



Woman of valour

Parashat chaye Sarah (5) – The life of Sarah

Torah: *Berēshith* 23:1 tot 25:18

Haftarah: *Melaḳim Aleph* 1:1-31

Apostolic Writings: *Mattityahu* 2:1-23

Most people consider themselves the main character in their life story. This incapacious outlook is the normal consequence of the sin of pride, self-exultation; in extreme cases it takes on the form of narcissism, or even psychopathic behaviour. It ensnares our total being to experience only what we can see with our own eyes or hear with our own ears, creating a very small world. It is almost like walking through a narrow river-bed with high, steep sidewalls which restricts us.

Scripture, on the other hand, gives us wonderful overhead view of the same river-bed, as well as the surrounding ware. This is to show us that we are not the lead character, but only part of the supporting cast, one of millions, in which *Elohim* is the main character, as well as the director. In a stage play written by humans, *Abraham*, *Sarah*, *Dawid* or *Sha'ul* would be centre stage, and the play would end when differences are settled or someone dies. However, this is not the way it happens in Scripture! From generation to generation we see the flare being passed forward, while Scripture is simply bent on the next person or group of people, giving us an orderless woven tapestry of no singular life – with one exception.

On the surface the biography of *Yeshua* takes up less than 10% of Scripture; irrespective of this number, he is on every page of Scripture, from *Berēshith* to *Hazon*. We come across prophecies of him both openly and in allegories, while the lives of his ancestors are modeled according to his lifestyle – as though he had existed previously! The entire *TaNaKh* can therefore be read as a continuous war during which the enemy pulls out all stops to destroy the Messianic seed. The Apostolic Writings resume this with the narrative of his body, the *qahal*, the congregation of true believers and followers of *Yeshua* as the message of redemption is brought out to a world caught in darkness. Only by humbleness, and when we rid ourselves of our myopic attitude, can we fully appreciate the hand of *Elohim* in the history and bring Him the praise He is worthy of.

It is our constricted conception of Scripture that necessitates many questions to be asked. It is unfortunate that most original manuscripts have been tampered with, where some of the words of *YAH* were changed, removed or something added to. This makes it essential that we shall put in every effort to regain that information and make it our own, as with the 66-book version we grew up with. Last week we learnt that

Abraham was prepared to sacrifice his beloved son and only heir to *YAH* in total obedience and trust. At the last minute relief came in the form of a ram, whose horns were caught in a bush. *Abraham* returned to his servants who had accompanied them, but see no mention of *Yitshaq*. It is only followed by a short layout of *Abraham's* brother, *Nahor*, being blessed with eight sons by one wife, *Milkah*, and the youngest son being *Bethu'el*. This name has two diverse meanings: "dweller in God" or "God destroys". He has a daughter, *Ribqah*, which translates as 'ensnarer' or 'fettering'. Most scholars agree that her ravishing beauty was indeed seductive and something with which she 'fettered' *Yitshaq*.

This little snippet of family history wasn't placed here by chance, since we will shortly learn that *Ribqah* becomes the wife of *Yitshaq*. It seems strange that *Sarah* is the only woman in Scripture whose age is given when she suddenly dies, yet this type of information is divulged; we may need to do some more research from other sources. One source states that *Abraham* returned home and informed *Sarah* of what he had done. She cried out seven times and passed away. The may be a different possibility, though...

After the *aqedah*, *Abraham* and his servants returned to *Be'ersheba* and remained there (22:19). After all, he had recently entered into a covenant to retrieve his own well! In our current *sidrah*, we learn that *Sarah* died in *Qiryath Arba*, the "city of giants", although it can also refer to the "city of four" – we will look into this shortly. This 'four' may refer to *Anaq*, a giant and his three sons, who happened to lived in this city. The city was also known as *Hebron*, as we learnt last week. This name of this city is derived from *חֵבֶר* (*cha-Ver*), which translates as 'friend' and points to *Abraham* who was called a friend of *YAH* (cf. *Yesha'yahu* 41:8)¹.

