as some of these are short and only seven verses long.

-Gen 25: 12 These are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's servant, bore to Abraham. 13 These are the names of the sons of Ishmael, named in the order of their birth: Nebaioth, the firstborn of Ishmael; and Kedar, Adbeel, Mibsam, 14 Mishma, Dumah, Massa, 15 Hadad, Tema, Jetur, Naphish, and Kedemah. 16 These are the sons of Ishmael and these are their names, by their villages and by their encampments, twelve princes according to their tribes. 17 (These are the years of the life of Ishmael: 137 years. He breathed his last and died, and was gathered to his people.) 18 They settled from Havilah to Shur, which is opposite Egypt in the direction of Assyria. He settled over against all his kinsmen.

-In this section we get a brief overview of Ishmael the son of Abraham through Hagar. Here we read of his descendants and that he died as well. Technically by the end of today's Torah portion we have Sarah, Abraham, and Ishmael are all dead. Today I want to focus on these because next week our focus becomes Isaac and Rebekah.

-The announcement of Sarah's death comes immediately after the conclusion of what is known as the Akedah, the binding of Isaac. This is a story in Genesis 22 where Abraham is told to take his son, his only son, the one that you love, go to the place that I'll show you and there you'll offer him as an offering. We covered this in last week's class and Sarah's death is reported on the heels of that story which led some commentators to connect the two, thinking that when she hears that this event has taken place, she just dies, but the text doesn't make this connection. Imagine the strain on a family if this story were told. This was shocking in the ancient world and it's shocking today. Imagine Abraham says, God told me to sacrifice my son as a burnt offering. Imagine if you're Sarah, you did what? Don't dismiss this shock. The story as it's presented to us, earlier in

the life of Abraham we read of the importance of the family, and that such an event, ties to this.

-Gen 18: 17 YHVH said, "Shall I hide from Abraham what I am about to do, 18 seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19 For I have chosen him, that he may command his children and his household after him to keep the way of YHVH by doing righteousness and justice, so that YHVH may bring to Abraham what he has promised him."

-What we see at the beginning of this great year in Abraham's life is that there is a focus on the familial aspects of Abrahamic faith, it begins in the family. The reason that God chooses Abraham is that he knows that Abraham is going to command his children and his household beyond his family to keep the way of YHVH, to do justice and righteousness. We aren't really provided with any indications, that are strongly communicating this point in the stories of Abraham's life. That demonstrate such a passing on of the faith. In terms of Abraham's family, we don't really get a lot of that, and it doesn't mean that that didn't happen.

-Of Abraham's 175 years, there is a lot that we don't have recorded in our sacred histories. What does come across clearly is his very strong faith. Abram gets the call to leave everything with which he's familiar, his place of birth, his fathers house, and go to an unknown unseen land that God's going to show him. Then he get's this promise in the covenant of the pieces where he looks up and is shown the stars of the night and he's told, count the stars if you can, so shall your seed be. And he trusted in the words of YHVH, and God accounts that to him for righteousness. Again, because he trusts, he believes, he obeys, this is what we get in terms of Abrahams faithfulness and possible reasons that he's chosen. His chosen-ness is not out of the Ur of the Chaldeans or Haran, it's not that his righteousness is established there and then God calls him out to use him. He calls him out to use him and then brings him to that place in faith. We have two passages in scripture that call Abraham, the friend of God.

-Isa 41: 8 But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend;

-2Chr 20: 7 Did you not, our God, drive out the inhabitants of this land before your people Israel, and give it forever to the descendants of Abraham your friend?

-The root word of friend means to love, and a better translation would be, the beloved. Abraham is the one person who's called the beloved of God. The other thing that stands out is that most of which Abraham is promised is fulfilled or comes to it's fulness only long after Abraham is dead. Again, an indication that he is a faithful person and that he trusts that these things will come even prior to their coming. Perhaps this is one of the reasons that Abraham becomes known by much of the world as the father of the faithful. His name means a father of a multitude and multitudes descend from Abraham, and this is part of the promise that is visible now, that wasn't necessarily visible in the ancient times.

