

Study of Genesis 23

by

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Genesis 23:1-20

1 And Sarah was a hundred and seven and twenty years old: these were the years of the life of Sarah.

(וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעֵים שָׁנִים שָׁנֵי חַיֵּי שָׂרָה), ViYihyu Chayey Sarah Me'ah Shana VeEsriym Shana VeSheva Shniy Chayey Sarah, where the **word** ViYihyu, is from the **word** Hayah, הָיָה, which means, to be, exist, happen, become, was, existed, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word** Chayey is from the **word** Chay, חַי, which means, alive, living, lively, active, raw, the **word**, the **word** Sarah, which is the name of Abraham's wife and her name means, princess, noble lady, woman minister of state, to let loose, to dissolve, to open, he loosened, untied, unfastened, he permitted, allowed, he remitted, condoned, untied, opened, released, set free, it means to rest, to dwell, to loose, untie one's load for the sake of pitching one's camp, it means to be encamped, rested, dwelled, he was rested, he caused to rest, caused to dwell, it means to immerse, soak, steep, saturate, to grow luxuriantly, it also means, to maintain, support, the **word**, Me'ah means one hundred, the **word** Shanah means year, the **word** VeEsriym, means twenty, the **word** Shaniym means years, the **word** Shney, is from the **word** Shanah, which means year, the **word** Chayey, is from the **word** Chay, חַי, which means, alive, living, lively, active, raw, the **word**, Sarah is the name of Abraham's wife and is defined above, It literally says, And was the life of Sarah a hundred and twenty year and seven years, the years od the life of Sarah)

This chapter is a Parashah that is named, the Life of Sarah, and yet the very first *verse* speaks of her death. What we learn from the **words** that YHVH chose to use, **IS**, that according to the Elohim of Abraham, Isaac and Jacob, we are to celebrate the passing of those who have gone before us, especially those that chose to believe, follow and obey the **words** of our heavenly Father's Torah of Life, and are now sleeping until judgment day, when they will be resurrected and invited to come into YHVH's everlasting kingdom here on earth. We, who are alive, are to celebrate their Torah obedient lives and recount their Torah obedient lives to others, as a lesson for those of us that come after, so that we too, can see what a wonderful blessed life **IS IN STORE** for those who to love YHVH and show their love for Him by willingly choosing to believe, follow, and obey **ALL** the **words** of the Torah of the Living Elohim, His Torah of Life.

Part of the reason that we are to celebrate Sarah's life, **IS** because, she gave birth to Isaac, and as you know, Isaac's name was chosen by YHVH himself. Now I would like to show you how wonderful the language of YHVH truly **IS**, and how **IT IS** a designed language prepared by an infinitely intelligent mind, with infinite wisdom. The letters that spell out Isaac's or Yitzchaq's, יִצְחָק name in Hebrew, are a Yod, י, a Tzadi, ז, a Chet, ח, and a Koof ק, and his name comes from the root **word** יִצְחָק, Tzechoq, which means to laugh, he sported, jested, played, laughter,

smile. Therefore the name Yitzchak, יִצְחָק, which is the **word** Tzechoq, with a Yod prefix, means, I will laugh. The Hebrew letters of this **word** are the letter Yod י which means hand, and it has a numerical value of ten, the second letter is the letter Tzadi צ and it has a numerical value of ninety, which was Sarah's age when she gave birth to Isaac, the third letter is a Chet ח, and it has a numerical value of eight, which is a number in Scripture that expresses *new beginnings* and the last letter is a Qoof ק which has a numerical value of one hundred, which was Abraham's age when Isaac was born. The lesson that we learn from the name that YHVH chose for Abraham and Sarah's son, Isaac, Yitzchaq, **IS**, that although Abraham was one Hundred years old and Sarah was Ninety years old, which means that Sarah was well beyond her child bearing years, YHVH kept His promise to Abraham, that between the two of them, they would bring forth **NEW** life, represented by the letter Chet, ח; the letter Chet is the first letter in the Hebrew **word** life, Chai, חַי, and it is also the first letter of the name Chavah, חַוָּה, which is translated as the name Eve in our English Scriptures, and Eve or Chava, was indeed the beginning of all human life on earth, after Adam and her were formed by the **word** and the Hand of YHVH. Abraham and Sarah's new beginning, would be Isaac, a son whose name means, I will laugh, יִצְחָק. This new life was given to them by the hand, י, the Yad of YHVH, and from the letter Yod which has a numerical value of ten, we can deduce that this New Life, their son Isaac or Yitzchaq, this person called *I will laugh*, will keep, shamar, guard the Ten Commandments of YHVH, which of course represents **ALL** the **words** of YHVH's complete Torah.

We have to remember that the Hebrew language is read from right to left, and in Isaac's name, the Yod is the first letter which indicates to me, that **IF** we allow the Hand of Elohim to lead and control our lives, **IF** we allow Him, to have dominion over us, **THEN** there will be much joy and laughter in our lives. All of what I have just told you, is found embedded in the letters of Isaac's name. That my friends, **IS NOT A COINCIDENCE, IT IS DESIGNED.**

Why do you think YHVH chose to tell us how old Sarah was when she died? First of all, let us begin with what the name Sarah means, it means, princess, noble lady, woman minister of state, to let loose, to dissolve, to open, he loosened, untied, unfastened, he permitted, allowed, he remitted, condoned, untied, opened, released, set free, it means to rest, to dwell, to loose, untie one's load for the sake of pitching one's camp, it means to be encamped, rested, dwelled, he was rested, he caused to rest, caused to dwell, it means to immerse, soak, steep, saturate, to grow luxuriantly, it also means, to maintain, support. The definition of Sarah's name, should give us some insight as to who and what kind of person she was. She was a noble lady, who truly respected her husband, and who quite clearly stood up for what she believed. She was immersed in the service of her family, and the people around her, and like the rest of us, she had her flaws, but over all, she was a devoted wife and mother. And I believe that YHVH told us her age so that we would know what kind of person, she was, since she is the wife, mother, and grandmother of the Patriarchs of our beliefs. The number one hundred in Scripture, speaks of Promise, since Abraham, received his promised son, Isaac, at the age of one hundred; the number twenty, speaks of redemption, for it is, in their 20th year, that the sons of Israel, are redeemed, with half a shekel of silver (*Sh'mot 30:12-14*), the number seven, speaks of completeness and rest.

Therefore I believe that YHVH is telling us, that after Sarah's death, at some point in the future, that the descendants of Abraham and Sarah, the people of YHVH's Israel, would realise that **THEY ARE** the children of Promise, that are to be redeemed from their fallen state, of rebellious disobedience to the **words** of the Father's Torah of Life, and thereby, complete the prophesied cycle, of Redemption onto Salvation that YHVH prophesied in the beginning, for those who willingly choose to walk in total loving surrendered obedience, to **ALL** the **words** of His Torah of Life.

2 And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

(וַתָּמַת שָׂרָה בְּקִרְיַת אַרְבַּע הַוא חֶבְרוֹן בְּאֶרֶץ כְּנָעַן וַיָּבֵא אַבְרָהָם לְסֹפֵד לְשָׂרָה)

וְלִבְכֹּתָהּ, VaTamat Sarah BeQiryat Arba Hi Chevron BeEretz Kenaan VeyaBo Abraham

LiSpod LeSarah VeliVekotah, where the **word**, VaTamat, is from the **word** Mot, מוֹת, which means, to die, he died, put to death, killed, death, the **word** Sarah, is the name of Abraham's wife and is defined above, the **words**, BeQiryat Arba, means, in the city of Arba, and Arba means four, therefore it is considered a four fold city, it is identified as Hebron many times in Scripture, the **word** Hi, means he or it, the **word** Chevron, is from the **word** Cheber, חֶבֶר, which means, to be united, be joined, associate, was united, was joined, he united, joined, was gathered, he added, he composed, made an alliance, friend, associate, partner, companion, fellowman, schoolmate, fellow student, company, band, association, organization, charm, spell, magic, charmer, magician, to be coloured, striped, he beautified, adorned, colour, complexion, therefore Chevron is considered as the seat of association or alliance, the **word** BeEretz, means in the land, the **word** Kenaan, means Canaan, the **word** VayaBo, is from the **word** Bo, בּוֹא, which means, to come, came, come in, arrive, enter, reach, happen, set, came in, arrived, entered, he brought, brought in, caused to, led to, and the **word** Bo, בּא, means, he who comes, he who arrives, the **word** Abraham, is a composite **word**, made up of the **word** Av, which means father, the **word** Rabah, רַבָּה, which means, many, or numerous, multiplied, and the **word** Am, which means, people, nations, together these **words** tell us that Abraham's name means, he will be the father of many nations, the **word** LiSpod, is from the **word** Saphad, סָפַד, which means, to wail, lament, he beat his breast, wailing women, was bewailed, was lamented, he arranged a memorial service for, was mourned, the **word**, LiSarah, means, to or for Sarah, is the name Sarah is defined above, the **word**, VeliVekotah, is from the **word** Bakah, בָּכָה, which means, to weep, he wept, it dripped, dropped, he cried, he bewailed, lamented, he caused to weep, weeping, tearful)

It is apparent that Abraham and Sarah lived in different places by this time, and there are many speculations as to why that was, but I will not go into them at this time, because, as I said they **ARE** just speculations. We are told that Sarah died at Qiryat Arbah, קִרְיַת אַרְבַּע, and the **word** Qiryat means, town, city, suburb, it also means, calling, proclamation, reading aloud, recitation, reading, readable, legible, and the **word** Arba, means, four, quadri, tetra, then we are told that it is the same as Hebron and the **word** Hebron, חֶבְרוֹן, means, seat of association, it is from the **word** Chebar, which means to be united, joined, made an alliance, friend, associate, companion, association, organization, and then we are told that it is in the land of Canaan, and the **word**

Canaan, **כַּנְעַן**, means, merchant trader, it is from the **word** Kana, which means, to be humble, he humiliated himself, he was humbled, was subdued, submissiveness, humiliation. What are we to make of what is said here as to the place where Sarah died. **IS** there a message that we can glean from the location and the events, that lead up to Abraham, speaking to the people of Qiryat Arbah?