It seems rather obvious that *Abraham* either had more than one place of residence, or that he arrived at *Hebron* for another reason. Should there be two places of residence, we can continue with our narrative form Scripture, but there might be another avenue to pursue. The enemy is constantly devising cunning and surreptitious ways and we find something in the book of *Yashar* not found in Scripture:

Yashar 23 ⁷⁶And Satan went to Sarah, and he appeared to her in the figure of an old man very humble and meek, and Abraham was yet engaged in the burnt offering before the Lord. ⁷⁷And he said unto her, Dost thou not know all the work that Abraham has made with thine only son this day? for he took Isaac and built an altar, and killed him, and brought him up as a sacrifice upon the altar, and Isaac cried and wept before his father, but he looked not at him, neither did he have compassion over him.

There is plenty more to learn from this and, although we would encourage students to do more investigation, but keep in mind that this book could also be the opinion of someone with a fertile imagination! After her encounter with the enemy, *Sarah* does more enquiries and eventually arrives in *Hebron*. Digging a bit deeper, we find the actual reason for *Sarah's* death:

Yashar 23 ⁸⁶And behold, Satan came to Sarah in the shape of an old man, and he came and stood before her, and he said unto her, I spoke falsely unto thee, for Abraham did not kill his son and he is not dead; and when she heard the word her joy was so exceedingly violent on account of her son, that her soul went out through joy; she died and was gathered to her people. [*Génesis* 23:2]

A few verses later, we find more information:

Yashar 23 ⁸⁹And Abraham and Isaac went to her to Hebron, and when they found that she was dead they lifted up their voices and wept bitterly over her; and Isaac fell upon his mother's face and wept over her, and he said, O my mother, my mother, how hast thou left me, and where hast thou gone? O how, how hast thou left me! ⁹⁰And Abraham and Isaac wept greatly and all their servants wept with them on account of Sarah, and they mourned over her a great and heavy mourning.

1 <https://www.jstor.org/stable/1457287>

Some 60 years ago, the country and gospel artist, Jim Reeves, brought a song to fame with the lyrics: “This world is not my home, I’m just a-passin’ through”, the exact same thing *Abraham* was now doing in the land given to him through both a covenant and a promise. He moved through, pitched his tent on various places and now he and *Yitshaq* are in *Hebron*. He mourns the passing of his wife, as anyone would do who had spent a lifetime together and was no longer there. In his commentary, Matthew Henry quotes the words²:

“Tears are a tribute due to our deceased friends. When the body is sown, it must be watered.”

We arrive at yet another first in Scripture, namely funeral. After *Qayin* murdered *Hebel*, we see no mention made of a funeral or what happened to the remains of *Hebel*. As we have just seen, the first mention of a funeral is that of our first matriarch, *Sarah*. We find information in the book “Apocalypses Moses³”, something considered part of the apocrypha, that *YAH* actually arranged and conducted the first funeral. We see from ch. 31 that *Adam* had an illness lasting for only one day, after which he died and continuing *YAH* orders *Mika’el*, the chief messenger, on how to conduct the first burial. The remains of *Hebel* was buried at the same time. Here we find yet another clear proof that the remain of the dead should not be cremated, but buried.



Some scholars allege that *Abraham* went home after the *aqedah* and found *Sarah* to be dead. Others claim that he couldn’t find her at home and in his search, arrived in *Hebron*. He and *Yitshaq* were together and they wept bitterly. During the visitation we studied last week, we learnt that *Abraham* went out to find a calf, which was to be used for the meal. According to legend, this calf ran away and *Abraham* only caught it at the cave of מְכַפֵּלָה (*mach-pe-Lah*), which mainly translates as ‘double’. It can also be rendered ‘fold’, but once again we see the ‘double’, as when two halves are folded together. We can therefore consider this as “cave of the doubles”, since some people contend that there are two caves, one behind the other. A different group of scholars believe the caves are one on top of the other. The name of the city, *Qiryath Arba*, mentioned earlier, could also mean “the city of the four couples”, since there is a strong belief that *Adam* and *Hawwah* could be buried there⁴, along with *Abraham* and *Sarah*, *Yitshaq* and *Ribqah*, *Ya’aqob* and *Lě’ah*.

