

GENESIS

THE DEATH OF SARAH

EXEGESIS VERSES 1 – 2:

וַיְהִי־חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעָה
 שָׁנִים שְׁנֵי חַיֵּי שָׂרָה: WTT Genesis 23:1

^{NAS} Genesis 23:1 Now Sarah lived one hundred and twenty-seven years; these were the years of the life of Sarah. (וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים שְׁנֵי חַיֵּי שָׂרָה [waw consec. + v/qal/IPF/3mpl: hayah; "and it came to pass"; + n/com/m/pl/constr: chayyiyim; "the life of"; " proper n: "Sarah"; + adj/f/s/abs: me'ah + n/com/f/s/abs: shanah; "one hundred years"; + waw conj. + adj/b/pl/abs: -eserim + n/com/f/s/abs: shanah; "and twenty years" + waw conj. + adj/f/s/abs: sheba + n/com/f/pl/abs: shanah; "and seven years"; + n/com/f/pl/constr: shanah + n/com/m/pl/constr: chayyiyim; "the years of"; + proper n: "Sarah"])

וַתָּמָת שָׂרָה בְּקִרְיַת אַרְבַּע הוּא חֶבְרוֹן בְּאֶרֶץ
 כְּנָעַן וַיָּבֵא אַבְרָהָם לְסַפֵּד לְשָׂרָה וּלְבַכְתָּהּ: WTT Genesis 23:2

^{NAS} Genesis 23:2 And Sarah died in Kiriath-arba (that is, Hebron) in the land of Canaan; כְּנָעַן אֶרֶץ בְּ חֶבְרוֹן הִיא קִרְיַת אַרְבַּע בְּ שָׂרָה מוֹת (וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים שְׁנֵי חַיֵּי שָׂרָה [waw consec. + v/qal/IPF/3fs: muth; "and she died"; + proper n: "Sarah"; + prep: bet + proper n: qireyath - 'arebba- {lit. a city of four}; "in Kiriath-arba"; + pro/3fs: hiy'; "that is"; + proper n: cheberon {lit. association, league}; "Hebron"; + prep bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Canaan"])

and Abraham went in to mourn for Sarah and to weep for her. (וַיָּבֵא אַבְרָהָם לְסַפֵּד לְשָׂרָה וּלְבַכְתָּהּ [waw consec. + v/qal/IPF/3ms: bo'; "and he went"; + proper n: "Abraham"; + prep: lamed w. v/qal/inf: saphad; "to mourn/lament"; + prep: lamed + proper n: "for Sarah"; + waw conj. + prep: lamed w. v/qal/inf/constr. w/3fs suff: bakah {same as 21:16}; "and to weep for her"])

ANALYSIS VERSES 1 – 2:

1. Having given birth to Isaac at the age of 90 (cf.Gen.17:17), Sarah lived another 37 years dying at the age of “one hundred and twenty-seven years” old.
2. Abraham would have been 137 years old at her death (being 100 at Isaac’s birth).
3. That Isaac was born in 1846 BC, the date of Sarah’s death would be 1809 BC.
4. Abraham would go on to live an additional 38 years to the ripe old age of 175 (Gen.25:7) dating his death 1771 BC.

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5. Sarah's time with Isaac was relatively short in the scheme of things and did not live long enough to see him marry.
6. Yet, the relationship was quality in terms of closeness as mother and son (cf.Gen.24:67).
7. The last mention of **Sarah** was in connection with the expulsion of Ishmael when she was about 93 years of age (cf.Gen.21:1ff).
8. **Sarah** finished her course and due to her situation and devotion to the POG (via the covenant made with her husband) she is immortalized among women as representing the ideal in a positive adjusted wife.
9. Wives that follow her example in obedience to their husband's authority are given the designation of "*Sarah's children/daughters*". 1Pet.3:6
10. She is forever to believing women what Abraham is to believers in general. Cf.Rom.4:11-12, 16-18
11. She is immortalized in the Believer's Hall of Fame in Heb.11:11.
12. She is the first lady of the Covenant embracing its promises and fulfilling her role as Abraham's right woman and helpmate.
13. Her overt beauty complimented her inner beauty. Cp.1Pet.3:1-5
14. That inner beauty featured her submission to her husband's authority with special emphasis on her mental attitude (calling him "lord").
15. She is mentioned one other time in the O.T., outside of Genesis, as a model for +V in Isa.51:2.
16. She is the only wife among the patriarchal women whose age at death is recorded.
17. Her place of death was at **Kiriath-arba** (city of four) passing from this life into the underworld of Sheol-Paradise.
18. It was the name of the place before it was called by the Hebrews, **Hebron** (association/league; possibly confederation denoting alliances with **Abraham**?).
19. The phrase "**(that is, Hebron)**" is an editorial addition.
20. **Hebron** is the ancestral home of the Hebrew race.
21. According to Num.13:22, it was built 7 years before Zoan in Egypt probably relating to its foundation in the 'Era of Tanis' (c. 1720 BC).
22. It is located some 20 miles South of Jerusalem, situated in an open valley, 3,040 ft. above sea-level (highest town in Palestine).
23. It is now known to the Moslems as *el Khalil* or "the friend of the Merciful".
24. It's ancient name of **Kiriath-arba** (tetra polis) indicates that perhaps the city was divided at one time into 4 quarters.
25. According to Jewish writers it was so called because the 4 patriarchs, Abraham, Isaac, Jacob and Adam were buried there.
26. According to Jos.15:13, it was so called after Arba, the father of Anak.
27. **Hebron** is very close to Mamre (cf.13:18; 14:13,24; 18:1; 23:17,19) where Abraham received the majority of the promises related to the Covenant that bears his name.
28. The phrase "**in the land of Canaan**" is a reminder that in the days of Abraham and **Sarah** they were non-residents living in a land not yet theirs. Cf.Heb.11:9.
29. "**And Abraham went in to mourn (saphad) for Sarah**" refers to the place where her body resided in lieu of burial.
30. **Abraham** came into that part of the tent where her corpse was laid out for burial.
31. There he engaged in the rite of mourning the loss of his wife.