Well, since we are told that Abraham came to Qiryat Arbah to mourn the death of his wife, and weep for her, it means that he loved her, and was very sad that she died. But it also tells us what kind of environment and reception that Abraham would find when he wanted to bury his wife Sarah. The **word** Qiryat, means town, but, it also means, reading aloud, recitation, and the **word** Arbah, means four, and the number four in Scripture, speaks of the advent of Messiah, for He came to earth at the end of the fourth millennium, and it also represents the four Gospels that are to be preached to the four corners of the world. However, we are told that his audience, will be the people of Canaan, and the name Canaan, means merchant trader, but it is from the root **word** Kana, which means, to be humble, he humiliated himself, he was humbled, was subdued, submissiveness, humiliation. Therefore I believe that YHVH is telling us, that at some time in the future, when the four Gospels will be preached to the world, that the people of Canaan, who are a shadow picture of the peoples of the world, will be humiliated, in the presence of Messiah, the **words** of the Living Torah made flesh?

3 And Abraham stood up from before his dead, and spoke unto the sons of Heth, saying,
(וַיִּקָּם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ וַיְדַבֵּר אֶל-בְּנֵי-חֵת לֵאמֹר), VayaQam Abraham MeAl Peney Meto VayDaber El Beney Chet Lemor, where the **word** VayaQam is from the **word** Qum, **קוּם**, which means, to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was established, was confirmed, was fulfilled, ratified, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself. You should also know that this Hebrew **word**, Qum, or one of its derivatives, is translated as the **word** anastasis in the Greek Septuagint, and then it is translated as the **word** Resurrection in the English Scriptures. This **word** resurrection does not appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek **word** *αναστασις*, Anastasis, Strong's number G386. This noun is derived from the **word** Anastemi, *ανιστημι*, Strong's number G450, which means, to stand up or to rise up. Furthermore, this Greek **word**, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9* And behold I establish, in the sense of something standing firm, My Covenant with you, and with your seed after you. In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the **word** used for, resurrection, in the verse above, **IS** the **word** Qayamta, **קַיְמַתָּא**. This Aramaic **word** translates into Hebrew, as the **word** Tequmah, **תְּקוּמָה**, it is Strong's number H8617. In Modern Hebrew, the **word** for resurrection is this **word** Tequmah, **תְּקוּמָה**, which is the very same **word** from the Peshitta. This **word**, is derived from the verbal root Qum, **קוּם**, Strong's number H6965, which means, to stand up, or to rise up, and this **word** Tequmah, **תְּקוּמָה**, is found once in the Hebrew Scriptures, in *Vayiqra, Leviticus 26:37*, where it says: And they shall fall one upon another, as it were before a **word**, when none pursues: and you shall have no power to stand Tequmah, before your enemies. From all

of this, we can deduce that the ancient understanding of the resurrection of the dead, is the rising up of the dead, or more literally, the Qum, the standing up of the dead, the **word**, Abraham, means father of many nations, the **word**, MeAl, is from the **word** Al, לַעֲלֹ, means, height, upper part, and as a preposition, it means, on, upon, above, at, beside, toward, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word**, Peney, is often translated as face, but it also means, spare time, leisure, emptiness, the **word** Meto, is from the **word** Mot, מוֹת, means, to die, dead, he died, put to death, killed, death, the **word**, VayeDaber, is from the **word** Dabar, means, **to speak**, he spoke of, **he spoke to or with**, was spoken, was stipulated, was agreed, he talked, speaking, **word**, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, El, denotes, motion toward or to, or direction toward, and it means, **to, unto**, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Beney, means בְּנֵי the son, the **word** or name, Chet, is the son of Canaan, grandson of Ham, and eponymous ancestor of the Hittites, the **word**, Lemor, os from the **word** Amar, אָמַר, which means, to say, **he said**, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance)

Here we see that Abraham is now faced with the task of burying his wife, in the land where he is a **stranger**. Now, because he is set apart from the rest of the peoples of the world, and because of his obedient life to the **words** of YHVH's Torah of Life, he wants to ensure that wherever he buries his wife, **WILL NOT BE DESECRATED BY ANY OF THE PEOPLE OF THE WORLD**. He knows the culture of the world that he lives in, and he also instinctively knows, that unless he buys a place where he can bury Sarah, someone could come along at a later date and claim that piece of land for themselves, and therefore, that means that part of Abraham's inheritance, represented by Sarah's bones, would be squandered on the world and more than likely misrepresented. Therefore Abraham has to buy a piece of land in a very public manner in order **FOR ALL TO KNOW THAT, THAT LAND, IS HIS**, it is part of Abraham's inheritance, and **NOT** the world's.

We are told that Abraham stood up, he VayaQam, וַיִּקַּם, in the presence of his deceased wife, and spoke to the sons of Chet. The **word** VayaQam is from the **word** Qum, which means to arise, but this **word** also means resurrection, therefore was Abraham preaching the Gospel to these people to let them know, that his wife Sarah, would be resurrected in the future, and that they could experience the same resurrection, if they choose to follow and obey his words? When Abraham stood up, he spoke unto the sons of Chet. This Chet, is the son of Canaan, by whose name of the country was called. The name Chet, חֵת, means, terror, fear, shattered, broken, dismayed, be terrified, and this is who Abraham is talking to. Again, I believe that this is a shadow, picture of what or who, that all of Messiah's disciples, including us, will have to face, the unbelievers, that will try to instill fear and terror into peoples' lives, so that they can scare them into complying with their lies. But, as you can see, Abraham did **NOT** fear them, for

he boldly stood before all of them, and spoke of his determination to get a burying place for his wife Sarah. As we read on we will see what this burying place represents.

4 I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight.

גֵּר־וְתוֹשָׁב אֲנֹכִי עִמָּכֶם הָנֹו לִי אַחֲזַת־קֶבֶר עִמָּכֶם וְאֶקְבְּרָה מֵתִי מִלְּפָנַי, Ger VeToshav Imakem Tenu Liy Achuzat Qeber Imakem VeQberah Metiy Milpanay, where the **word**, Ger, means, foreigner, stranger, temporary dweller, newcomer, proselyte, convert, he went astray from, the **word** VeToshav, is from the **word** Toshav, תוֹשָׁב, which means, sojourner, inhabitant, settler, he settled, stationary, it is from the **word** Yashuv, which means to sit, to dwell, the **word**, Anokiy, means, I, the **word**, Imkem, means, with you, plural, the **word** Tenu, is from the **word** Natan, נָתַן, which means, **to give**, he gave, granted, he permitted, he gave up, delivered, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Liy, means to me, the **word**, Achuzat, is from the **word** Achuzah, אַחֲזָה, which means, **possession**, property, estate, it is from the **word** Achaz, אָחַז, which means to seize, he grasped, caught, clutched, held, fastened, he bolted, shut, was caught, was seized, it means handle, grip, grasp, the **word**, Qaber, קָבַר, means, to bury, he buried, **grave, tomb, a burying place**, womb, uterus, tombstone, gravedigger, sexton, the **word**, Imakem, means, with you, among you, plural, the **word**, VeQberah, is from the **word** Qeber, which means to bury, and it is defined more completely above, the **word**, Metiy, means, my dead, the **word** Milpanayv, is from the **word** Paniym, פָּנִים, which means, face, countenance, **presence**, forepart, front part, front, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, and in the form that it is used here it means in my presence, in my sight)

Next we witness an interchange, and it is very obvious to me from the text that Abraham is an outsider in the land of Canaan, where he now lives. However because of his way of life, he is highly respected in the community. What should we learn from that **FACT**? Well it should be obvious to everyone, that we too are to live the very same kind of life that Abraham lived, which is a life of total surrendered obedience to the **words** of YHVH's Torah of Life (*Genesis 26:5 Because that Abraham obeyed My Voice, and Kept My Charge, My Commandments, My Statutes, and My Torah*), and one of the reason that we too **ARE** to live a Torah obedient Life as YHVH Commanded us to do, **IS** because, we may be the only picture of a Torah obedience, that the people who surround us, **WILL EVER SEE**, therefore we are to live a very **PUBLIC** Torah obedient life, as Abraham did. *Genesis 26:5 And I will make your seed Abraham, to multiply as the stars of heaven, and I will give unto your seed all these countries; and in your seed shall all the nations of the earth be blessed;*

WHY will YHVH make Abraham's seed to multiply as the stars of heaven? It is *Because, Abraham obeyed My Voice, and KEPT My charge, My Commandments, My Statutes, and My Torah.*

My friends, **IF** it hasn't been obvious to you in the past, it should definitely be very obvious to you now, after reading the **words** that YHVH used to describe Abraham's way of Life; We, like

Abraham, **ARE TO BE AN EXAMPLE**, a Lamp if you will, that illuminates the **words** of Elohim's Torah of Life **AS BRIGHT AS A LAS VEGAS NEON LIGHT DISPLAY**, onto the peoples of the world, and the only way to do that, **IS** by willingly, and openly, believing, following, and obeying **ALL** the **words** of YHVH's inerrant and everlasting teaching and instructions, the **words** of His Torah of Life for the whole world to see.