Apparently it was during the episode with the calf that *Abraham* would have entered the cave and saw *Adam* and *Hawwah*, which made him decide to obtain this cave at all costs. Although highly unlikely, it is not completely impossible that the bodies of the deceased were still fairly well preserved, favourable conditions permitting. It is here that we catch up with *Abraham*, while he negotiates back and forth in typical Eastern custom, to buy the cave. At last *Ephron* mentions a figure which *Abraham* weighs off in

2 Matthew Henry, p. 41. For helpful guidelines for grieving over the death of someone dear to you, see Swindoll, The Swindoll ..., p. 43.

3 From The Apocrypha and Pseudepigrapha of the Old Testament R.H. Charles Oxford: The Clarendon Press, 1913

4 <https://jewishencyclopedia.com/articles/10248-Machpelah>

silver: four hundred *shegels*. In today's terms we would convert this to \$624 000! Apparently it was an exorbitant amount, but *Abraham* was wealthy enough and if it was indeed a cenotaph, even the more so.

Many people are curious as to how *Ephron* decided on this high amount. Maybe he didn't want to sell and simply named a high amount to discourage *Abraham*. However, there is a story going around that the price has to do with their names. Both the names *Abraham* and *Ephron* contain the letter ר (*resh*), r, in their names and also the only letter in common with both. The *gematria* for *resh* is 200. By simply adding this common denominator of one name to that of the other, we get the sum of 400. Whether this be true or not, it makes sense to get to this ludicrous figure as selling price for a cave where all the main ancestors, and possibly *Adam* and *Hawwah*, were buried.

One of the most important events regarding our ancestors, we learn from the longest chapter in *Berēshith*, where a bride is to be found for *Yitshaq*. *Abraham* has now reached a ripe old age and he insists that a suitable bride should be found for his son. The length of this narrative and the amount of information is significant, to such an extent that these occurrences point to a part of a divinely act in which *YAH* fulfills His purpose. The acute detail teaches us how *YAH* would provide a seed bearer for *Yitshaq*, while also staying true to His promise to *Abraham*. The following commentary⁵ states it perfectly:

“The key idea in the passage is in the word *hesed*, 'loyal love' or 'loyalty to the covenant'—from both God's perspective and man's.”

The compilation of this long chapter is made up from four parts, each consisting of a chiastic system: A, B, B', A'. It can also be described as the crossing of words. The first part (24:1-9) and the fourth part (24:62-67), A and A', take place in the household of *Abraham*, while the second part (24:10-28) and the third part, B and B', take place in the household of the family of *Ribqah*. This is typical of the Eastern culture where a young man doesn't go looking for a bride – this is the responsibility of the father. Should the father have passed away, or is indisposed for any reason, the oldest son or nearest relative will do the necessary negotiations and make decisions on behalf of the prospective bride. According to *Yashar* 22. *Yitshaq* is sent away to *Shēm* and *Ēber* for three years where he is taught the rules of *YAH*.

Abraham calls his most trustworthy servant, *Eli'ezer* (*El* is my help), and gets him to swear an oath to find a suitable bride for *Yitshaq*. Once again we find another first: the hand under the thigh. The meaning of this is that the thigh represents the seed (male reproductive organ), and the person swearing this oath will fully honour it or never have descendants of his own. In the case where he already has any children, they will all die. After swearing this oath, *Eli'ezer* departs with ten camels, laden with gifts and supplies, to the city *Nahor*, in *Aram Naharayim*, earlier known as Mesopotamia. Camels were a rare sight in *Kena'an* and we hereby notice the wealth of *Abraham* (v. 10; cf. *Iyov* 1:3).

