

# ONE TORAH FOR ALL

Zerubbabel ben Emunah  
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## Chayei Sarah

(life of Sarah)

### B'reshit [Genesis] 23:1-25:18

#### Be'er Lachai Roi

*B'reshit [Genesis] 24:62*

**62 And Yitzchak (Isaac) came from the way of Beer-lachairoi, for he dwelt in the land of the Negev (South).**

The Hebrew word "be'er" (בְּאֵר) means "well". Lachai (לַחַי) is made up of the prefix ל (which means "to", "for" or "at") and the word חי (chai) which means "life". So far this gives us the "well of the Living One", which is how some English translations actually translate it.

The difficulty is with the next part of the name, רֹאִי (roi) which means "raised" or "elevated".

At the very least, this place was an elevated place of spirituality. But it could mean more; let us continue.

#### Prayer Time

*B'reshit [Genesis] 24:63*

**63 And Yitzchak (Isaac) went out to meditate in the field at the eventide. And he lifted up his eyes, and saw, and, behold, there were camels coming.**

Yitzchak was out in the field praying and meditating when he saw the caravan coming.

## Rivkah's Response

***B'reshit [Genesis] 24:64***

***64 And Rivkah (Rebekah) lifted up her eyes, and when she saw Yitzchak (Isaac), she fell off of the camel.***

Rivkah fell off her camel when she saw Yitzchak. That is literally what it says in the Hebrew text; she fell off her camel.

This could be a Hebrew idiom meaning that she was awed. Or it could be literal. Personally, I think both are true. But what was it that she saw that caused this reaction?

## Yitzchak Goes to Meet Rivkah

***B'reshit [Genesis] 24:65***

***65 And she said to the servant, "Who is that man that walks in the field to meet us?" And the servant said, "It is my master." And she took her veil, and covered herself.***

The question that comes to my mind is: why does Rivkah specify "the man walking in the field?" In Hebrew thought and culture there is an economy of words. If it is not necessary to say it, then don't say it (don't waste words). So why did she specify who was the man walking in the field, if there was not also another Man who was in the field that was not walking towards them?

It seems likely to me that Yitzchak had a prayer partner and that prayer partner was Yeshua (YHWH). Please remember that Yitzchak did not leave Mount Moryah immediately with his father Avraham after the sacrifice. So why did he stay? Perhaps YHWH invited him to stay and commune with Him, the One who had ordered the sacrifice. Perhaps they had a very close and intimate relationship, which seems likely.

This may seem rather speculative to some; however, please consider the following. Yitzchak is the most perfect type and foreshadowing of Mashiach in the Tanak. So why wouldn't his life mirror Yeshua's life, Who often went off away from the crowds to pray and commune with His Heavenly Father?

This may be where the word "roi" (רוי) comes into use in the text. Could it be that in his meditations and prayer he was elevated off the ground? This could explain why Rivkah fell off her camel. Or, it could be that she realized Who Yitzchak was communing with. Either way it is something to consider.

However, it seems that what we should gain from this is not just some interesting information; rather what it seems that YHWH wants for us to gain from this being included in Scripture, is

concerning our own spiritual life, especially our prayer life. For what is more elevated than our personal communion (prayer) with Elohim?

## **Is This Our Request, Also?**

***Luqa [Luke] 11:1***

***And it came to pass, as He was praying in a certain place, that when He ceased, one of His disciples said to Him, "Master, teach us to pray, even as Yochanan [John] also taught his disciples."***

I find this a very intriguing request. They had just heard Yeshua pray and commune with His heavenly Father. They apparently had heard Yochanan pray many times. So what was it that they were asking of Yeshua? To understand Yeshua's response, we truly need to understand the question. After all, do we not as humans generally learn by example? So if they had the example of Yochanan praying and also the example of Yeshua praying, then what were they asking?

It will help us to answer this question more precisely if we look ahead a little, not just at the example of prayer that Yeshua gives, but especially at the two following parables concerning prayer.