After Abraham stood, to talk to the children of Chet, he said, I am a **stranger** among you. Messiah said the same thing about Himself in *Matthew 25:43* *I was a stranger, and you did NOT take Me in: naked, and you did NOT clothe Me: sick, and in prison, and you did NOT visit Me.* Furthermore we are told in *Genesis 26:5* *Because that Abraham obeyed My voice, and Kept My Charge, My Commandments, My statutes, and My Torah.* That tells us that Abraham, kept the Torah of YHVH, and since he says, I am a stranger, it means that they, the people of Canaan, the sons of Chet, did **NOT** keep the Torah of YHVH. Now, knowing that these people do **NOT** keep the **words** of the Father's Torah, does **NOT** deter Abraham, for he stood up and spoke to them, saying, תֵּנוּ לִי אֶחְזֶזֶת־קֶבֶר עִמָּכֶם, Tenu, give me, Liy, to me, Achuzat, as a possession, Qeber, a burying place, Imakem, among you. This tells us, that although, we, who have chosen to believe, follow and obey the **words** of the Torah of YHVH, **ARE NOT** of this world, we have to live among the people of the world, among the sons of Chet, that do **NOT** believe any of the **words** of the Torah of YHVH, and we will also be buried among them. **BUT** we are **NOT** to despair. Instead, like Abaraham, we are to stand firm for what is right and what we believe. Please remember, what YHVH said to Abraham in *Genesis 13:14-15* *And YHVH said unto Abram, after Lot was NOT separated from him, Lift up your eyes now, and look from the place where you are, look northward, and southward, and eastward, and westward: 15 For ALL the land which you see, to YOU will I give it, and to YOUR seed for ever.*

This makes it very clear that Abraham **KNEW** that the land was given to him by YHVH, and therefore, in essence, he was just asking for what had already been given to him. Therefore, we are to have the same courage and **KNOW** that the kingdom of Elohim has been given to us already, but only IF we continue to walk in total loving surrendered obedience to the **words** of the Father's Torah of Life as Abraham did, **AND** taught his children to do.

5 *And the children of Heth answered Abraham, saying unto him,*

(וַיֵּעָנוּ בְנֵי־חֵת אֶת־אַבְרָהָם לֵאמֹר לוֹ, VayaAnu Beney Chet Et Abraham Lemor Lo, where the **word** VayaAnu, is from the **word** Anah, עָנָה, means, to be bowed down, afflicted, tormented, oppressed, was low, was submissive, to thwart, frustrate, afflicted, he fasted, but it also means, **to answer, reply, respond**, testified, it means, to be occupied, busy oneself, was concerned, the **word**, Beney, means the children, the **word** or name, Chet, is the name of the son of Canaan, grandson of Ham, and eponymous ancestor of the Hittites, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, Abaraham, means father of many nations, the **word**, Lemor, is from the **word** Amar, which means to say, speak, the **word** Lo, means to or unto him)

Now the negotiation for the land starts, and the children of Chet say to Abraham! Now while the children of Chet **answered** Abaraham: the **word** translated as answered is the **word** Anah, עָנָה, which does mean, answer, reply, respond, testify, occupied, busy oneself, **BUT** it also

means, to be concerned, to be bowed down, afflicted, tormented, oppressed, was low, was submissive, to thwart, frustrate, afflicted, he fasted. This tells us that Abraham had a choice on how he should react, he could stand up and testify as to what he wanted, or he could have cowered in fear and said nothing. Let us learn from Abraham, that when it comes to the **word** of YHVH, we are never to be silent nor cower away from speaking His **word**, **NO** matter who stands against it.

6 Hear us, my lord: you are a mighty prince among us: in the choice of our sepulchres bury your dead; none of us shall withhold from you his sepulchre, but that you may bury your dead.

שְׁמַעֲנוּ אֲדֹנָי נְשִׂיא אֱלֹהִים אֶתְּהָ בְּתוֹכֵנוּ בְּמִבְחָר קִבְּרֵינוּ קָבֵר אֶת־מִתְּךָ אִישׁ מִמֶּנּוּ ()
 אֶת־קִבְּרוֹ לֹא־יִכְלֶה מִמֶּנּוּ מִקְבֵּר מִתְּךָ, Shmaenu Adonay Nesiy Elohiym Atah
 Betokenu BeMibchar Qevareynu Qevor Et Meteka Ish Mimenu Et Qivro Lo Yikleh
 Mimka Miqvor Meteka Et Qivro Lo Yikleh Mimja Miqvor Meteka, where the **word**
 Shmaenu, is from the **word** Shema, שָׁמַע, means, to hear, he heard, he heard with
 interest, he hearkened, listened to, he fulfilled one's advice, was understood, was obeyed,
 he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very
 close attention to, understand, believe, follow and obey the **words** that you heard, the
word, Adonay, means, lord, it often refers to our Elohim, and the Yod suffix, means, my
 Adon, אֲדֹנָי, my lord, my master, my possessor, the **word**, Nesiy, נְשִׂיא, means, chief,
prince, chief of the Sanhedrin, patriarch, president, it is from the **word** Nasah, נָשָׂא
 which means, lifted up, exalted, the **word** Elohim, means, mighty ones, judges, powers,
 the **word**, Atah, means, you, the **word**, BeTokenu, is from the **word** Tavek, תָּוַךְ, which
 means, in the midst of, middle, inside, interior, it means to mediate, he divided into two
 equal parts, halved, he acted as the middleman, it also means deceit, the **word**,
 BaMidbar, is from the **word word** Mibchar, מִבְּחָר, which means, choice, selection, the
 best, selected, the choicest, it is from the **word** Bachar, to choose, select, he looked
 around, he chose, selected, it also means to be young, the **word**, Qevareynu, is from the
word Qaber, קָבֵר, which means, to bury, he buried, **grave, tomb, a burying place**,
 womb, uterus, tombstone, gravedigger, sexton, the **word**, Qaber, is used a second time, to
 mean, to bury, the **word** Et, is defined above, the **word**, Meteka, is from the **word** Mot,
 which means dead, and in this form it means, your dead, the **word**, Ish, means, man, the
word Mimenu, מִמֶּנּוּ, means, from him, it is from the **word** Min, מִן, denotes separation,
 and means, away from, from, thereof, of, out of, since, because, more than, than, it is
 also the pronoun what, the **word**, Et, is defined above, the **word**, Qibro, is from the **word**
 Qeber, which means grave, tomb, burying place, the **word**, Lo, means no or not, the
word, Yikleh, is from the **word** Kala, כָּלָא, which means, **to withhold**, restrain, hindered,
 he guarded, preserved, watched, protected, he shut up, imprisoned, confinement, he
 withheld, it also means to cross breed, to cross, hybridize, he crossbred animals, he
 hybridized plants, and as an adverb it means, as if not, as though not, the **word**, Mimka,
 means, **from him**, the **word**, Miqbor, is from the **word** Qeber, which means a **grave**,
tomb, a burying place, the **word** Meteka, means your dead)

Here the sons of Chet say something very interesting, they say נְשִׂיא אֱלֹהִים אֶתְּהָ בְּתוֹכֵנוּ, Nesiy, a chief prince, an Elohiym, a mighty one, Atah, you are, Betokenu, among us. These

people, the sons of Chet, believed in all kinds of man made imaginary gods, and therefore, since Abraham was so prosperous, they were convinced that he was somehow blessed by his Elohim, and therefore they respected him. **NOT** much has changed today, for the majority of the people of the world, still believe that people that have a lot of wealth, have it, because they are somehow blessed by the gods, and therefore, for the most part, wealthy people are respected, because of their wealth. Therefore the sons of Chet, offer Abraham the choice of his sepulchre or burying place, anywhere in the land. They go on to say that no one will refuse to give you a plot of land to bury your dead. As the discussion continues, Abraham is offered any place he wants for **FREE**, but Abraham recognizes that any type of **gift** from the world, comes with **strings** attached, and he will have none of it. The only cords or strings that are acceptable to Abraham are the cords that **bind** him to YHVH. Abraham is aware of the type of people that he is dealing with, because it is embedded in their names. He is dealing with the Children of Chet, חֵת, which means *terror; fear; broken*, but as we will see, Abraham is dealing on a piece of land that belongs to Ephron, עֶפְרוֹן, the son of Zohar, Tzochar, צֹחַר. The name Ephron עֶפְרוֹן, is derived from the Hebrew **word** Aphrah, עֶפְרָה, which means *young deer or fawn like*, in other **words**, innocent, and he is the son of Zohar or Tzochar, צֹחַר, which means *to be white, whitened, whiteness*. Because of Abraham's Elohim given discernment, he is able to recognize that although these people are purporting and or portraying themselves as **INNOCENT AND PURE**, their underlying motivation **IS DECEPTION AND TERROR** for they are children of Chet, which means **TERROR**. The world will always entice you with **THEIR OWN BRAND OF PURITY AND INNOCENCE, BUT** we must always, always be aware, that their brand of **GOOD** comes from the Tree of Knowledge of *Good and Evil* and **IT IS AS FILTHY RAGS** to YHVH.