-In his own life, he saw the beginnings of the fulfillment of the promises. He has promises from God for property and progeny, land, and descendants. And for much of his life he goes without the promise of either, but he continues to trust. Like Ishmael, Abraham's other sons are sent away to the east. The promise of many also fell to Ishmael and he too will become a leader and have princes. In thinking about today's parsha, how much direction or commanding was received from Abraham to his descendants?

Remember, and he will command his sons after him. (Gen 18:17-19) To do the way of YHVH, which is ultimately to do what is just and right in the earth. The Bible wants to direct us to Isaac

-Gen 21: 12 But God said to Abraham, "Be not displeased because of the boy and because of your slave woman. Whatever Sarah says to you, do as she tells you, for through Isaac shall your offspring be named.

-It's through Isaac that we're going to be focused on this passing down through the family. Again, one has to wonder the effect of the Akedah on that? After the binding of Isaac, did this create any strain? Based on the narrative, Isaac is not a little boy. Isaac is a grown man in his thirties based on the chronology of the text. We learn that Sarah is 127 when she dies and she was 90 when she had Isaac, so that would make him 37 at the time of Sarah's death. We don't know exactly how soon after the binding of Isaac that Sarah died, we just know that it comes in the text immediately after that story. How many years have gone by between the binding of Isaac and the death of Sarah? It could be that it's very soon after, we just can't say for sure.

-Gen 21: 31 Therefore that place was called Beersheba, because there both of them swore an oath. 32 So they made a covenant at Beersheba. Then Abimelech and Phicol the commander of his army rose up and returned to the land of the Philistines. 33 Abraham planted a tamarisk tree in Beersheba and called there on the name of YHVH, the Everlasting God. 34 And Abraham sojourned many days in the land of the Philistines.

-The idea that we're left with is that in Genesis 21, Abraham is in Beersheba. Then we have the story of the Akedah. I'm just trying to place is the family together or apart? We know that the boys, Ishmael, and Hagar are sent away. At best, we have Abraham and Sarah and Isaac living together. At the end of the story of the Akedah we get Abraham goes to Beersheba and there's no mention of Isaac at the end of the story.

-Gen 22: 19 So Abraham returned to his young men, and they arose and went together to Beersheba. And Abraham lived at Beersheba.

-Where is Abraham? He's back I believe where he was prior to this incident. When we read of Sara's death it's in Hebron which is about 25 to 30 miles north of Beersheba. That's where Sara is and that's where Sara dies. At the end of Genesis 24 we learn that it's been three years since Sarah dies when the story goes forward with meeting the woman for Isaac.

-Gen 24: 62 Now Isaac had returned from Beer-lahai-roi and was dwelling in the Negeb.

-Think about this as we look at the text deeply, Abraham is at Beersheba, Sarah is at Hebron and Isaac is at Beer-lahai-roi, so they are all living in different places in this section of text we are dealing with. We know Beer-lahai-roi because its mentioned elsewhere and it's a well from the story of Hagar where another son of Abram nearly died.

-Gen 16: 7 The angel of YHVH found her by a spring of water in the wilderness, the spring on the way to Shur. 8 And he said, "Hagar, servant of Sarai, where have you come from and where are you going?" She said, "I am fleeing from my mistress Sarai." 9 The angel of YHVH said to her, "Return to your mistress and submit to her." 10 The angel of YHVH also said to her, "I will surely multiply your offspring so that they cannot be numbered for multitude." 11 And the angel of YHVH said to her, "Behold, you are pregnant and shall bear a son. You shall call his name Ishmael, because YHVH has listened to your affliction. 12 He shall be a wild donkey of a man, his hand against

everyone and everyone's hand against him, and he shall dwell over against all his kinsmen." 13 So she called the name of YHVH who spoke to her, "You are a God of seeing," for she said, "Truly here I have seen him who looks after me." 14 Therefore the well was called Beer-lahai-roi; it lies between Kadesh and Bered.