## **Persistence?**

***Luqa [Luke] 11:5-10***

***5 And He said to them, "Which of you shall have a friend, and shall go to him at midnight, and say to him, 'Friend, lend me three loaves;***

***6 for a friend of mine is come to me from a journey, and I have nothing to set before him;'***

***7 and he from within shall answer and say, 'Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee?'***

***8 I say to you, Though he will not rise and give him because he is his friend, yet because of his persistence he will arise and give him as many as he needs.***

***9 And I say to you, ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you.***

***10 For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened."***

There have been volumes written upon these passages and many have just looked at a surface reading, and said that we need to be persistent in our prayers to our heavenly Father to get what we want. May I submit to you that this is not the point of this parable. Rather it is a parable of contrast. How can I know this with any degree of certainty? Let us look at the next parable that Yeshua gives to us.

## Good Gifts!

***Luqa [Luke] 11:11-13***

***11 “And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent?***

***12 Or if he shall ask an egg, will he give him a scorpion?***

***13 If you then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Ruach HaQodesh (Holy Spirit) to them that ask him?”***

When our children come to us and they are hungry, we feed them with food. And they do not need to keep bugging us (persistence) to get something to eat when they are truly hungry. Likewise, our heavenly Father knows what we need before we even ask it. So when we ask for something that is a true need, He stands ready to bless us with this request! Can you see that when these two parables are looked at together, as they should be, then the point that Yeshua is making is not about persistence. Rather, the point in the first parable is a contrast. Our heavenly Father is NOT like this man that has to be cajoled into getting some bread to eat. If you think that YHWH is like that, then you are serving the wrong Elohim!

The Elohim of heaven and earth desires to bless His people. Often times those blessings do not flow properly because we are not asking properly. Please prayerfully consider the following passage.

***Ya’aqov [James] 4:1-4***

***1 Whence come wars and whence come fightings among you? come they not hence, even of your pleasures that war in your members?***

***2 You lust, and have not: you kill, and covet, and cannot obtain: you fight and war; you have not, because you ask not.***

***3 You ask, and receive not, because you ask amiss, that you may spend it in your pleasures.***

***4 You adulteresses, know you not that the friendship of the world is enmity with Elohim? Whosoever therefore would be a friend of the world makes himself an enemy of Elohim.***

Above when Yeshua tells us that we are to “ask, seek, and knock”, perhaps He is telling us that we need to make sure why we are seeking that which we are seeking from Him. It is quite easy to deceive ourselves into believing that what we are doing and what we are asking for is for the building of His Kingdom. One question that is frequently on my mind and heart is why am I doing what I am doing; or, why am I saying what I am saying?

Please note that in giving us the second parable concerning prayer, Yeshua relates a child asking for something good to eat with our heavenly Father giving us the Ruach HaQodesh. What Yeshua seems to be conveying is, that our need to be fed spiritually is of equal and perhaps even of greater importance than physical food. It is with this statement, that our heavenly Father knows how to give us the Ruach HaQodesh, that Yeshua ends His discourse on prayer to His disciples. Here it seems is the key to understanding the question that His disciple asked of Him, to teach them to pray.

What Yeshua seems to be telling us is that without the infilling of the Ruach HaQodesh in our lives, we cannot truly pray as we should. In fact, if we are not praying in the Spirit, then we are not really even praying.

So when we come to our heavenly Father in prayer, then the first thing we should seek is to be filled with His Spirit once again fresh and anew! Then when we begin praying for others, what we need to do is to ask YHWH what it is that He wants us to pray for concerning this person and this situation. Then we need to listen for His Voice and obey Him in what He leads us to pray.

***Yochanan Aleph [1<sup>st</sup> John] 5:14-15***

***14 And this is the boldness which we have toward Him, that, if we ask anything according to His will, He hears us:***

***15 and if we know that He hears us whatsoever we ask, we know that we have the petitions which we have asked of Him.***

Do you want to make sure that every one of your prayers is answered?

Then only pray according to His will!

That is easy to say, and it takes a lot of effort to accomplish, but it is within the realm of possible reality. We can do that! But before we just start asking and petitioning YHWH for what we think is right, we need to come before Him and ask Him, seek His face, and knock on His door to find out what His will is. Then, and only then, are we ready to take action. If we take action before we know what His will is, then are we not acting presumptuously? Or, perhaps selfishly? It would seem like it.

When we look at the example of prayer that Yeshua gave to us, is this not the first thing that we are to pray about: His will? Is this not what "Thy Kingdom come" is dealing with, the will of our Father in heaven here on earth? To be sure!