It should be obvious to all that read these **words** that Abraham is on a mission to secure his future generations and keep them in the fold of YHVH. The name Machpelah, מַכְפֵּלָה, is from the root **word** Kaphal, כָּפַל, which means fold. Not only does the text tell us the righteousness of Abraham's motive and his plans, but the meaning of the Hebrew names tells us the same story.

We too must be very aware, that any time someone that we do **NOT** know, offers to give us something for free, that there might be some strings attached to the offer, and those strings may not be evident at first, but they could cause problems in the future.

7 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.

(וַיָּקָם אַבְרָהָם וַיִּשְׁתַּחוּ לְעַם-הָאָרֶץ לְבְנֵי-חֵת) VayaQam Abraham Vayishtachu LeAm HaAretz Livney Chet, where the **word**, VayaQam, is from the **word** Qum, קָוַם, which means, to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was established, was confirmed, was fulfilled, ratified, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself. You should also know that this Hebrew **word**, Qum, or one of its derivatives, is translated as the **word** anastasis in the Greek Septuagint, and then it is translated as the **word** Resurrection in the English Scriptures. This **word** resurrection does not appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old

Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek **word** *αναστασις*, Anastasis, Strong's number G386. This noun is derived from the **word** *Αναστημι*, *ανιστημι*, Strong's number G450, which means, to stand up or to rise up. Furthermore, this Greek **word**, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9* And behold I establish (*in the sense of something standing firm*) My Covenant with you, and with your seed after you. In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the **word** used for, resurrection, in the verse above, *IS* the **word** *Qayamta*, **קַיַמְתָּא**. This Aramaic **word** translates into Hebrew, as the **word** *Tequmah*, **תְּקוּמָה**, it is Strong's number H8617. In Modern Hebrew, the **word** for resurrection is this **word** *Tequmah*, **תְּקוּמָה**, which is the very same **word** from the Peshitta. This **word**, is derived from the verbal root *Qum*, **קוּם**, Strong's number H6965, which means, to stand up, or to rise up, and this **word** *Tequmah*, **תְּקוּמָה**, is found once in the Hebrew Scriptures, in *Vayiqra, Leviticus 26:37*, where it says: And they shall fall one upon another, as it were before a **word**, when none pursues: and you shall have no power to stand *Tequmah*, before your enemies. From all of this, we can deduce that the ancient understanding of the resurrection of the dead, is the rising up of the dead, or more literally, the *Qum*, the standing up of the dead, the **word**, *Abraham*, means father of many nations, the **word**, *Vayistachu*, is from the **word** *Shachah*, **שָׁחָה**, which means, to bow down, bend low, he depressed, he prostrated himself, it also means to swim, he bathed himself, the **word** *LeAm*, is from the **word** *Am*, **עַם**, which means, **people**, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, the **word**, *HaAretz*, means the land, the ground, the country, the earth, the **word**, *LiBebey*, to the children, the **word** *Chet*, is the name of the son of Canaan, grandson of Ham, and eponymous ancestor of the Hittites)

Here we are told that Abraham showed great respect for the people in dealing with this matter, and therefore, when Abraham stood up a second time, he bowed down before them once again, and said in *verse 8*:

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and entreat for me to Ephron the son of Zohar,

(וַיְדַבֵּר אִתָּם לֵאמֹר אִם-יֵשׁ אֶת-נַפְשְׁכֶם לְקַבֵּר אֶת-מֵתֵי מִלְּפָנַי שְׁמַעוּנִי וּפְנֹעוּ-לִי)

וַיְדַבֵּר אִתָּם לֵאמֹר אִם-יֵשׁ אֶת-נַפְשְׁכֶם לְקַבֵּר אֶת-מֵתֵי מִלְּפָנַי שְׁמַעוּנִי וּפְנֹעוּ-לִי, VeyDaber Itam Lemor Im Yesh Et Naphshekem Liqbor Et Metiy

Milpanay Shmauniy Uphigu Liy Bephron Ben Tzochar, where the **word** *VeyDaber*, is from the **word** *Dabar*, means, to speak, he spoke of, **he spoke to or with**, he **communicated**, was spoken, was stipulated, was agreed, he talked, speaking, **word**, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, *Itam*, means them, the **word** *Lemor*, is from the **word** *Amar*, **אָמַר**, which means means, to say, **he said**, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, *Im*, means if, the **word**, *Yesh*, is and adverb, which means, there is, **there are**, possession, property, existence, substance, reality, the **word** *Et uis*

defined above, the **word**, Naphshekem, is from the **word** Nephesh, נפש, means, breath, breath of life, soul, mind, **person**, human being, will, desire, self, living being, it also means to blow, to breathe, was alive, to be broad, be extended, refreshed himself, rested, the **word** Liqbor, is from the **word** Qaber, (קבר, means, to bury, he buried, grave, tomb, **a burying place**, womb, uterus, tombstone, gravedigger, sexton, the **word**, Et, is defined above, the **word**, Metiy, is form the **word** Mot, מות, which means, dead, to die, he died, put to death, killed, death, and in this form, Metiy, it means, my dead, the **word**, MilPanay, is from the **word** Paniym, פנים, which means, face, countenance, **presence**, forepart, front part, front, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, the **word**, Shmauniy is from the **word** Shema, שמע, means, to hear, he heard, he heard with interest, he hearkened, listened to, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and obey the **words** that you heard, and in this form, it means hear me, the **word**, Uphigu, is from the **word** Paga, פגע, which means, to meet, encounter, come across, **entreat**, beseech, begged, pleaded, insisted, he met, arrived at a place, he chanced, he came across, it also means occurrence, chance especially evil occurrence, the **word**, Liy, means to of for me, the **word**, BeEphron, with Ephron, Ben Tzochar, the son of Tzochar)

Abraham spoke to the sons of Chet, and said, **IF** it is your wish that I bury my dead out of my sight, then please speak to and entreat Ephron the son of Tzochar, צֹחַר:

9 That he may give me the cave of Machpelah, which he has, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying place amongst you.

וַיִּתֵּן-לִי אֶת-מְעֵרַת הַמַּכְפֵּלָה אֲשֶׁר-לֹא אֲשֶׁר בִּיקְצֵה שָׂדֵהוּ בְכֶסֶף מְלֵא יִתְּנֶנָּה לִּי (וַיִּתֵּן לִי אֶת-מְעֵרַת הַמַּכְפֵּלָה אֲשֶׁר-לֹא אֲשֶׁר בִּיקְצֵה שָׂדֵהוּ בְכֶסֶף מְלֵא יִתְּנֶנָּה לִּי) Veyiten Liy Et MeArat HaMakpelah Asher Lo Asher Biqtzeh Sadehu BeKesepeh Male Yitnenah Liy BeTokekem LaAchuzat Qaver, where the **word**, Veyiten, is from the **word** Natan, נָתַן, which means, **to give**, he gave, granted, he permitted, he gave up, delivered, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Liy, means, to me, the **word**, Et, is the first and last letters of the Hebrew Alphabet, and they represent Messiah, the First and the Last, the **word**, Marat is from the **word** Marah, מַעְרָה, which means, cave, a bare place, it also means attached, connected HaMakpelah, in Hebrew, it means to double, it is from the **word** Kaphal, כָּפַל, which means, to double, he divided, he doubled, doubled over, folded, was multiplied, duplicate, the **word** Asher, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, that, **which**, with which, that which, and as a conjunction, it means, in order that, the **word** Lo, is an inflected personal pronoun, meaning, **to him**, as an adverb it means would that, oh that, if only, and here it is translated as, he has, the **word**, Asher is repeated, and it means which, the **word**, Biqtzeh, is from the **word** Qetz, קֵץ, which means, **end**, destruction, ruin, was annihilated, was