-Beer-lahai-roi is not Beersheba, it's not Hebron, but this is where Isaac is. And after Abraham dies Isaac returns there and dwells there.

-Gen 25: 11 After the death of Abraham, God blessed Isaac his son. And Isaac settled at Beer-lahai-roi.

-This is interesting because a lot of times we separate Isaac and Ishmael and yet this place that's so central to the Ishmael story is where Isaac finds it most suitable to live. There is the connection with the two boys and the near-death experiences of both of Abraham's sons. Our stories don't hide that the sons of Abraham lived apart from each other and apart from Abraham. Genesis 18 is about this family, but yet the family occurs at times to be fragmented. Even Abraham whose main mission is part of being a family that is quite troubled. For people who believe that Abraham and Sarah both live at Hebron at this time let's look at Genesis 23.

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

-Abraham goes to another place to mourn for Sarah. She dies, word gets to him, and he goes to Hebron from out of town. The rest of Genesis 23 provides a story of Abraham acquiring a burial plot, a burial place for Sarah. (Genesis 23:1-20) And he's purchasing this from the Hittites, but who are the Hittites? In particular, he buys from Ephron the Hittite for 400 shekels, which is a lot of money. In Jeremiah 32 we get another land deal.

-Jer 32: 9 "And I bought the field at Anathoth from Hanamel my cousin, and weighed out the money to him, seventeen shekels of silver. 10 I signed the deed, sealed it, got witnesses, and weighed the money on scales. 11 Then I took the sealed deed of purchase, containing the terms and conditions and the open copy. 12 And I gave the deed of purchase to Baruch the son of Neriah son of Mahseiah, in the presence of Hanamel my cousin, in the presence of the witnesses who signed the deed of purchase, and in the presence of all the Judeans who were sitting in the court of the guard. 13 I charged Baruch in their presence, saying, 14 'Thus says YHVH of hosts, the God of Israel: Take these deeds, both this sealed deed of purchase and this open deed, and put them in an earthenware vessel, that they may last for a long time.

-Here, there's a transaction involving Jeremiah for a piece of land which sells for 17 shekels and that's in the 7th Century BCE. Times were tough and real estate prices were at rock bottom because it's in the middle of a siege. This purchase is meant to say, it's not over, God's not through with us, this deed and so forth. We do have from antiquity, six real estate contracts that date to the 13th to 12th Century BCE. These are from Ugaritic texts which is similar to Hebrew and Phoenician, and these were later than Abraham, but 3 of the 6 land deals went for 400 shekels which is common at a much later time. So, 400 shekels in Abraham's day is an enormous amount of money. Abraham wants to pay for the land, so no one comes back and says this is not yours.

-Who were the Hittites? When we read about them in the Bible or in historical sources, there a couple of different groups that are known as the Hittites. Some argue that they're the same or that one comes from the other but bear with me because it's such an

important part of the story, because this is actually where the land is purchased from. One group known as the Hittites from antiquity is from Anatolia, Turkey. The Hittites are in the north, in Mesopotamia, north of the land of Canaan. There is another group that are also known as the Hittites.

-Gen 15: 18 On that day YHVH made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, 19 the land of the Kenites, the Kenizzites, the Kadmonites, 20 the Hittites, the Perizzites, the Rephaim, 21 the Amorites, the Canaanites, the Girgashites and the Jebusites."

-Who are the Hittites? We know that Ephron from whom Abraham buys the plot of land for to bury Sarah is a Hittite.

-Gen 23: 10 Now Ephron was sitting among the Hittites, and Ephron the Hittite answered Abraham in the hearing of the Hittites, of all who went in at the gate of his city,

-In Hebrew we have to look at this because in English you'll notice that it says Hittites, Hittite, and Hittites.