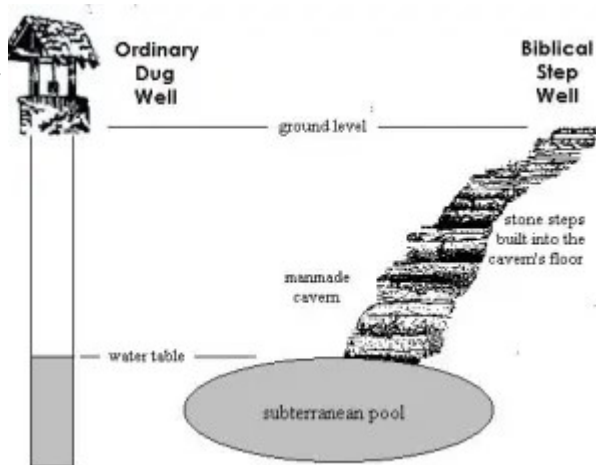
Abraham insists that no woman outside of his family is to be brought back and also that *Yitshaq* is not allowed to go there, or anywhere else, to find a suitable bride, possibly even staying there. This is not about a preference of race, but simply from a religious point of view. Although the people from *Kena'an* worshipped *Ba'al* and *Asherah* (cf. 15:16; *D'varim* 7:3), the extended family of *Abraham* might have worshipped the true Creator-*Elohim* (cf. v. 31; 11:27-12:4; *Y'hoshua* 24:2). In spite of previous events in his life, he is still committed to *YAH* and concerned about the future of *Yitshaq* (cf. vv. 6-8). The words “He sends His messenger before you, and you shall take a wife for my son from there” are to ensure the servant that *YAH* will help him to get to his destination safely and help him make the correct decisions. Please compare v. 40 as well.

It seems that *Eli'ezer* was taught well by his master, as he now sets certain requirements and conditions. He will ask a woman for water and if she serves him and his camels afterwards, she would be the one chosen

5 Allen P. Ross, "Genesis." In *The Bible Knowledge Commentary: Old Testament*, p. 67

by YAH to multiply the seed of *Abraham* through *Yitshaq*. This is the first prayer or supplication in Scripture in which guidance is called for. The custom in the ANE was that women, mostly young girls, would get water from a well and carry it to the drinking troughs of the animals shortly before sunset. The containers would mainly be earthenware pots or the skins of animals, which would be dropped into a well by means of a rope tied to it. The most suitable place to meet people would therefore be at a well, a typical social gathering area.

Almost every aspect of daily life in ancient *Yisra'el* was based on water: agriculture, tending flocks, preparation of food, personal hygiene and obviously water for drinking. Water was obtained from various sources, such as streams and fountains, or where the people had to dig their own wells for subterranean water. Wells were always made in public places for easy access, especially in remote areas. These wells would be covered by a large rock or similar (cf. *Bereshith* 29:1-3) and there would mostly be a trough from which the animals could drink (cf. *Bereshith* 24:20; 30:38). Some wells were quite deep and would necessitate steps to a subterranean pool from where water would be gathered, while other wells were simply a perpendicular hole in the ground. We should be amazed at how many men met their wives at a well, to name a few:



- 🥂 *Eli'ezer* meets *Ribqah*, on behalf of *Yitshaq* (cf. *Bereshith* 24:10-27);
- 🥂 *Ya'aqob* meets *Rachel* (cf. *Bereshith* 29:1-11);
- 🥂 *Mosheh* meets *Tziporah* (cf. *Shemoth* 2:15-22);

Even though it wasn't his wife, *Sha'ul*, before he became king, met young women at a well while looking for his father's donkeys (cf. *Shemu'el Aleph* 9:3-12). All of this leads us to *Yeshua*, meeting a woman at a well in *Shomeron*. Water is life and we hear the words of *Yeshua*:

Yohanan 4 ¹³ **יהושע** answered and said to her, "Everyone drinking of this water shall thirst again, ¹⁴but whoever drinks of the water I give him shall certainly never thirst. And the water that I give him shall become in him a fountain of water springing up into everlasting life."