## **Spiritual or Natural?**

***Qorintyah Aleph [1<sup>st</sup> Corinthians] 2:9-10***

***9 but as it is written,***

***"Things which eye saw not, and ear heard not,***

***And which entered not into the heart of man,***

***Whatsoever things Elohim prepared for them that love him."***

***10 But to us Elohim revealed them through the Spirit: for the Spirit searches all things, even, the deep things of Elohim.***

Generally speaking, man does not understand the things of Elohim. In fact, he cannot understand them! The reason this is true is because Elohim is spiritual and man is spiritually

dead. The result is separation from Elohim and from all spiritual goodness. We must receive His Spirit in order to understand spiritual matters. It is the Spirit (His Spirit) that teaches us these things. In fact, Yeshua taught us this.

***Yochanan [John] 14:17***

***even the Spirit of truth: whom the world cannot receive; for it beholds Him not, neither knows Him: you know Him; for He abides with you, and shall be in you.***

{A note of interest to the reader: from the Aramaic text this verse would be translated into English with feminine pronouns. In fact, 80% of the time, the Hebrew word “ruach” (“spirit” or “wind”) appears in the feminine form in the Tanak.}

Notice that Yeshua teaches us that when we first come to Him (Messiah), the Spirit is with us, but then later He (or She) will be in us. Also, note that this Spirit is the Spirit of truth. What this indicates to us, is that without this Spirit we cannot truly know the truth. Someone once said, “You need to be careful of a half-truth, because you might get a hold of the wrong end.” Typically, this is what man does: if he has something that is partly right and partly wrong, he will hang on to the wrong and forget about the right. So, if we become dogmatic about some particular dogma, we need to take an especially hard look at it to see if it is spiritually appraised, or if it comes from our own futile thoughts. For there is a way that seems right unto man, whose way ends in death!

***Qorintyah Aleph [1<sup>st</sup> Corinthians] 2:11***

***11 For who among men knows the things of a man, except the spirit of the man, which is in him? even so the things of Elohim no one knows, except the Spirit of Elohim.***

We just simply cannot know YHWH’s ways without His Spirit!

***Qorintyah Aleph [1<sup>st</sup> Corinthians] 2:12***

***12 But we received, not the spirit of the world, but the Spirit which is from Elohim; that we might know the things that were freely given to us by Elohim.***

But if we have His Spirit, then we should know His ways and what He has given to us. If we want to know what YHWH has made available to us, then we need His Spirit to reside in us; then He makes known to us all things through that Spirit of Truth.

***Qorintyah Aleph [1<sup>st</sup> Corinthians] 2:13-14***

***13 Which things also we speak, not in words which man's wisdom teaches, but which the Spirit teaches; combining spiritual things with spiritual words.***

***14 Now the natural man receives not the things of the Spirit of Elohim: for they are foolishness to him; and he cannot know them, because they are spiritually judged.***

I am not the teacher of truth! And no man is. We can be a vessel for His Spirit to speak to others through us, but He is the One who is doing the teaching. Anything that you gain of a spiritual nature from these lessons, is because it is His Spirit that is teaching you. Yes, He is using me to speak to you, but it is not really me.

***Qorintyah Aleph [1<sup>st</sup> Corinthians] 2:15-16***

***15 But he that is spiritual judges all things, and he himself is judged of no man.***

***16 For who has known the mind of YHWH, that he should instruct him? But we have the mind of Mashiach.***

If we truly have the mind of Mashiach in us because He has filled us with His Spirit, then what excuse could we possibly have for not knowing His will? And when someone utters those words that they do not know His will, are they then not actually telling upon themselves that either they do not have His Spirit or that they are too lazy to listen to His Spirit? Either way it cannot be a good place to be.

YHWH has done everything that He needs to do in order for us to know His will. Now it is up to us to ask, seek, and knock until we are filled with His Spirit so that we will, in fact, know His will. Then it is the presence of that same Spirit who will empower us to accomplish His will by faith. Be sure of this, He will not tell you to do something that you can accomplish on your own power for He will not share His glory with another.

We must learn to walk in the Spirit as He is in the Spirit! Anything less is death.

ABBA YHWH, create in me a clean heart, know my thoughts and try my ways, then fill me with Your Spirit, so that everything that I do will be pleasing to You; in the wonderful and powerful Name of Yeshua our Mashiach, Amein.

Shabbat Shalom

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