reduced, the end of a period of time, it is used as, end, 52 times, as after 10 times, as border, 3 times, as infinite 1 time, and as process, 1 time, it is a sister **word** to the **word** Qetzetz, קִצֵּץ, which means, to cut off, to stipulate, end, he cut off, he decided, pierced, bored, perforated, he hewed off, cut off, he stipulated, fixed, was removed, he reduced, curtailed, was chopped, the **word**, Sadehu, is from the **word** Sadeh, שָׂדֵה, which means, **field**, open country, land, outside, outdoors, it also means, a female evil spirit, it means a beautiful woman, it means chest of drawers, the **word**, BeKeseph, is from the **word** Keseph, כֶּסֶף, which means, silver, money, was coated or plated with silver, it also means to long for, yearn for, he became white, grew pale, it deteriorated, was pale, was white, was white with shame, was ashamed, put to shame, was colourless, was obscured, was eclipsed, the **word**, Male, means, to be full, **full price**, fill, was full, he filled, was filled, was accomplished, he fulfilled, completed, he confirmed, was filled, they massed themselves, full, complete, fullness, plenty, the **word**, Yitnenah, is from the **word**, Natan, נָתַן, means, **to give**, he gave, granted, he permitted, he gave up, delivered, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Liy, means to me, the **word**, BeTokekem, is from the **word** Tavek, תָּוֶךְ, which means, **in the midst of, middle**, inside, interior, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit, the **word** LaAchuzat, is from the **word** Achuzah, אָחֻזָּה, means, **possession**, property, estate, it is from the **word** Achaz, אָחַז, which means to seize, he grasped, caught, clutched, held, fastened, he bolted, shut, was caught, was seized, it means handle, grip, grasp, the **word** Qeber, קִבְרָה, which means, to bury, he buried, grave, tomb, a burying place, womb, uterus, tombstone, gravedigger, sexton)

Here we see that Abraham already has his eye on the piece of property that he wants to buy as a burial place for his wife, himself and any other family members that will die and need to be buried in the future, so that they can all sleep together. So he tells the children of Chet to speak to Ephron the Son Tzoar, to sell the piece of the land that he wants at th price that he, Ephron wants.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying,

וְעִפְרוֹן יֹשֵׁב בְּתוֹךְ בְּנֵי־חֵת וַיַּעַן עִפְרוֹן חֵתִי אֶת־אַבְרָהָם בְּאָזְנֵי בְנֵי־חֵת לְכֹל בְּאֵי (וְעִפְרוֹן יֹשֵׁב בְּתוֹךְ בְּנֵי־חֵת וַיַּעַן עִפְרוֹן חֵתִי אֶת־אַבְרָהָם בְּאָזְנֵי בְנֵי־חֵת לְכֹל בְּאֵי)

שָׁעַר־עִירוֹ לְאָמַר Vephron Yoshev Betok Beney Chet VeYaan Ephron HaChitiy Et Abraham Bazney Beney Chet LeKol Baey Shaar Iyar Lemor, where the **word**, VeEphron, means and Ephron, Yoshev, יָשַׁב, means, to sit, remain, **dwelt**, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained, the **word**, Betok, is from the **word** Tavek, תָּוֶךְ, which means, **in the midst of, middle, among**, inside, interior, it means to mediate, he divided into two equal parts, halved, he acted as the middleman, it also means deceit, the **word**, Beney, means children, the **word**, Chet, is the name of the son of Canaan, grandson of Ham, and eponymous ancestor of the Hittites, the **word**, VaYaan, is from the **word** Ya'an, יַעַן, and it is a preposition, which means, because of, purpose, intention, reference, as in book of reference, the **word**, Ephron, is the son of Chet, the **word**,

HaChatiy, means the Hittite, the **word**, Et, is defined above, the **word**, Abraham, means father of many nations, the **word**, Bazney is from the **word** Azen, אֶזֶן, which means, ear, handle, but it also means to give ear, to listen, to hearken, to balance, balanced, weighed carefully, levelled, tested, proved, it also means, belt, weapon, implement, and in the form that it is used here it means, in the ears of, within the sound of his voice, the **word**, Beney, means his children, the **word**, Chet, the son of Canaan, the **word**, LeKol, means, all the whole of everything, the **word**, Ba'ey, is from the **word** Bo, בּוֹא, which means, to come, came, **went**, come in, arrive, enter, reach, happen, set, came in, arrived, entered, he brought, brought in, caused to, led to, and the **word** Bo, בּא, means, he who comes, he who arrives, the **word**, Sa'ar, שָׁעַר, means many things, it means, **gate**, entrance, title page of a book, chapter, section of a book, it means value, measure, price, market price, the price established at the town gate, it also means to cleave, to split, he cleft, he tore to pieces, rent, to calculate, reckon, to estimate, apportion, to measure, he set a price, to storm, rage, to be horrible, he whirled away, to tremble, shudder, be horrified, to be hairy, it also means to know, he knew, the **word**, Iyro, is from the **word** Iyr, which means town or city, and in this form, it means, his city, the **word** Lemor, is from the **word** Amar, אָמַר, means, to say, saying, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance)

Here we begin the verbal jousting, where Ephron, now knows that Abraham wants the piece of land that he owns, as a burial place for his wife, Sarah, who has just passed away. Ephron says in *verse 11*, in front of all the witnesses that were present:

11 Nay, my lord, hear me: I give the field to you, and the cave that is therein, I give it you. In the presence of the sons of my people, I give it to you: bury your dead.

לֹא-אֶרְנִי שְׁמִיעֵנִי הַשָּׂדֶה נְתַתִּי לָךְ וְהַמְעָרָה אֲשֶׁר-בּוֹ לָךְ נְתַתִּיהָ לְעֵינֵי בְנֵי-עַמִּי (

נְתַתִּיהָ לָךְ קִבְרַ מֵתֶיךָ, Lo Adonay Shmaeniy HaSadeh Natatiy Lak VahaMarah Asher

Bo Leka Netatiyha LeEyney Beney Amiy Netatiyha Lak Qebor Meteka, where the **word** Lo, means no or not, the **word**, Adonay, means, lord, it often refers to our Elohim, and the Yod suffix, means, my Adon, אֲדוֹנָי, my lord, my master, my possessor, the **word**,

Shmaeniy, is from the **word** Shema, שָׁמַע, which means, **to hear**, he heard, he heard with interest, he hearkened, listened to, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and obey the **words** that you heard, and in this form it means hear me, the **word**, HaSadey, means, **the field**, the open country, land, outside, outdoors, it also means, a female evil spirit, it means a beautiful woman, it

means chest of drawers, the **word**, Natitiy, is from the **word** Natan, נָתַן, means, **to give**, he gave, granted, he permitted, he gave up, delivered, he put, set, he appointed,

established, he made, was given, was granted, was appointed, was established, the **word**,

Lak, means to you, the **word**, VahaMarah, is from the **word**, Marah, מַעְרָה, means, cave, a bare place, it also means attached, connected, and in this form it means, **and the cave**,

the **word**, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he

authenticated, was corroborated, and as a pronoun it means, who, *that*, which, with which, that which, and as a conjunction, it means, in order that, the *word* Bo, means, in him, in it, therein, the *word* Lak, means to you, the *word* Natatiyha, is from the *word* Natan, which means to give, and is defined more completely above, the *word*, LeEyney, is from the *word* Ayin, עֵיַן, which means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, it also means, spring, fountain, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and in the form that it is used here it means in the eyes of, the *word*, Beney, means, the sons, the *word*, Amiy, means, my people, the *word*, Natatiy, is from the *word* Natan, defined above, and in this form it means, I give, the *word*, Lak, means, to you, the *word*, Qebor, means, to bury, he buried, grave, tomb, a burying place, womb, uterus, tombstone, gravedigger, sexton, the *word*, Meteka, is from the *word* Mot, מוֹת, which means, dead, to die, he died, put to death, killed, death, and in the form that it is used here, it means your dead)

Here we see that Ephron, offers to Abraham the land that he wants as a burying place, for his wife and his future generation, for free. How did Abraham respond to Ephron's offer?

12 And Abraham bowed down himself before the people of the land.

(וַיִּשְׁתַּחוּ אַבְרָהָם לְפָנָי עַם הָאָרֶץ, Vayishtahu Abraham Liphney HaAretz, where the *word* Vayishtahu, is from the *word*, שָׁחָה, means, to bow down, bend low, he depressed, he prostrated himself, it also means to swim, he bathed himself, and in the form that it is used here it means, and he Abraham bowed himself down, the *word* Abraham, means the father of many nations, the *word*, Liphney, as a preposition, means, *in the presence of*, before, at the face of, it is formed from the *word* Paniym, which means face, and the prefix letter Lamed which means to, toward, before, the *word* Am, means, people, kinsman, related, ancestor, and as a preposition it means, together with, with, close to, beside, as long as, while, to join, to connect, the *word* HaAretz, means, the land, the earth, thew country, the ground)

Here we are told that Abraham once again bowed down before the people of the land, to show that he had respect for them and their traditions, and he spoke to them and said in *verse 13*:

13 And he spoke unto Ephron in the audience of the people of the land, saying, But if you will give it, I pray you, hear me: I will give you money for the field; take it of me, and I will bury my dead there.