-Gen 25: 9 Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, east of Mamre,

-Gen 49: 29 Then he commanded them and said to them, "I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, 30 in the cave that is in the field at Machpelah, to the east of Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite to possess as a burying place.

-Gen 50: 12 Thus his sons did for him as he had commanded them, 13 for his sons carried him to the land of Canaan and buried him in the cave of the field at Machpelah, to the east of Mamre, which Abraham bought with the field from Ephron the Hittite to possess as a burying place.

-In the Hebrew, B'nai Heth (sons of Heth) is found in the following verses. All of these will say Hittites in many English translations, but the Hebrew says sons of Heth.

-Gen 23: 3 And Abraham rose up from before his dead and said to the Hittites,

-Gen 23: 5 The Hittites answered Abraham,

-Gen 23: 7 Abraham rose and bowed to the Hittites, the people of the land.

-Gen 23: 10 Now Ephron was sitting among the Hittites, and Ephron the Hittite answered Abraham in the hearing of the Hittites, of all who went in at the gate of his city,

-Gen 23: 16 Abraham listened to Ephron, and Abraham weighed out for Ephron the silver that he had named in the hearing of the Hittites, four hundred shekels of silver, according to the weights current among the merchants.

-Gen 23: 18 to Abraham as a possession in the presence of the Hittites, before all who went in at the gate of his city.

-Gen 23: 20 The field and the cave that is in it were made over to Abraham as property for a burying place by the Hittites.

-Gen 25: 10 the field that Abraham purchased from the Hittites. There Abraham was buried, with Sarah his wife.

-Gen 49: 32 the field and the cave that is in it were bought from the Hittites."

-The solution is, there is a people, dwelling within the land of Canaan, and this is a group known to us as the Hittites and this is not those from Anatolia, Turkey. Some might suggest that they are a group that broke away from them, but all of that is pure speculation, we don't know that. We simply know that during this time of the patriarchal

period according to the texts we have a group known as the sons of Heth who are living in the land of Canaan, and these are Canaanites. We are going to talk more about the Hittites next week because Rebekah says, don't let my son take one of these women from the Hittites, or I don't know what I'm going to do? Let's not say that all Hittites are bad Hittites. When is a Hittite a bad Hittite and when is a Hittite a good Hittite?

-Ephron the Hittite has a little mark up on his real estate, but he doesn't seem like a bad guy. Does Uriah the Hittite seem like a bad guy? He has been done wrong by David, but he's not a bad guy. When I read his story, I think he's a man of honor and integrity and David had him killed. The sons of Heth that we're talking about are Canaanites and people of the land. The Hethites are Canaanites, sons of Canaan.

-Gen 10: 15 Canaan fathered Sidon his firstborn and Heth, 16 and the Jebusites, the Amorites, the Girgashites, 17 the Hivites, the Arkites, the Sinites, 18 the Arvadites, the Zemarites, and the Hamathites. Afterward the clans of the Canaanites dispersed.

-1Chr 1: 13 Canaan fathered Sidon his firstborn and Heth,

-Sometime after Sarah dies Abraham wants a woman for Isaac and he doesn't want her from the daughters of the Canaanites. He tells an unnamed servant to go to my land of my nativity, the place of my birthing and the servant goes to Haran, to the land where Abraham's from and there's the story of an oath. The story tells us that Abraham is old and had come into the days. The image we get is that Abraham is old and decrepit and he's stuck in bed, on his death bed and he's about to die, but is this supported by the text? We know how old Abraham is when he dies, but how old is he at this point.

-The setting of Genesis 24 is when Abram is 140 years old. In Genesis 25:20, we learn that Isaac is 40 years old when he takes Rebekah as his wife. We know that Abraham is 100 years old when Isaac is born. So that tells us Abram is 140 years old when he tells his servant, go to my land, and get a wife for Isaac and he lives to be 175. Do we think that Abraham is going to be in bed for 35 years? But he makes his servant, put your hand under my thigh, this troubled me. Does this mean that his servant had to put his hand under Abraham's male parts? Do we say thigh and really mean something else? If it is something else, I'm glad that we don't have that custom. Under the thigh seems strange. That's not what it means, you can relax.