Every time a man met his future spouse at a well, new life sprang forth, life that would invigorate the new nation of YAH. Even with the meeting *Yeshua* had, new spiritual life was given to a woman who would be cast aside by the community. It would therefore be ascertained that the servant of *Abraham* would be successful in his mission.



Eli'ezer arrives in the city of *Naḥor* in a humble way and soon after resting himself at the well, a picture-perfect young woman turns up. According to most resources, she could be anything between the ages of 10 and 14. He asks her for water and she immediately obliges.

After giving him the water he asked for, she suggests that the camels should also be given water – exactly the words *Eli'ezer* asked to hear! As a gesture of appreciation he hands her a golden nose ring and two bracelets. The nose ring weighs half a *sheqel* and represents *Ribqah* humbling herself before YAH, as we will

later learn how every male had to contribute half a *sheqel* as redemption after being counted (cf. *Shemoth* 30:13). The two bracelets, weighing ten *sheqels* in total, represent the ten scattered tribes, after returning to the “promised land”, to wit *Torah* and *Mashiach*. They also allude to the two tablets of stone with the ten words of YAH containing the matrimony contract He made with the nation of *Yisra’el* at *Sinai*, written on the heart of every believer:

Debarim 30 ¹⁴“For the Word is very near you, in your mouth and in your heart – to do it.

It was customary for young women in the ANE to wear a nose ring, something that would normally go through the right cartilage of the nose. Ironically *Eli’ezer* never asks this young woman her name, but inquires about her family, only to learn that she is the granddaughter of *Abraham*’s brother, *Naḥor*. She confirms that he will have place to sleep and there will be enough feed for the camels. *Eli’ezer* prostrates himself on the ground before YAH in worship, thanking Him for His provision. This is the attitude we should show towards each other, strangers included:

Ib’rim 13 ¹Let the brotherly love continue. ²Do not forget to receive strangers, for by so doing some have unwittingly entertained messengers.

We never actually learn her name directly, but realise she is called *Riḇqah* and her brother is *Laḇan*, which simply translates as ‘white’, as in the colour. Everybody enters the house after the camels are unloaded and fed. *Eli’ezer* refuses to eat anything, however, until he proclaims his mission. Without tarrying, he starts a narrative regarding *Abraham*, explaining his wealth, the barrenness of *Sarah* and eventual birth of *Yitshaq*. He then relates the events of the afternoon after meeting *Riḇqah*. In contrast with some repetitions in Scripture, we not only see a confirmation of the entire chain of events, but we also learn more information; we experience the provision that YAH provides, together with miracles He can perform at any place for anyone prepared to walk in strict trust.



Both *Laḇan* and *Bethu’el* realise that the hand of YAH is responsible for everything they were witness to and immediately agree that *Riḇqah*, at the age of what we consider a teenager, would be the bride for *Yitshaq*. Once again *Eli’ezer* prostrates himself before YAH in gratitude and hands out the dowry he had brought along. With a slight change of typical Eastern custom, the household inquires of *Riḇqah* if she would be willing to return with *Eli’ezer* as a bride for *Yitshaq*, to which she instantly agrees. With all the blessings they bestow on her, her mother requests that she dwells with them for at least the next ten days. Custom demanded that a bride should have an entire year to prepare for her husband, but as this could not be accomplished, *Riḇqah* was given a personal nurse, whom we would later learn is *D’vorah* (cf. *Berēshith* 35:8). At the end of the period her mother had requested, *Riḇqah* departs with her nurse and other maid servants on the camels *Eli’ezer* had arrived with.

After a long, inexplicable hiatus, we learn that *Yitshaq* resides in *Be’er Laḥai Ro’i*, the place *Haḡar* went to after being sent away the first time (cf. 16:14). Incidentally, *Yitshaq* is considered the meek and submissive son, while *Abraham* is considered the authoritative and active father.