(וַיְדַבֵּר אֶל-עֶפְרָיִם בְּאָזְנֵי עַם-הָאָרֶץ לֵאמֹר אֵךְ אִם-אַתָּה לֹו שְׁמַעְנִי נָתַתִּי כֶסֶף הַשְּׂדֵה) VeyDaber El Ephron Bazney Am HaAretz Lemor Ak Im Atah Lu Shmaeniy Natatiy Keseph HaSadeh Qach Mimeniy VeEqberah Et Metiy Shamah, where the *word* VeyDaber is from the *word* Dabar, דָּבַר, which means, to speak, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, *word*, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, and in the form that it is used here it means *and he spoke*, the *word*,

El, denotes, motion toward or to, or direction toward, and it means, to, **unto**, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Ephron, means, dust or fawn, the son of Zohar, the Hittite, from whom Abraham bought the Cave at Machpelah, the **word** Bazney, is from the **word** Azen, אָזֵן, which means, ear, handle, but it also means to give ear, to listen, to hearken, to balance, balanced, weighed carefully, levelled, tested, proved, it also means, belt, weapon, implement, and in the form that it is used hear, it means it the ears or the hearing of, the **word**, Am, means people, the **word**, HaAretz, means the land, the earth, the ground, the country, the **word** Lemor, is from the **word** Amar, אָמַר, which means, to say, **saying**, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Ak, means, surely, truly, but, only, however, the **word**, Im, means, if, the **word**, Atah, means you, the **word**, Lo, is an inflected personal pronoun, meaning, to him, as an adverb it means would that, oh that, if only, the **word** Shmaeniy, is from the **word** Shema, שָׁמַע, which means, to hear, he heard, he heard with interest, he hearkened, listened to, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and obey the **words** that you heard, and in the form that it is used hear, it means, hear me, the **word**, Natatiy, is from the **word** Natan, נָתַן, means, to give, he gave, granted, he permitted, he gave up, delivered, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, and in the form that it is used here, it means, I will give, the **word**, Keseph, means, **silver, money**, was coated or plated with silver, it also means to long for, yearn for, he became white, grew pale, it deteriorated, was pale, was white, was white with shame, was ashamed, put to shame, was colourless, was obscured, was eclipsed, the **word**, HaSadeh, means the field, the **word**, Qach, means, take, he took, it is from the **word** Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word** Mimeniy, means, **from me**, it is from the **word**, Min, מִן, denotes separation, and means, away from, from, thereof, of, out of, since, because, more than, than, it is also the pronoun, what, the **word**, VeEqberah, is from the **word** Qeber or Qaber, קָבַר, means, to bury, he buried, grave, tomb, a burying place, womb, uterus, tombstone, gravedigger, sexton, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, Metiy, is from the **word** Mot, means, dead, to die, he died, put to death, killed, death, and in the form that it is used here, it means your dead, the **word**, Shamah, means, **there**, but it also means, destruction, devastation, appalment, horror, it is used as, astonishment, 13 times, as desolation, 12 times, as desolate, 10 times, as waste, 3 times, as wonderful, 1 time, it is from the **word** Shamam, which means, to be desolated, to be appalled, was dazed, was deserted, was horrified, was destroyed, was ruined, caused horror, was astounded, astonished, was amazed, became desolate, became empty, he destroyed, devastated, devastated, desolate)

As you can see, the discussion continues and Ephron offers Abraham, the field and the cave that is in it, for **FREE**, so that Abraham can have a buying place, to bury his recently deceased wife, and himself, when the times comes for him to die, and fir any of his descendants that will die in the future. However, Abraham recognizes that any type of gift from the world, more than likely comes with some strings attached, and he will have none of it. The only cords or strings that are acceptable to Abraham are the cords that bind him to YHVH. Abraham is aware of the type of people that he is dealing with, because it is embedded in their names. He is dealing with the Children of Chet, חֶת, which means terror, fear, broken, but he is dealing on a piece of land that belongs to Ephron, עֶפְרוֹן, the son of Zohar, Tzochar, צֹחַר. The name Ephron עֶפְרוֹן, is derived from the Hebrew **word** Aphrah, עֶפְרָה, which means young deer or fawn like, in other **words**, innocent, and he is the son of Zohar or Tzochar, צֹחַר, which means to be white, whitened, whiteness. Because of Abraham's Elohim given discernment, he is able to recognize that although these people are purporting and or portraying themselves as **INNOCENT AND PURE**, their underlying motivation **IS DECEPTION AND TERROR** for they are children of Chet, which means **TERROR**. The world will always entice you with **THEIR OWN BRAND OF PURITY AND INNOCENCE, BUT** we must always, always be aware, that the brand of **GOOD** that comes out of the people of the world, IS from the Tree of Knowledge of Good and Evil and **IT IS AS FILTHY RAGS** to YHVH.

It should be obvious to all that read these **words** that Abraham is on a mission to secure a burying place for his future generations and keep them in the fold of YHVH. The name Machpelah, מַכְפֵּלָה, is from the root **word** Kaphal, כָּפַל, which means fold. Not only does the text tell us the righteousness of Abraham's motive and his plans, but the meaning of the Hebrew names tells us the same story.

14 And Ephron answered Abraham, saying unto him,

(וַיַּעַן עֶפְרוֹן אֶת־אַבְרָהָם לֵאמֹר לוֹ, VaYaan Ephron Et Abraham Lemor Lo, where the **word** VaYaan, is from the **word**, Anah, עָנָה, means, to answer, reply, respond, he answered, responded as a witness, received an answer, it also means to be occupied, busy oneself, was occupied with, was concerned, , to be concerned, it also means to sing, he sand responsively, it also means, to be bowed down, afflicted, tormented, oppressed, was low, was submissive, to thwart, frustrate, afflicted, he fasted, the **word**, Ephron is defined above, the **word**, Et is also defined above the **word**, Abraham, means father of many nations, the **word**, Lemor, is from the **word** Amar, means, to say, **saying**, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word** Lo, is an inflected personal pronoun, meaning, **to him**, as an adverb it means would that, oh that, if only)

Now after Abraham offered to buy the place from Ephron, he says to Abraham in *verse 15*

15 My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that between me and you? Bury therefore your dead.

(אֲדֹנָי שְׁמַעֲנִי אֶרֶץ אַרְבַּע מֵאֹת שֶׁקֶל־כֶּסֶף בִּינִי וּבֵינָהּ מִה־הָיָא וְאֶת־מֵתָהּ קַבֵּר.)

Adoniy Shmaeniy Eretz Arba Meot Sheqel Keseph Beyniy Ubeynka Mah Hi VeEt Metka

Qebor, where the **word** Adoniy, is from the **word** Adon, אֲדֹנָי, which means, lord, master, possessor, and in the form that it is used here, it means, my lord, the **word**, Shmaeniy, is from the **word** Shema, שָׁמַע, which means, to hear, he heard, he heard with interest, he hearkened, listened to, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and obey the **words** that you heard, and in the form that it is used here it means, **hear or hearken onto me**, the **word**, Eretz, means, the land, the ground, the earth, the country, the **word**, Arba, means four, the **word** Meot, means, hundred, the **word** Sheqel, means, to weigh, balance, to weigh out, **to pay money**, to consider, examine, assessed, it also mean to take, he took, he lifted up, carried, bore, it means a weight, and Sheqel is the **name of a coin**, the **word** Keseph, means, **silver**, money, was coated or plated with silver, it also means to long for, yearn for, he became white, grew pale, it deteriorated, was pale, was white, was white with shame, was ashamed, put to shame, was colourless, was obscured, was eclipsed, the **word**, Beyniy, is from the **word** Beyn, means, to separate, divide, to distinguish, to understand, he was separated, was distinct, was clear, was evident, he understood, perceived, he became wise, he considered attentively, observed, he reflected, pondered, explained, instructed, was understood, was given to understand, was explained, to interpolate, and as a preposition it means, **between**, among, during, understanding, comprehension, intelligence, and in the form that it is used here it means between me, the **word**, Ubeynka, is from the same **word** Beyn, and it means between you, and together they means between you and between me, the **word** Mah, means, what, Hi, means, he or it, the **word** VeEt is from the **word** Et which is defined above, the **word**, Metka, means your dead, the **word**, Qaber, means, to bury, he buried, grave, tomb, a burying place, womb, uterus, tombstone, gravedigger, sexton)