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32. He wept aloud (*bakah*) for the loss of his lifetime companion that fulfilled her calling at the highest level.
33. Again, he did this in the presence of her body.
34. After some time he “*arose from before his dead*” (vs.3) and proceeded to carry on with his final responsibility to his dearly departed spouse.

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NEGOTIATIONS FOR A BURIAL PLOT VSS.3-15

ABRAHAM INITIATES DIALOGUE

EXEGESIS VERSES 3 – 4:

וַיִּקָּם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ וַיְדַבֵּר אֶל־בְּנֵי־חֵת לְאֹמְרָם: ^{WTT} Genesis 23:3

^{NAS} Genesis 23:3 **Then Abraham rose from before his dead, and spoke to the sons of Heth, saying,** (וַיִּקָּם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ וַיְדַבֵּר אֶל בְּנֵי חֵת לְאֹמְרָם [waw consec. + v/qal/IPF/3ms: qum; "then he arose" + proper n: "Abraham"; + prep: min + prep: -al + n/com/b/pl/constr: paneh + v/qal/Ptc/m/s/constr. w/3ms suff: muth; "from above before his dead one"; + waw consec. + v/Piel/IPF/3ms: dabar; "and spoke"; + prep: 'el + n/com/m/pl/constr: ben; "to the sons of"; + proper n: cheth; "Heth"; prep: lamed w. v/qal/inf/constr: 'amar; "saying"])

וְגֵר־וְתוֹשָׁב אֲנִי עִמָּכֶם תָּנוּ לִי אֶחְזֶת־קֶבֶר עִמָּכֶם וְאֶקְבְּרָה מֵתִי מִלְּפָנָי: ^{WTT} Genesis 23:4

^{NAS} Genesis 23:4 **"I am a stranger and a sojourner among you;** (וְגֵר וְתוֹשָׁב אֲנִי עִמָּכֶם [n/com/m/s/abs: ger; "a stranger"; + waw conj. + n/com/m/s/abs: toshab; "and a sojourner"; + pro/1cs: 'anokiy; "I am"; + prep. w/2mpl suff: -im; "among you"])

give me a burial site among you, that I may bury my dead out of my sight." (לְנָתַן) [v/qal/imp/m/pl: nathan; "give"; + prep. w/1cs suff: lamed; "to me"; + n/com/f/s/constr: 'achuzzah; "possession of"; + n/com/m/s/abs: qeber; "a grave site"; + prep. w/2mpl suff: -im; "among you"; + waw conj. + v/qal/IPF/1cs: qabar; "so I may bury" {used 132x always of human burial}; + v/qal/Ptc/m/s/constr. w/1cs suff: muth; "my dead"; + prep: min + prep: lamed + n/com/m/pl/constr. w/1cs suff: paneh; "from out of my presence/sight"])

ANALYSIS VERSES 3 – 4:

1. After the traditional mourning customs of the times, **Abraham** “**rose from before his dead**/qum min –al paneh muth”.
2. His mourning is replaced with the necessity for providing a resting place for Sarah’s remains.
3. That Sarah is here referred to as “**his dead**” emphasizes the loss of the soul mate given to him as his right woman.

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4. His wife was his most precious earthly possession and his responsibility to the end to include her **burial**.
5. **Abraham** approaches “**the sons of Heth**/ben cheth” that according to Gen.10:15 were descendants of Canaan.
6. These were considered the original Hittites by historians borne out by vs.10.
7. These particular “**sons of Heth**” have Semitic names (e.g., Ephron, Zohar cp.Gen.46:10).
8. This Canaanite group held sway in the area around Hebron and Mamre in the days of **Abraham**.
9. They were a small community residing in the hill country of southern Palestine (cf.Num.13:29).
10. They are to be distinguished from the later Hittite empire (who had Hittite, not Semitic names) and from the Neo-Hittite peoples of Syria mentioned in 1Kgs.10:29; 11:1; 2Kgs.7:6; 2Chr.1:17.
11. Connection with the later Hittites would have been as a result of mixed races between Semitic and Mongolic. Cf. *International Standard Bible Encyclopedia*
12. The major difference between the Hittites now in view and the later references is obvious in their attitude towards the Jewish race (respect vs. enmity).
13. **Abraham** humbly introduces himself to the **sons of Heth** as “**a stranger and a sojourner**/ger waw toshab” meaning “resident alien”.
14. By so speaking he is saying that he owns no land and has no special rights in this regard.
15. His is an accurate statement regarding his legal standing during the days of his sojourning.
16. The patriarchs lived on the edge of organized civilization and as such were vulnerable to exploitation.
17. In Israel’s law code the nation was told by God to not take advantage of such persons as they had once been resident aliens. Cp.Deu.14:29; 23:7
18. **Abraham** makes a formal request literally for “*possession of a burial plot*”/achuzzah qeber”.
19. The Hebrew noun “**possession**” (*achuzzah*) is terminology used in the Covenant promise as to eternal ownership of the land of Canaan for **Abraham** and his descendants in Gen.17:8 cp.Gen.48:4.
20. It is language that is asking to purchase a **burial site** i.e., to purchase real estate for outright ownership.
21. Sarah’s death opens the door for **Abraham** to have a legitimate reason to acquire a small piece of the Covenant real estate for his own posterity pre-conquest.
22. The purpose of this “*possession*” (in light of the interpretive significance) is stated as being “**that I may bury my dead out of my sight**/waw qabar muth min lamed paneh”.
23. We might say “a proper burial”.
24. What would be more proper than to own a plot of future Israel in anticipation of its future occupancy in resurrection body. Cp.Gen.50:25
25. The final reference to Sarah as “**my dead**” in vs.4 is to keep distinct the heritages in view as it relates to the real estate transaction (Hebrew and Hittite).