-This phrase only occurs twice. Abraham tells his servant to do it and Jacob in Genesis 47:29 says put your hand under my thigh. It was common enough, I said what does this mean? In Genesis 32:26 & 32 when Jacob is wrestling the angel/man of God and he's touched on the base/trunk, and he limps. What did he touch? It's the hip / base. It's like put your hand under my trunk/base/hip. This implies a lot of things and anciently it could imply the seat or the base from which seed, life comes from. In Song of Songs 3:8 and 7:2 they strap a sword to their trunk/base/hip.

-Gen 46: 26 All the persons belonging to Jacob who came into Egypt, who were his own descendants, not including Jacob's sons' wives, were sixty-six persons in all.

-Here we are, Abraham makes his unnamed servant swear, go to my place, and find a woman for Isaac. I don't think that Isaac is there, I think Isaac is at Beer-lahai-roi and Abraham is at Beersheba and the servant goes. This is one of the most beautiful stories and is one of the longest narrative stories in Genesis. It shows that Abraham's God guides the unnamed servant to the right place and the right time to meet the right woman and he heads to Aram-Naharaim, to the city of Nahor. In this prayer of the servant he says, make something happen before me today. He believes that Abraham's God can make

something happen and he has such faith that he says, here's the way we'll do it. The woman that I'll say, can I have a drink and she gives me a drink, then she says, I'll give your camels a drink also, I'll know that's her. And that's what happens.

-That Rebekah is confirmed is clearly the case as you read through the text. It's just incredible how all of this was orchestrated by an unseen hand. If Rebekah says she doesn't want to go, the servant is relieved of the oath that he has made on the hip of Abraham. Oaths were far more important back in the day then they are today. What I like about this is that Rebekah is willing to go sight unseen to a place away from her father's house, away from the land of her birthing, sight unseen to a place unknown. Who does that sound like to you? Abraham. She becomes in a way a female version of Abraham in that she's willing to go.

-She returns with the servant and on their way she see's Isaac in the field. She looks up and says who is this and the servant says, that's my master. He's just come back from Beer-lahai-roi, now where is the servant bringing the woman? It must be Hebron unless they've moved Sarah's tent. This is three years after the death of Sarah. I know how old Isaac was, he was 40 when this arranged relationship was made and he was 37 when she died. It's three years later and he goes in the tent with her, and he loves her, and he's comforted following the death of Sarah. Then we get to Genesis 25 and in verses 1-18 we get a glimpse into the family life of Abraham, the other side of the family for the most part. It talks about Keturah and her sons and lists all the names.

-Gen 25: 1 Abraham took another wife, whose name was Keturah. 2 She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. 3 Jokshan fathered Sheba and Dedan. The sons of Dedan were Asshurim, Letushim, and Leummim. 4 The sons of Midian were Ephah, Ephher, Hanoah, Abida, and Eldaah. All these were the children of Keturah. 5 Abraham gave all he had to Isaac. 6 But to the sons of his concubines Abraham gave gifts, and while he was still living he sent them away from his son Isaac, eastward to the east country.

-The idea is that Abraham has these other sons and just like Ishmael, these boys are sent away with gifts, but they're sent away. Everything goes to Isaac. Abraham dies and is buried by Isaac and Ishmael. Then in Genesis 25:12 we get to a new "these are the generations of Ishmael". The redactor includes a couple of things here, this section of text is out of place chronologically. Genesis 25 is out of place chronologically particularly because it gives itself away. Sometimes we have two ancient stories and they're both true and the compiler puts a little bit of overlap where the end of the first and the beginning of the second are not quite where they belong. Perhaps this is a fitting conclusion for these are the generations of Terah. You want to close your ancient story within the bigger story, and you say Abraham was born all the way back at Genesis 11:27 and when he gets to Genesis 25, he says, I've got to wrap this up, so he says that Abraham dies.