Now while both Abraham and Ephron carry on their conversation over the field and the cave at Macpelah, Ephron establishes a price, by saying, *the land is worth four hundred shekels of silver; what is that between me and you?* If any of you have ever been in the Middle East, you know that all prices are totally inflated, because **IT IS** expected that everybody will haggle over the price to get it down. However that **IS NOT THE CASE HERE** with Abraham, he is not interested in securing the **BEST PRICE** for the land, but rather, he is interested in **securing a piece of land as an inheritance for all his future generations** and there can be no appearance of Abraham taking advantage of Ephron (*remember his name means fawn like or innocence*) and then later, having people say or claim, that Abraham somehow cheated or tricked Ephron out of this piece of land. Therefore Abraham pays full price, **NOT** being concerned at all with whether he could have reduced the price or not. We are to do the same, there **is no price to be put on our integrity**, regardless of what it costs us, we must walk in the righteousness of the **words** of YHVH's Torah of Life, upholding the integrity of the **word** of YHVH at all times and at all costs, even to our own hurt. *Psalm 15 YHVH, who shall abide in Your tabernacle? Who shall dwell in Your holy hill? 2 He that walks uprightly, and works righteousness (Deut 6:25), and speak the truth (Torah, Psalm 119:142) in his heart. 3 He that does NOT backbite with his tongue, nor does evil to his neighbour, nor takes up a reproach against his neighbour. 4 In whose eyes a vile person is contemned; but he honours them that fear YHVH. He that swears to his own hurt, and does NOT change. 5 He that does NOT put out his money to usury, nor takes reward against the innocent. He that does these things shall never be moved.*

So Abraham paid full price and we are told in *verse 16*

16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

(וַיִּשְׁמַע אַבְרָהָם אֶל-עֶפְרוֹן וַיִּשְׁקַל אַבְרָהָם לְעֶפְרוֹן אֶת-הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי)
VayiShma Abraham El Ephron VayiShqol
Abraham LeEphron Et HaKeseph Asher Diber Bazney Beney Chet Arba Meot Sheqel
Keseph Over LaSocher, where the **word** VayiShma, is from the **word** Shema, שָׁמַע, which means, to hear, he heard, he heard with interest, he hearkened, listened to, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and obey the **words** that you heard, and in the form that it is used here it means and he heard or hearkened, the **word** Abraham, means the father of many nations, the **word**, El, denotes, motion toward or to, or direction toward, and it means, to, **unto**, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Ephron, is defined above, the **word**, VayiShqol, is from the **word** Sheqel, שָׁקַל, which means, **to weigh**, balance, to weigh out, to pay money, to consider, examine, assessed, it also mean to take, he took, he lifted up, carried, bore, it means a weight, Sheqel, name of a coin, the **word**, Abraham, means the father of many nations, the **word**, LeEphron, means to Ephron, the **word** Et is defined above, the **word**, HaKeseph, means the silver, the **word**, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, that, **which**, with which, that which, and as a conjunction, it means, in order that, the **word**, Diber, דִּבֶּר, means, to speak, **he spoke of**, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, BeAzney, is from the **word** Azen, means, ear, handle, but it also means to give ear, to listen, to hearken, to balance, balanced, weighed carefully, levelled, tested, proved, it also means, belt, weapon, implement, and in the form that it is used here it means in the ears of, the **word**, Beney, means the sons of, the **word** Chet, means terror, fear, shattered, dismayed, and as an adjective it means one, it is also the name of the son of Canaan, the grandson of Ham, he is the ancestor of the Hittites, the **word**, Arba, means four, the **word** Meot, means hundred, the **word** Keseph, means silver, the **word**, Ober, is from the **word** Avar, עָבַר, means, **to pass**, Passover, cross over, traversed, he passed beyond, passed by, he proceeded, travelled, he emigrated, he made to pass across, he transgressed, trespassed, **transferred**, he caused to pass through, transferred, he caused to pass away, took away, removed, it also means to cause to be pregnant, impregnated, it means to become angry, to be wrathful, it also mean to Hebraize, it means past, past tense, the region beyond, side, and in the form that it is used here, it means that Abraham, will cause the silver to

be passed over to Ephron, the **word**, LaSocher, is from the **word** Sachar, סָחַר, means, to go about, travel about as a merchant, to trade, carry on business, merchant, he went about to and fro, he traded carried on business, trade, traffic, gain by buying and selling, merchandise, and in the form that it is used here it means in the type of currency, the silver shekel that the merchants use)

As you can see, there was no hesitation on the part of Abraham, for as soon as the price for the property was made known, Abraham very publicly says to the children of Chet, that his price was acceptable to him, and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant and gave it to him.

17 And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure

וַיִּקַּם שְׂדֵה עֶפְרוֹן אֲשֶׁר בְּמַכְפֵּלָה אֲשֶׁר לְפָנֵי מַמְרֵא הַשְּׂדֵה וְהַמְעָרָה אֲשֶׁר-בּוֹ (וַיָּקַם שְׂדֵה עֶפְרוֹן אֲשֶׁר בְּמַכְפֵּלָה אֲשֶׁר לְפָנֵי מַמְרֵא הַשְּׂדֵה וְהַמְעָרָה אֲשֶׁר-בּוֹ) VayaQam Sedeh Ephron Asher BaMakpelah Asher Liphney Mamre HaSadeh VahaMarah Asher Bo VeKal HaEtz Asher BaSadeh Asher BeKal Gevulo Saviyv, where the **word** VayaQam, is from the **word** Qum, קוּם, which means, to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was **established**, was confirmed, was fulfilled, ratified, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, **make or made sure**, uphold. You also need to know that this Hebrew word, Qum, or one of its derivatives, is translated as the word Anastasis in the Greek Septuagint, and then it is translated as the word Resurrection in the English Scriptures. This word **resurrection does not** appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek word ἀναστασις, Anastasis, Strong's number G386. This noun is derived from the word Anastemi, ἀνίστημι, Strong's number G450, which means, to stand up or to rise up. Furthermore, this Greek word, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9 And behold I establish (in the sense of something standing firm) My Covenant with you, and with your seed after you.* In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the word used for, **resurrection**, in the verse above, **IS** the word Qayamta, קַיְמַתָּא. This Aramaic word translates into Hebrew, as the word Tequmah, תְּקוּמָה, it is Strong's number H8617. In Modern Hebrew, the word for **resurrection** is this word Tequmah, תְּקוּמָה, which is the very same word from the Peshitta. This word, is derived from the verbal root Qum, קוּם, Strong's number H6965, which means, to stand up, or to rise up, and this word Tequmah, תְּקוּמָה, is found once in the Hebrew Scriptures, in *Vayiqra, Leviticus 26:37, where it says: And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand Tequmah, before your enemies.* From all of this, we can deduce that the ancient understanding of the **resurrection of the dead**, is the rising up of the dead, or

more literally, *the Qum, the standing up of the dead*, the *word*, Sedeh, means *field*, open country, land, outside, outdoors, it also means, a female evil spirit, it means a beautiful woman, it means chest of drawers, the *word*, Ephron, is defined above, the *word*, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, that, *which*, with which, that which, and as a conjunction, it means, in order that, the *word* BaMakpelah, מַכְפֵּלָה, means, to double, double cave, it is from the *word* Kaphal, כָּפַל, which means, to double, he divided, he doubled, doubled over, folded, was multiplied, duplicate, it became the burial place of Abraham, his wife and many other Patriarchs, and it is the place that Abraham bought from Ephron the Hittite, the *word* Asher, means which, the *word*, Liphney, as a preposition, means, in the presence of, before, at the face of, it is formed from the *word* Paniym, which means face, and the prefix letter Lamed which means to, toward, *before*, the *word* Mamre, מַמְרֵי, means, rebellious, disobedience, he rebelled, related to the *word* Marah, which means, to rebel, be rebellious, he contended with, he stimulated, he showed disobedience, rebelled, argued, competed, it also means, gall, bile, poison, bitterness, it is also the name of a place in Hebron, the *word* HaSadeh, means the field, VehaMarah, is from the *word* Marah, מַעְרָה, means, cave, a bare place, it also means attached, connected, the *word*, Asher, means, *which*, the *word*, Bo, means, in him, in it, therein, the *word* VeKal, means, and all, and the whole of, the *word*, HaEtz, the trees, the *word* Asher, means, *which*, the *word*, BaSadeh, means, in the field, the *word*, the *word* Asher is used again, and it means which, the *word*, Gevulo, is from the *word* Gebul, גְּבוּל, which means, *border*, frontier, boundary, borderline, limit, territory, district, province, it also means kneaded, mixing, the *word*, Saviv, סָבִיב, means, to turn about, go round, *surround*, round about, he went round, he turned about, brought round, he walked round, marched round, he surrounded, encompassed, encircled, he sat at the table, he brought about, caused, he turned round, was turned over, was transported, he turned, changed, circle, circulating, recurring, rotation)

The verse ends with the *words*: *and the field, the cave that therein is, and all the trees that were in the field, that were in all the borders round about, WERE MADE SURE UNTO ABRAHAM for a possession of a burying place by the sons of Chet.*

What are we to learn from this? I believe that the *words burying place* refers to, or is a shadow picture of the inheritance, that is to be passed down from Abraham to all of his descendants, of whom you and I are a part of, and that, my friends, *IS* the Land of Israel. Therefore I believe that our heavenly Father is telling us, through this story of the purchase of the Field, the Cave and the trees at Machpelah, that our heritage *IS SECURE FOREVER*, and all we have to do to possess our heritage, *IS*, choose to believe, follow and obey the *Words* of YHVH's Torah of Life as Abraham did and taught us to do.