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THE HITTITE REPLY

EXEGESIS VERSES 5 – 6:

וַיַּעֲנוּ בְנֵי־חֶת אֶת־אַבְרָהָם לֵאמֹר לוֹ: ^{WTT} Genesis 23:5

^{NAS} Genesis 23:5 And the sons of Heth answered Abraham, saying to him, (בֶּן עֲנָה 1) **לֵאמֹר לְ אֶבְרָהָם אֵת הֵת** [waw consec. + v/qal/IPF/3mpl: -anah; "and they responded/answered"; + n/com/m/pl/constr: ben + proper n: "the sons of Heth"; + sign of d.o. + proper n: "Abraham"; + prep: lamed w. v/qal/inf.constr: amar + prep. w/3ms suff: lamed; "saying to him"]

שָׁמַעְנוּ אֲדֹנָי נָשִׂיא אֱלֹהִים אַתָּה בְּתוֹכֵנוּ ^{WTT} Genesis 23:6
בְּמִבְחָר קְבָרֵינוּ קָבַר אֶת־מֵתְךָ אִישׁ מִמֶּנּוּ אֶת־קְבָרוֹ לֹא־יִכְלֶה
מִמֶּךָ מִקְבֵּר מֵתְךָ:

^{NAS} Genesis 23:6 (REVISED) "**Hear us, my lord, you are a (mighty) prince of God among us;** (אָדוֹן שָׁמַע) [v/qal/imp/m/s w/1cpl suff: shama-; "hear us"; + n/com/m/s/constr. w/1cs suff: 'adon; "my lord"; + n/com/m/s/constr: nashiy'; "a prince of"; + n/com/m/pl/abs: 'elohiym; "God"; + pro/2ms: 'attah; "are you"; + prep: bet + n/com/m/s/constr. w/1cpl suff: tawek; "in the midst of us/among us"]

bury your dead in the choicest of our graves; (בְּ מִבְחָר) [prep: bet; "in"; + n/com/m/s/constr: mibechar; "the choicest of/best of"; + n/com/m/pl/constr. w/1cpl suff: qeber; "our graves/burial sites"; + v/qal/imp/m/s: "qabar"; "bury"; + sign of d.o. + v/qal/Ptc/m/s/constr. w/2ms suff: muth; "your dead"]

none of us will refuse you his grave for burying your dead." (אִישׁ מִן אֵת מִן קְבָר מִן מִן) [n/com/m/s/abs: 'ish; "a man"; + prep. w/1cpl suff: min; "from us"; + sign of d.o. + n/com/m/s/constr. w/3ms suff: qeber; "a burial site/grave"; + neg.part: lo' + v/qal/IPF/3ms: kala'; "will not withhold/keep back {refuse}"; + prep. w/2ms suff: min; "from you"; + prep: min + v/qal/inf: qabar; "from burying"; + v/qal/Ptc/m/s/constr. w/2ms suff: muth; "your dead"]

ANALYSIS VERSES 5 – 6:

1. In response to Abraham's request for a burial site for his family, the Hittites (**sons of Heth**) come across as very accommodating.
2. The phrase "**Hear us, my lord**/shama- 'adon" shows openness to Abraham's plea.
3. To these particular Canaanites **Abraham** was not just another immigrant; he was held in the highest esteem.

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4. They regarded him as a “**prince among us**/nashiy’ ‘attah bet tawek” that by itself is a designation of honor, but they add, “**of God**’/elohiyim” in the Hebrew.
5. Translators have taken *Elohiym* contextually in the superlative and translated it “*mighty*”, a translation not unique in the O.T. (cp.Gen.30:8) though the plural is unique to Genesis. Cf. ‘*el* in the singular: Josh.22:22; Job 41:25; Psa.29:1; etc.
6. “**Prince of Elohiym**” would be recognition on their part of the blessing of **God** upon this man that had resided among the peoples of Canaan for some 60+ years (1871 – 1809 BC).
7. There is logic to think that Moses had both ideas in mind (i.e., *mighty* and **God**) as it fits Abraham both politically (militarily/economically) and spiritually.
8. The same type of recognition came from Abimelech and Phicol in Gen.21:22.
9. It is as if the **sons of Heth** had also been evangelized and recognized **Abraham** for the prophet he was (Gen.20:7).
10. At the least, it reflects Mat.5:16, “*Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven*”.
11. In spite of any temporary STA failings on Abraham’s part, his witness to others had great impact.
12. The phrase “**bury your dead**/qabar muth” is a positive statement as is “**in the choicest of our graves**/bet mibechar qeber”.
13. This is followed by a negative statement, “**none of us will refuse you his grave for burying your dead**’/ish min qeber lo’ kala min min qabar muth”.
14. This is a remarkable offer considering **Abraham** was an outsider that moved about the land and tended to remain aloof from the locals.
15. The positive then negative statement suggests that these Hittites too want to do right before **God** pointing to +V.
16. **Abraham** illustrates that you don’t have to pursue those in the cosmos to evangelize, but that **God** will provide the situations necessary one way or the other.
17. If these Hittites were believers, it would lend credence for Abraham’s approach to them other than just picking some men at random hoping for the best.
18. It would add a level of confidence for him that his needed request would be received positively.
19. This in addition to the fact that he was held in the same esteem as one of their own princes or tribal chiefs.
20. Their offer appears to be sincere, warm and generous.
21. However, none actually offer to sell **Abraham** the real estate, only to share access to their own.