Previously the supplication of *Haḡar* was answered at this place and now *Yitshaq* seeks the face of YAH at the same place, probably pleading for a suitable bride. His answer is on the way, because he looks up and sees *Eli’ezer* from far away, returning with the ten camels and a large crowd of followers. This returning of the ten camels once again represent the return of the ten scattered tribes. *Riḇqah* realises that her

bridegroom is awaiting her arrival and instantly veils her face before dismounting from the camel. This is a sign of respect, but also to prove that she has never been with a man and is still a virgin. At a later stage *Yitshaq* will remove the veil in a similar way as *Yeshua* removed the veil when the curtain in the temple was torn during his excruciating death.

This narrative teaches us another first in Scripture: “and he loved her”. This was the typical custom in the ANE where a bridegroom would take his bride in the presence of many witnesses. Marriages were not necessarily entered into on the basis of love, but love between the two spouses grew developed with time. Genuine emotions are shown to each other, but also with reverence to *YAH*, while His blessings are desired on the relationship. The last remark speaks volumes:

Berēshith 24 ⁶⁷And *Yitshaq* brought her into his mother *Sarah*’s tent. And he took *Ribqah* and she became his wife, and he loved her. Thus *Yitshaq* was comforted after his mother’s death.

These words indicate guidance we receive from *YAH*, even when making worldly decisions. When *Yitshaq* takes *Ribqah* as wife, he loves her because she fills the emptiness left by his mother, *Sarah*, but also in her role to fulfil the promise of the seed of *Abraham* to be multiplied. We notice two themes in this narrative, one of which is overwhelming, while the other is additional: the faithful, sensible and selfless steward who acts only in the best interest of his master as messenger, while also learning about the woman of valour (cf. *Mishlei* 31:10-31) as a gift from *YAH*, even also more deep-seated in the task as steward.

Many times in Scripture we come across passages where information seems to have been hidden deliberately, or was incidentally not added. *Abraham* has six sons by a woman we get to know as קְטוּרָה (*q’tu-Rah*), perfume or fragrant, similar to incense. One commentator describes it as “wrapped in fragrant smoke”. It is possible that she was the concubine of *Abraham* (cf. v. 6; *Divrei HaYamim Alef* 1:32). Tradition teaches us that it may have been *Haḡar*, but the apocrypha sing a different tune. Most commentaries conclude that *Q’turah* had already been in the life of *Abraham*, even while *Sarah* was still alive, hence the term concubine. We also learn the names of the six sons and it is possible that this information is in Scripture to get us to understand the origin of the *Midyanim*, as we will meet with them during future studies. He hands out gifts to the six sons of *Q’turah*, but *Yitshaq* is the only true heir. At the age of 175 *Abraham* is gathered to his fathers. Both *Yishma’el* and *Yitshaq* arrange for his funeral in the cave of *Maḡpēlah*, with *Sarah*. *Yitshaq* doesn’t move from *Be’er Laḡai Ro’i* and is blessed by *YAH*. *Yishma’el* has twelve sons, each with his own town and settlement and he dies at the age of 137. The expression “was gathered to his people” simply means the his soul is gathered in *She’ol* with all other deceased.

The *haftarah* for this week reverberates the words “old, advanced in years”:

🕯 *Berēshith 24* ¹And *Abraham* was old, advanced in years. And יְהוָה had blessed *Abraham* in every way.

🕯 *Melaḡim Aleph 1* ¹And Sovereign *Dawid* was old, advanced in years. And they covered him with garments, but he could not get warm.

Even though *Dawid* was not as old as *Abraham*, he still leaves a good legacy behind. He started his reign in *Heḡron*, where both *Abraham* and *Sarah* were buried, with many others. Both had many children from different women. Both had problems with family that were abducted (cf. *Berēshith* 14:11-12; *Shemu’el Aleph* 30:5) and had to pursue a large group of villains, each with a small army (cf. *Berēshith* 14:14; *Shemu’el Aleph* 30:9). This vivid link also shows other interesting facts between them. In some ways the life of *Dawid* represents the pinnacle of the covenant *YAH* had made with *Abraham*, elevating it from a household level (*Abraham*) to a national level (*Dawid*).