-We have to go back in time next week because Abraham dies at 175. Next week our story picks up 16 years prior to the death of Abraham. His death is mentioned in Genesis 25 and that's ok, I'm just saying he's not dead yet because our story in Genesis 26 picks up 16 years prior to the death of Abraham. As we continue our new look at the Pentateuch we are going to go back in time and pick it up because our focus now shifts to Isaac and Rebekah for it's in Isaac that your seed will be called. Don't miss next week, we're beginning a new, these are the generations of Isaac. I hope that you join me.

Shabbat Shalom, Shavua Tov, Have a great week!

THIS WEEK IN TORAH

OCTOBER 30, 2021

This week's Torah Portion Chayyei Sarah: "Life of Sarah" (Genesis 23:1 – 25:18) Sarah's death and burial; Purchase of a burial site; Finding a wife for Isaac; Eliezer's criteria; Rebecca is equal to the test; Laban; The recapitulation; Isaac and Rebecca; Abraham remarries; Abraham's death and his descendants; Ishmael's genealogy. "Shavua Tov" and Have a Great Week!

"This Week in Torah" FB Page: <https://www.facebook.com/groups/571648826269105/>

Portion 17 – The Binding of Isaac and the Lives of Sarah – Genesis 22:1-23:20 (The Child of Promise; God Test's Abraham – The Perfect Son of Obedience; Walking Together; The Binding of Isaac; Child Sacrifice – Nor did it Enter My Mind; Consecrate all the Firstborn; What Does YHVH Require of Us; The Lives of Sarah; Walk in the Statutes of YHVH)

May 13, 2017 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/binding-isaac-genesis-221-2320/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-17-the-binding-of-isaac-and-the-lives-of-sarah-genesis-22/325660574518970/>

Portion 18 – A Women for Isaac – Genesis 24:1-67 (Possessing the Gates of Your Enemy; The Prayer of an Unnamed Servant; The Thigh Oath; Love God and Keep His Commandments; The Prayer of a Righteous Person – Answered Prayers)

May 20, 2017 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/woman-isaac-genesis-241-67/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-18-a-women-for-isaac-genesis-241-67-20170520/329214837496877/>

Portion 22 – Abraham's Eulogy – Genesis 25:1-18 (Father of the Faithful; Faithfulness and Obedience Beyond Measure; God's Promise of Progeny and Land; Crossing over the River from Idolatry; Leaving Your Father's Traditions – Walk for Yourself and be Blameless; Circumcision; Walk Humbly Before God; Abraham – A Friend of God)

May 27, 2017 – Ross Nichols

Audio/Video: <https://unitedisraelworldunion.com/abrahams-eulogy-genesis-251-18/>

Teaching Notes: <https://www.facebook.com/notes/united-israel/teaching-notes-portion-22-abrahams-eulogy-genesis-251-18-20170527/331752797243081/>

UPCOMING EVENTS

-Blossoming Rose Israel Tours (2022): <https://blossomingrose.org/>

-Walking the Ancient Paths – (2022): Tabor – Nichols Israel Tour March 4-15, 2022;

<https://unitedisraelworldunion.com/israel-tours/>; <https://blossomingrose.org/2022-walking-the-ancient-paths/>

-UNCC Mt. Zion Archaeological Project, Dig Mt. Zion (2022): June/July 2022;

<https://digmountzion.uncc.edu/>, <https://www.facebook.com/groups/digmountzion/>

-Accessible Adventure Israel Tour – (2022): Nichols – Young; October 17 – 27, 2022;
<https://blossomingrose.org/accessible-adventure-israel-tour-2022/>
& <https://www.youtube.com/watch?v=gyUGXC4fUvU> -