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A LOCATION SPECIFIED BY ABRAHAM

EXEGESIS VERSES 7 – 9:

וַיִּקָּם אַבְרָהָם וַיִּשְׁתַּחוּ לְעַם־הָאָרֶץ לְבְנֵי־חֵת: ^{WTT} Genesis 23:7

^{NAS} Genesis 23:7 **So Abraham rose and bowed to the people of the land, the sons of Heth.** (וַיִּקָּם אַבְרָהָם קוּם ו) [waw consec. + v/qal/IPF/3ms: qum; "and he arose"; + proper n: "Abraham"; + waw consec. + v/Hithpael/IPF/3ms: chawah from shachah; "he himself bowed down"; + prep: lamed + n/com/m/s/constr: -am; "to the people of"; + d.a. + n/com/f/s/abs: 'erets; "the land"; + prep: lamed + n/com/m/pl/constr: ben; "to the sons of"; + proper n: "Heth"])

וַיְדַבֵּר אִתָּם לֵאמֹר אִם־יֵשׁ אֶת־נַפְשְׁכֶם לְקַבֵּר אֶת־מִלְפָּנַי שְׁמַעוּנִי וּפְגַעוּ־לִי בְּעַפְרוֹן בֶּן־צֹחַר: ^{WTT} Genesis 23:8

^{NAS} Genesis 23:8 **And he spoke with them, saying, "If it is your wish for me to bury my dead out of my sight,** (מִן מוֹת אֵת קִבְר ל נַפֶּשׁ אֵת יֵשׁ אִם אֹמֵר ל אֵת דַּבֵּר ו) [waw consec. + v/Piel/IPF/3ms: dabar + prep. w/3mpl suff: 'eth + prep: lamed w. v/qal/inf/constr: 'amar; "and he spoke together with them saying"; + part.conj: 'im; "if"; + adv: yesh; "there is"; + prep: 'eth; "with"; + n/com/f/s/constr. w/2mpl suff: nephesh; "your soul/desire/wish"; + prep: lamed w. v/qal/inf/constr: dabar; "to bury"; + sign of d.o. + v/qal/Ptc/m/s/constr. w/1cs suff: muth; "my dead one"; + prep: min + prep: lamed + n/com/m/pl/constr. w/1cs suff: paneh; "from before my face/out of my sight"])

hear me, and approach Ephron the son of Zohar for me, (בֶּן עַפְרוֹן ב ל פֹּגַע ו שְׁמַע) [v/qal/imp/m/pl w.1cs suff: shama-; "hear me/listen to me"; + waw conj. + v/qal/imp/m/pl: paga-; "entreat/make intercession/approach"; + prep. w/1cs suff: lamed; "for me"; + prep: bet + proper n: -epheron; "with Ephron"; + n/com/m/s/constr: ben + proper n: tsochar; "the son of Zohar"])

וַיִּתֵּן־לִי אֶת־מְעַרַת הַמְּכַפְלָה אֲשֶׁר־לוֹ אֲשֶׁר בְּקֶצֶה שְׂדֵהוּ בְּכֶסֶף מָלֵא יִתְּנָה לִי בְּתוֹכְכֶם לְאַחֲזַת־קִבְר: ^{WTT} Genesis 23:9

^{NAS} Genesis 23:9 **that he may give me the cave of Machpelah which he owns, which is at the end of his field;** (וַיִּתֵּן לִי אֶת מְעַרַת הַמְּכַפְלָה אֲשֶׁר לוֹ אֲשֶׁר בְּקֶצֶה שְׂדֵהוּ) [waw conj. + v/qal/IPF/3ms jussive: nathan; "and let him give"; + prep. w/1cs suff: lamed; "to me"; + sign of d.o. + n/com/f/s/constr: me-arah; "the cave of"; + d.a. + proper n: mekepelah;

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"Machpelah"; + *rel.pro*: 'asher + *prep. w/3ms suff*: lamed; "which is for him/which he owns"; + *rel.pro*: 'asher + *prep*: bet; "which is at"; + *n/com/m/s/constr*: qatseh; "the end of"; + *n/com/m/s/constr. w/3ms suff*: sadeh; "his field"])

for the full price let him give it to me in your presence for a burial site. (מְלֵא כֶסֶף בַּ) לְנַתַּן אֶתְּחִיבָהּ לְךָ אֶחְזָקָה לְתוֹךְ בְּ לְנַתַּן [prep: bet + n/com/m/s/abs: keseph; "in silver"; + adj/m/s/abs: male'; "full" {for the full price}; + v/qal/IPF/3ms jussive w/3fs suff: nathan; "let him give"; {fem. antecedent = "the cave"}; + prep. w/1cs suff: lamed; "to me"; + prep: bet; "in"; + n/com/m/s/constr. w/2mpl suff: tawek: "your midst/presence"; + prep: lamed; "for"; + n/com/f/s/constr: 'achuzah; "possession of"; + n/com/m/s/abs: qeber; "a burial site"])

ANALYSIS VERSES 7 – 9:

1. That **Abraham** “rose/qum” suggests that the initial transaction took place while the principals were sitting.
2. His bowing down demonstrates his inferior status among them as a resident alien, in spite of their revering address (vs.6).
3. It reflects the humility common with the positive adjusted believer in light of human approbation.
4. It further denotes his appreciation of their generous offer.
5. The phrase “**to the people of the land, the sons of Heth**/lamed –am ha ‘erets lamed ben cheth” recognizes their legal claim to the real estate offered to **Abraham** for use.
6. He was on Hittite property and does not assume any claim beyond their offer even though God has promised it for him and his heirs.
7. He was not a believer that tried using doctrine to advance or prosper himself monetarily.
8. It further suggests that the meeting with these men was sizeable in number making it difficult for one to pick out all of the individual faces.
9. This would answer why he didn’t see **Ephron** among them to make his request personally (cf.vs.10a).
10. In vs.8, **Abraham** acknowledges their previous offer in vs.6 as a sincere desire to make a **burial site** available to him.
11. He uses their offer as an opening to then clarify exactly what he was requesting, “**If it is your wish for me to bury my dead out of my sight, hear me, and approach Ephron the son of Zohar for me**”.
12. While his request is specific, he did not ask for anything more than was conceded by the leading citizens of the town in their original offer.
13. Yet their offer also allows him to now be insistent.
14. He asks them to “**approach**/paga-“ or to entreat or persuade on his behalf a citizen by the name of **Ephron the son of Zohar** for a particular piece of **land**.
15. The name “**Ephron**/-epheron” means “strong” or “fawn (buff)”.
16. It is only used as to our man in view for individuals and otherwise is the name of a mountain containing several cities (cf.Jos.15:9; 2Chr.13:19).
17. His father “**Zohar**/tsochar” has a name also used of a son of Simeon, the second son of Judah in Gen.46:10; Exo.6:15.

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18. The father's name means white, shining or distinction.
19. The plot of real estate that has Abraham's interest is the "**cave of Machpelah**/me-arah ha mekepelah" that belonged to their family.
20. "**Machpelah**" means to "fold" or "double" from the Hebrew root כָּפַל /kaphal.
21. The inference is that this was a double **cave**.
22. It was obviously handed down to Zohar's son **Ephron** as inheritance.
23. Its location is described as "**at the end of his field**/bet qatseh sadeh" or as we might say, "**at the edge of his property**".
24. Gen.23:17 and 25:9 further denotes that it was adjacent to Abraham's residence "*facing Mamre*" (cf.Gen.18:1).
25. As vs.1 denoted, the family had relocated from Beersheba (cp.22:19) back to Hebron.
26. It is located just outside of Hebron that is the ancestral home of the Jews located some 20 miles south of Jerusalem.
27. It appears that **Ephron** was a neighbor of Abraham's and thus would have known him if seen.
28. The location today is where tourists come to visit the Tomb of the Patriarchs.
29. The plot of **land** requested was only a small portion of Ephron's to be conceded to **Abraham**.
30. **Abraham** then reiterates that his interest in a **burial site** is for actual possession as he insists that he pay "**full price/in silver full**/bet keseph male".
31. The Hebrew text once again uses the noun "'achuzzah/possession" (not reflected in the English) to indicate actual ownership (cf.vs.4 cp.use in vs.20 "*deeded over*").
32. Again, it is not Abraham's intentions to merely **bury** his wife, but to have a permanent resting place for the family in the land of promise.

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EPHRON'S OFFER

EXEGESIS VERSES 10 – 11:

וְעֶפְרוֹן יָשָׁב בְּתוֹךְ בְּנֵי־חֵת וַיַּעַן עֶפְרוֹן הַחִתִּי
 אֶת־אַבְרָהָם בְּאָזְנֵי בְנֵי־חֵת לְכָל בָּאֵי שַׁעַר־עִירוֹ לֵאמֹר:

^{NAS} Genesis 23:10 Now Ephron was sitting among the sons of Heth; (ב יֹשֵׁב עֶפְרוֹן ו) [waw conj. + proper n: "and Ephron"; + v/qal/Ptc/m/s/abs: yashab; "was sitting"; + prep: bet + n/com/m/s/constr: tawek + n/com/m/pl/constr: ben; "in the midst of the sons of"; + proper n: "Heth"])

and Ephron the Hittite answered Abraham in the hearing of the sons of Heth; (עֲנָה ו) [waw consec. + v/qal/IPF/3ms: -anah; "and he answered"; + proper n: "Ephron"; + d.a. + proper n: hittiy; "the Hittite"; + sign of d.o. + proper n: "Abraham"; + prep: bet + n/com/f/dual/constr: 'ozen {lit. ears}; "in the hearing of"; + n/com/m/pl/constr: ben + proper n: "the sons of Heth"])

even of all who went in at the gate of his city, saying, (ל עִיר שַׁעַר בּוֹא כָל ל) [prep: lamed + n/com/m/s/constr: kol; "to all of"; + v/qal/Ptc/m/pl/constr: bo'; "the ones coming into"; + n/com/m/s/constr: sha-ar; "the gate of"; + n/com/f/s/constr. w/3ms suff: -iy; "his city"; + prep: lamed w. v/qal/inf/constr: 'amar; "saying"])

וְהִמְעָרָה לְךָ וְהָמְעָרָה לְךָ וְהָמְעָרָה לְךָ וְהָמְעָרָה לְךָ וְהָמְעָרָה לְךָ
 אֲשֶׁר־בוֹ לְךָ נִתְּתִיָּה לְעֵינֵי בְנֵי־עַמִּי נִתְּתִיָּה לְךָ קִבֵּר מִתּוֹךְ:

^{NAS} Genesis 23:11 "No, my lord, hear me; I give you the field, and I give you the cave that is in it. (א לָא) [neg.part: lo' + n/com/m/s/constr. w/1cs suff: 'adon; "No, my lord"; + v/qal/imp/m/s w/1cs suff: shama-; "hear me"; + d.a. + n/com/m/s/abs: sadeh; "the field"; + v/qal/PF/1cs: nathan; "I give"; + prep. w/2fs suff: {fem. = soul/desire}; "to you"; + waw conj. + d.a. + n/com/f/s/abs: me-arah; "and the cave"; + rel.pro: 'asher + prep. w/3ms suff: bet {masc. suff. antecedent the "field"; "which is in it"; + prep. w/2ms suff: lamed + v/qal/PF/1cs w/3fs: nathan; {fem. suff. = the cave}; "to you I give it"])

In the presence of the sons of my people I give it to you; bury your dead." (ל עִינֵי בֵּן עַמִּי) [prep: lamed + n/com/b/dual/constr: -ayin; "for the eyes of/in the presence of"; + n/com/m/pl/constr: ben + n/com/m/s/constr. w/1cs -am; "the sons of my people"; + v/qal/PF/1cs w/3fs suff: nathan; {fem. = cave}; "I give it"; + prep. w/2fs suff: lamed; "for your desire"; + v/qal/imp/m/s: qabar; "bury"; + v/qal/Ptc/m/s/constr. w/2ms suff: muth; "your dead"])

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ANALYSIS VERSES 10 – 11:

1. There was no need for the city leaders to contact and intercede for **Abraham** his person of mention as **Ephron was sitting among the sons of Heth**.
2. His presence already there demonstrates that God was with **Abraham** in all that he undertook.
3. Two times in vs.10 the phrase “**sons of Heth**” is used to leave an indelible mark for posterity the graciousness of these **people** during the time of **Abraham**.
4. In fact, the phrase is used 8x in our passage (vss.3,5,7,10{2x},16,18,20)
5. These are the **people** that the text now makes clear are none other than the Hittites (**Ephron the Hittite**).
6. It’s as if our author is almost in a state of disbelief that the descendants of these **people** are the enemies of God and Israel during his time. Cf.Exo.23:23,28; 33:2; 34:11-13; etc.
7. That **Ephron** was present, he naturally speaks for himself.
8. We see now that the meeting was at the normal place for the times, “**the gate of his city/shaar –iyar**”.
9. When **Ephron** speaks, he characterizes one of warmth, compassion and generosity, just as his counterparts.
10. Three times in vs.11, **Ephron** offers to “**give/nathan**” the **cave to Abraham**.
11. Not only the **cave**, but the entire **field** on which it sat (cf.vs.20).
12. He does so before witnesses (**in the presence of the sons of my people**) making the most generous offer imaginable.
13. His offer in front of all is not to be seen as a boast for approbation, but to ensure that there would be no question later as to the rights of ownership.
14. **Ephron** wasn’t satisfied merely granting **Abraham** the right to **bury** his **dead** there, he was granting the **cave and field** in which the **cave** resided in perpetuity.
15. This specific portion of Ephron’s land was to be considered a free gift to **Abraham** without any strings attached.
16. He exemplifies the kind of giver expected from an adjusted believer. Cp.2Cor.9:7; 1Tim.6:17-19
17. To the grieving **Abraham** he says, “**Bury your dead!**/qabar muth” that means it is yours to access immediately.

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ABRAHAM'S INSISTENCE TO PURCHASE THE LAND

EXEGESIS VERSES 12 – 13:

וַיִּשְׁתַּחוּ אַבְרָהָם לְפָנֵי עַם הָאָרֶץ: ^{WTT} Genesis 23:12

^{NAS} Genesis 23:12 **And Abraham bowed before the people of the land.** (אֲבְרָהָם דָּוָה וַ) לְ אֶרֶץ הַ עַם פָּנָה לְ [waw consec. + v/Hithpael/IPF/3ms: chawah; "and he bowed"; + proper n: "Abraham"; + prep: lamed + n/com/b/pl/constr: paneh {lit.faces} + n/com/m/s/constr: -am + d.a. + n/com/f/s/abs: 'erets; "with regard to the presence of the people of the land""])

וַיְדַבֵּר אֶל-עֶפְרָיִם בְּאָזְנֵי עַם-הָאָרֶץ לֵאמֹר אֵךְ
אִם-אַתָּה לֹו שְׁמַעֲנִי נָתַתִּי כֶסֶף הַשָּׂדֶה קַח מִמֶּנִּי וְאִקְבְּרָה
אֶת-מֵתִי שָׂמָה:

^{NAS} Genesis 23:13 **And he spoke to Ephron in the hearing of the people of the land, saying,** (וַ דַּבַּר וַ) לְ אֶמְרָ לְ אֶרֶץ הַ עַם אֶזְנֵי בַ עֶפְרָיִם אֶל דַּבַּר וַ) [waw consec. + v/Piel/IPF/3ms: dabar + prep: 'el; "and he spoke to"; + proper n: "Ephron"; + prep: bet + n/com/f/dual/constr: 'ozen {lit.ears} + n/com/m/s/constr: -am + d.a. + n/com/f/s/abs: 'erets + prep: lamed w. v/qal/inf/constr: 'amar; "in the hearing of the people of the land, saying""])