Abraham is considered “he who loves *Elohim*/a friend of *Elohim*” (cf. *Ya'aqob* 2:23), while *Dawid* was considered “a man after His own heart” (cf. *Shemu'el Aleph* 13:14). *Dawid* lived slightly more than one thousand years after *Abraham* and yet, in spite of all their imperfections, *YAH* was content with them. Each lived a life of obedience, according to the rules laid down by *YAH*; they both enquired from *YAH* as the need arose and never queried any answers.

Yeshua teaches us the following, as we see in the Apostolic Writings:

Luqas 9³⁸ And see, a man from the crowd cried out, saying, “Teacher, I beg You, look at my son, for he is my only child.”³⁹ And see, a spirit seizes him, and he suddenly cries out, and it convulses him, with foaming, and scarcely leaves him, bruising him.⁴⁰ And I begged Your taught ones to cast it out, but they were unable.”⁴¹ And יהושע answering, said, “O generation, unbelieving and perverse, how long shall I be with you and put up with you? Bring your son here.”

Each *talmid* was equipped to cast out unclean spirits and heal the sick (cf. *Mattithyahu* 10:1; *Marqos* 3:15; 6:7 *et al*), but because they lacked trust, they were not able to handle this specific case. The reason is simply a lack of faith, belief, trust. *Yeshua* was a man, like us, but he came to do only what his Father had commanded him to do, in obedience and with the required trust. This is the same type of trust *Abraham* had demonstrated when he was ordered to sacrifice *Yitshaq*. It was as if *Abraham*'s trust had brought *Yitshaq* back to life, in the same way we can heal people and even bring them back to life. Trust in *YAH* goes hand in hand with obedience to *YAH* – the one can't function without the other. Even being obedient to *YAH* in every way possible, it is only trust in Him that saves us.

It may be a good idea to break down the following texts one by one, to understand what *Yeshua* was trying to teach his *talmidim*, you and I included. Be honest with yourself and check if you actually meet all the requirements:

- 🏆 *Luqas* 9⁵⁹ And He said to another, “Follow Me,” but he said, “Master, let me first go and bury my father.” [I have something more important to complete first]
- 🏆 *Luqas* 9⁶⁰ And יהושע said to him, “Let the dead bury their own dead, but you go and announce the reign of *Elohim*.” [Let your deeds be the way you show your faithfulness to *YAH*]
- 🏆 *Luqas* 9⁶¹ And another also said, “Master, I shall follow You, but let me first say good-bye to those in my house.” [Once again something else that is more important]
- 🏆 *Luqas* 9⁶² But יהושע said to him, “No one, having put his hand to the plough, and looking back [looking back longingly at your past, something which should not be part of your lifestyle any longer], is fit for the reign of *Elohim*.”

Even if only one of these traits should describe you, in all honesty to *YAH*, you still do not deserve to be part of the Kingdom of *Elohim*. The only time you can correct any of this, is while you are still alive, before you are gathered to your fathers. The choice is yours and yours only!

The following statement was recently sent to us from an unknown source, something which, unfortunately, is true: 90% of people who claim to be on The Way of Truth, are more interested in what they find on social media, than searching Scripture and learning everything *YAH* wants us to know about Him. Maybe you should take a look at the last four verses we ended with.

Shabbat shalom!

Hein Zentgraf

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- hearthis: <https://hearthis.at/silver-trumpet/>

Sources:

We prefer to not use the word 'God', because of personal conviction. In most cases, unless quoted from another source, it will be replaced by 'Elohim' or inflections of the same word.

All citing of Scripture is taken from The Scriptures 2009, unless indicated differently.⁶

Messianic *Torah* with Commentary – Dr. Gary Gardner

John Gill's Exposition of the Entire Bible

The Expository Notes of Dr. Thomas L. Constable

Ladder of Jacob

The Word of YAH is free, therefore this study may be freely distributed, provided no changes are made in any way.

⁶ <https://isr-messianic.org/>