Let us read *Genesis 15:6 And Abraham believed in YHVH; and YHVH counted it to him for righteousness.*

Deuteronomy 6:25 And it shall be our RIGHTEOUSNESS, IF we observe to do all these Commandments before YHVH our Elohim, as He has commanded us.

*Genesis 26:5 Because that Abraham obeyed My voice, and **kept My Charge**, My **Commandments**, My **Statutes**, and My **Torah (Laws)**.*

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

(לְאַבְרָהָם לְמִקְנָה לְעֵינֵי בְנֵי־חֵת בְּכָל בְּאֵי שְׂעַר־עִירוֹ)
LeAbraham LeMiqnah
LeEyney Beniy Chet BeKol Baey Sha'ar Iyro, where the **word** LeAbraham is from the **word** Abraham, is a composite **word**, made up of the **word** Av, which means father, the **word** Rabah, רַבָּה, which means, many, or numerous, multiplied, and the **word** Am, which means, people, nations, together these **words** tell us that Abraham's name means, he will be the father of many nations, the **word**, LeMiqnah, is from the **word** Miqnah, מִקְנָה, which means, purchase, purchase price, to buy, purchase, but it also means, cattle, herd, purchase price, wiped, cleaned, it is from the **word** Qanah, to acquire, get, to buy, the **word**, LeEyney, is from Ayin, עֵין, means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, it also means, spring, fountain, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, the **word** Beney, means children, the Chet, means terror, fear, shattered, dismayed, and as an adjective it means one, it is also the name of the son of Canaan, the grandson of Ham, he is the ancestor of the Hittites, the **word**, BeKol, means, and all, and the whole of, the **word**, Baey, is the **word** Bo, בּוֹא, which means, to come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, he brought, brought in, caused to, led to, and the **word** Bo, בּוֹא, means, he who comes, he who arrives, Sha'ar, means many things, it means, gate, entrance, title page of a book, chapter, section of a book, it means value, measure, price, market price, the price established at the town gate, it also means to cleave, to split, he cleft, he tore to pieces, rent, to calculate, reckon, to estimate, apportion, to measure, he set a price, to storm, rage, to be horrible, he whirled away, to tremble, shudder, be horrified, to be hairy, it also means to know, he knew, the **word**, Iyro, is from the **word** Iyr, means, city, town, to urbanize, it also means angel, watcher, awake, wakeful, and in this form it means his city)

Here we are told that the Field, the Cave and the trees were made sure for a possession in the presence of the children of Heth, before all the people that went in at the gate of his city. In other **words** it was a very public sale, that had hundreds of witnesses, which is what Abraham wanted, so that no one could say at a later date that the sale did **NOT** take place.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.

(וְאַחֲרֵי־כֵן קָבַר אַבְרָהָם אֶת־שָׂרָה אִשְׁתּוֹ אֶל־מְעָרַת שְׂרָה הַמְּכַפְלָה עַל־פְּנֵי מַמְרֵא)
VeAcharey Ken Qavar Abraham Et Sarah Ishto El Marat Sedeh
HaMakpelah Al Peney Mamre Hi Chevron BeEretz Kenaan, where the **word** VeAcharey, is from the **word** Acharey, אַחֲרַי, which means, behind, after, the hinder part, Ken, means, right, truthful, honest, just, to be set up, established, be firm, it also means base,

stand, pedestal, to put or place, when we place these two **words** together, Acharay Ken, it is translated as afterward, the **word**, Qebar, means, to bury, **he buried**, grave, tomb, a burying place, womb, uterus, tombstone, gravedigger, sexton, the **word**, Abraham, means the father of many nations, the **word**, Et, is the first and last letters of the Hebrew Alphabet and they represent Messiah, the First and the Last, the **word**, Sarah, is the name of Abraham's wife, the **word** Ishto, means, his wife, the **word**, El, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, **in**, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** Marat, is from the **word** Marah, מַעַרְהָ, which means, cave, a bare place, it also means attached, connected, the **word**, Sadeh, means field, the **word**, HaMacpelah, means, the double cave, ro double, it is from the **word** Kaphal, כָּפַל, which means, to double, he divided, he doubled, doubled over, folded, was multiplied, duplicate, it became the burial place of Abraham, his wife and many other Patriarch, and it is th place that Abraham bought from Ephron the Hittite, the **word**, Al, means, height, upper part, and as a preposition, it means, on, upon, above, at, beside, toward, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word**, Peney, is often translated as face, but it also means, leisure, emptiness, together the **word** Al Peney are translated as, before, in front of, in the presence of, the **word**, Mamre, means, rebellious, disobedience, he rebelled, related to the **word** Marah, which means, to rebel, be rebellious, he contended with, he stimulated, he showed disobedience, rebelled, argued, competed, it also means, gall, bile, poison, bitterness, it is also the name of a place in Hebron, the **word**, Hi, means he or it, the **word**, Chebron the place, means, seat of association, it is a city about twenty miles south southwest of Jerusalem, at more than three thousand feet above sea level, situated between two ridges and occupying the valley between, BeAretz, means in the land, the **word** Kenaan, means, Phoenician, merchant, trader, the land that eventually becomes Israel)



Next, after buying and securing the field, the cave and the trees at Macpelah, we are told that Abraham, buried Sarah. I hope you noticed that it was **NOT** only the field and the cave that were made secure but **ALL** the trees on the property were made secure also. In Scripture, trees are often a metaphor for men, people. Therefore I believe that YHVH is telling us that Abraham, made sure that the Land and the Cave, which is a metaphor for the Land of Israel, was made sure for **ALL** of Abraham's trees, his descendants. Amein

20 And the field, and the cave that is therein, were **made sure** unto Abraham for a possession of a burying place by the sons of Heth.

(וַיִּקְם הַשְּׂדֵה וְהַמְעֵרָה אֲשֶׁר-בּוֹ לְאַבְרָהָם לְאַחֲזַת-קָבֵר מֵאֵת בְּנֵי-חֵת), VayaQam HaSadeh VehaMarah Asher Bo LeAbraham LaAchuzat Qaver MeEt Beney Chet, where the **word** VayaQam, is from the **word** Qum, קוּם, which means, to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was established, was confirmed, was fulfilled, ratified, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself. You should also know that this Hebrew **word**, Qum, or one of its derivatives, is translated as the **word** anastasis in the Greek Septuagint, and then it is translated as the **word** Resurrection in the English Scriptures. This **word** resurrection does not appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek **word** ἀναστασις, Anastasis, Strong's number G386. This noun is derived from the **word** Anastemi, ἀνίστημι, Strong's number G450, which means, to stand up or to rise up. Furthermore, this Greek **word**, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9* And behold I establish (*in the sense of something standing firm*) My Covenant with you, and with your seed after you. In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the **word** used for, resurrection, in the verse above, IS the **word** Qayamta, קַיְמַתָּא. This Aramaic **word** translates into Hebrew, as the **word** Tequmah, תְּקוּמָה, it is Strong's number H8617. In Modern Hebrew, the **word** for resurrection is this **word** Tequmah, תְּקוּמָה, which is the very same **word** from the Peshitta. This **word**, is derived from the verbal root Qum, קוּם, Strong's number H6965, which means, to stand up, or to rise up, and this **word** Tequmah, תְּקוּמָה, is found once in the Hebrew Scriptures, in Vayiqra, *Leviticus 26:37*, where it says: And they shall fall one upon another, as it were before a **word**, when none pursues: and you shall have no power to stand Tequmah, before your enemies. From all of this, we can deduce that the ancient understanding of the resurrection of the dead, is the rising up of the dead, or more literally, the Qum, the standing up of the dead, the **word**, HaSadeh, means the field, VehaMarah, means, and the cave, the **word**, Asher, means which, the **word**, Bo, means, in him, in it, therein, the **word** LeAbraham, means to Abraham, the **word**, LaAchuzat, is from the **word** Achuzah, אַחֲזָה, which means, **possession**, property, estate, it is from the **word** Achaz, אַחַז, which means to seize, he grasped, caught, clutched, held, fastened, he bolted, shut, was caught, was seized, it means handle, grip, grasp, the **word** Qaber, קָבֵר, means, to bury, he buried, grave, tomb, **a burying place**, womb, uterus, tombstone, gravedigger, sexton, the **word**, Me'et, is the preposition, from, Beniy, means, my sons,

the **word** Chet, means terror, fear, shattered, dismayed, and as an adjective it means one, it is also the name of the son of Canaan, the grandson of Ham, he is the ancestor of the Hittites)

What we learn from this is that, everything was made sure for Abraham, because he chose to follow and obey the **words** of the Father's Torah of Life, therefore **IF** we want our final resting place to be secure also, then we had better learn to follow in Abraham's Torah obedient footsteps. Amein.

Studying and keeping Torah together as a community.

*Have a great Elohim blessed week and may YHVH bless your every thought,
and your every deed. Until we meet again. Amein*