"If you will only please listen to me; I will give the price of the field, (לֹו אֶתָּה אִם אֵךְ) לֹו שְׁמַע [adv: 'ak; "surely/only"; + part.conj: 'im; "if"; + pro/2ms: 'attah; "you yourself"; + prep: lu; "would that/perhaps {please}"; + v/qal/imp/m/s w/1cs suff: shama-; "hear me/listen to me"; + v/qal/PF/1cs: nathan; "I will give" {perfect form is a statement irreversible determination}; + n/com/m/s/constr: keseph; "the silver of {price of}; + d.a. + n/com/m/s/abs: sadeh; "the field""])

accept it from me, that I may bury my dead there." (שָׁם מוֹת אֶת קִבְרִי וַ מִן לִקְחַ) [v/qal/imp/m/s: laqach; "take/accept it"; + prep. w/1cs suff: min; "from me"; + waw conj. + v/qal/IPF/1cs cohortative: qabar; "and let me bury"; + sign of d.o. + v/qal/Ptc/m/s/constr. w/1cs suff: muth + adv: sham; "my dead one there""])

ANALYSIS VERSES 12 – 13:

1. Again **Abraham bowed before the people of the land** (cf. vs.7).
2. This demonstrates appreciation and goodwill according to the ancient custom.
3. Further, it is a distinct reminder that **the land** belongs to the Hittites.
4. Abraham's awareness of a public witness in this vein is indicated by the phrase in vs.13; **"in the hearing of the people of the land"**.

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5. **Abraham** addresses Ephron's most gracious offer with tact to avoid disrespect or seemingly lack of gratitude but still refuse the offer, "**If you will only please listen to me**/'ak 'im 'attah lu shama-".
6. He appeals directly to **Ephron** for further consideration with the emphatic use of the pronoun "**you yourself**" ('attah).
7. Whatever opinion others may have as to his refusal and demands, they are of no real concern as the negotiations are now strictly between **Abraham** and **Ephron**.
8. Application: Discernment is to know when and when not your opinion/input really matters.
9. Politely declining Ephron's most generous offer to "*give*" the **land** to him, **Abraham** counters with a request to purchase **the land**.
10. His desire is to own the real estate outright apart from gifting.
11. His counter is adamant as seen in the perfect form of the verb "**I will give/nathan**" with respect to **the price of the field**.
12. The perfect in the Hebrew denotes an action completed and here indicates that **Abraham** will not accept any alternative to his offer.
13. Turning down Ephron's offer obviously risks offense.
14. However, if doctrine is at stake, then Abraham's reasoning must prevail.
15. It is clear that **Abraham** does not want to place himself in a situation where he is perceived as being obligated to **Ephron** and the Hittites.
16. The clearly obvious: By purchasing **the land** at fair market value, **Abraham** and his descendants can utilize it anyway they choose.
17. While this reasoning is sound, there is a higher spiritual issue at hand.
18. That is **Abraham** does not want to give the appearance of usurping God's covenant promise to "*give*" him the **land** (cf.13:15,17) by accepting it from any other source as a gift.
19. Until God's perfect timing makes provision to deliver the **land**, any thought of being prospered by the cosmos otherwise is taboo for **Abraham**.
20. **Abraham** by example here shows discernment between being blessed by God or letting the world bless him.
21. A less than spiritually astute person might think **Abraham** is being irresponsible or extravagant to pass up such an economic deal.
22. The Hittites are sincere and most gracious in their offer, are they not?
23. Application: Don't judge decisions based on physical appearance. Joh.7:24
24. The only obligation **Abraham** wants to be under acquiring ownership for any part of Canaan is God.
25. **Abraham** then asks **Ephron** to "**accept/laqach**" his offer of a fair market value for this piece of **land**.
26. He then reiterates that he will use the property with its burial cave as represented, "**that I may bury my dead there**/waw qabar 'eth muth sham".
27. This to deter any concern of ulterior motives.
28. His final statement to burying Sarah implicitly suggests to **Ephron** that Abraham's reasoning for insisting on paying for the property was a personal matter, best to be left alone.
29. Application: As a believer applying BD, you don't always owe explanation.

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EPHRON GIVES A PRICE

EXEGESIS VERSES 14 – 15:

וַיַּעַן עֶפְרָיִם אֶת־אַבְרָהָם לֵאמֹר לוֹ: ^{WTT} Genesis 23:14

^{NAS} Genesis 23:14 **Then Ephron answered Abraham, saying to him,** (*אֵת עֶפְרָיִם עֲנָה ו*)
אֵת עֶפְרָיִם לֵאמֹר לְאַבְרָהָם [waw consec. + v/qal/IPF/3ms: -anah; "and he answered"; + proper n: "Ephron"; + sign of d.o. + proper n: "Abraham"; + prep: lamed w. v/qal/inf/constr: 'amar + prep. w/3ms suff: lamed; "saying to him"])

וּבֵינֵךְ מָה־הוּא וְאֵת־מֵתֶךָ קָבֵר: ^{WTT} Genesis 23:15

^{NAS} Genesis 23:15 **"My lord, listen to me; a piece of land worth four hundred shekels of silver,** (*אֲדוֹן שְׁמַע אֲדוֹן*)
כֶּסֶף שְׁקָל מֵאָה אַרְבַּע אֲדוֹן שְׁמַע אֲדוֹן [n/com/m/s/constr. w/1cs suff: 'adon; "My lord"; + v/qal/imp/m/s w/1cs suff: shama-; "hear me"; + n/com/f/s/constr: 'erets; "land of"; + adj/f/s/constr: 'arebba-; "four"; + adj/f/pl/constr: me'ah; "hundred"; + n/com/m/s/constr: sheqel; "shekels of"; + n/com/m/s/abs: keseph; "silver"])

what is that between me and you? So bury your dead." (*אֵת וְהִיא מָה בֵּינִי וְבֵינֶךָ*)
אֵת וְהִיא מָה בֵּינִי וְבֵינֶךָ [prep. w/1cs suff: bayin; "between me"; + waw conj. + prep. w/2ms suff: bayin; "and between you"; + interr.pro: mah; "what?"; + pro/3fs: hiy'; "is that"; + waw conj. + sign of d.o. + v/qal/Ptc/m/s/constr. w/2ms suff: muth; "so your dead one"; + v/qal/imp/m/s: qabar; "go bury"])

ANALYSIS VERSES 14 – 15:

1. **Ephron** takes to heart Abraham's insistence to purchase the cave and property outright.
2. His response has an air of reluctance to name a price, but out of respect and honor for this prince of God, he capitulates.
3. His opening statement, "**My lord, listen to me**/'adon shama-" is now in a positive light of agreement contrasted to his earlier insistence to gift the **land** to **Abraham** (cf. vs.11).
4. He refers to the lands value of **four hundred shekels of silver** as a matter of compliance to Abraham's wishes rather than any demand he would make in a normal business transaction.
5. His playing down in its significance is noted in the follow up, "**What is that between me and you?**/mah hiy' bayin waw bayin".
6. The price of 400 **shekels of silvers** refers to the weight of silver as a coin.
7. A Hebrew shekel was the 50th part of a mina (one pound) and as a weight about 224 grains.
8. Here we have about 8 pounds of **silver** and at present market of ~\$18 an ounce, the cost for the property was about \$2304.00.

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9. This was a significant sum of money at the time.
10. The transaction was apparently between two men of means.
11. For them however, it was of little significance for either of them to concern themselves.
12. Ephron's question further and subtly is a final attempt to let **Abraham** know that money was not an issue otherwise in Ephron's giving of a price.
13. It is one final attempt to let **Abraham** know that the original offer of free still remains.
14. But, **Ephron** defers to Abraham's insistence showing discernment and respect for whatever reasoning **Abraham** has to purchase the property as he states, "**So bury your dead**/waw 'eth muth qabar".
15. In this way, God blessed **Abraham** with a burial plot not only for Sarah, but himself and lineage in perpetuity.
16. **Abraham** avoids giving any impression that ownership of the **land** as it applied to the Hebrew race would ever be gifted by any other than God Himself.
17. This principle he contemplated in light of the Abrahamic Covenant.
18. He now owns a final resting place that will allow him and his to be resurrected in the Promised **Land**.
19. It reflected his faith in God symbolically that he would possess the **land** along with his descendants in a literal way.

GENESIS

THE ACQUISITION AND POSSESSION OF THE PROPERTY

EXEGESIS VERSES 16 – 20:

וַיִּשְׁמַע אַבְרָהָם אֶל-עֶפְרוֹן וַיִּשְׁקַל אֶבְרָהָם
 לְעֶפְרוֹן אֶת-הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי-חֵת אַרְבַּע מֵאוֹת
 שֶׁקֶל כֶּסֶף עֶבֶר לְסֹחָר:

^{NAS} Genesis 23:16 And Abraham listened to Ephron; and Abraham weighed out for Ephron the silver (וַיִּשְׁמַע אַבְרָהָם אֶל עֶפְרוֹן וַיִּשְׁקַל אֶבְרָהָם לְעֶפְרוֹן אֶת הַכֶּסֶף [waw consec. + v/qal/IPF/3ms: shama-; "and he listened to/heard"; + proper n: "Abraham"; + prep: 'el + proper n: "to Ephron"; + waw consec. + v/qal/IPF/3ms: shaqal; "and he weighed out"; + proper n: "Abraham"; + prep: lamed + proper n: "to Ephron"; + sign of d.o. + d.a. + n/com/m/s/abs: keseph; "the silver"])

which he had named in the hearing of the sons of Heth, four hundred shekels of silver, commercial standard. (לְעֶבֶר כֶּסֶף שֶׁקֶל מֵאָה אַרְבַּע חֵת בֵּן אֵין בַּ דְּבַר אֲשֶׁר) חֵת סֹחָר [rel.pro: 'asher + v/Piel/PF/3ms: dabar; "of which he had spoken"; + prep: bet + n/com/f/dual/constr: 'ozen {lit.ears}; "in the hearing of"; + n/com/m/pl/constr: ben + proper n: cheth; "the sons of Heth"; + adj/f/s/constr: 'arebba; "four"; + adj/f/pl/abs: me'ah; "hundred"; + n/com/m/s/constr: sheqel; "shekels of"; + n/com/m/s/abs: keseph; "silver"; + v/qal/Ptc/m/s/abs: -abar; "passing over"; + prep: lamed; "for"; + d.a. + v/qal/Ptc/m/s/abs: sachar; "trading" {commercial transaction}})

וַיִּקַּם שָׂדֵה עֶפְרוֹן אֲשֶׁר בְּמַכְפֵּלָה אֲשֶׁר לְפָנַי
 מִמְרָא הַשָּׂדֵה וְהַמְעָרָה אֲשֶׁר-בּוֹ וְכָל-הָעֵץ אֲשֶׁר בַּשָּׂדֵה אֲשֶׁר
 בְּכָל-גְּבֻלוֹ סָבִיב:

^{NAS} Genesis 23:17 So Ephron's field, which was in Machpelah, which faced Mamre, (וַיִּקַּם שָׂדֵה עֶפְרוֹן אֲשֶׁר לְפָנַי מִמְרָא הַשָּׂדֵה וְהַמְעָרָה אֲשֶׁר-בּוֹ וְכָל-הָעֵץ אֲשֶׁר בַּשָּׂדֵה אֲשֶׁר בְּכָל-גְּבֻלוֹ סָבִיב) [waw consec. + v/qal/IPF/3ms: {lit. to stand}; "and he deeded over" {end of vs. in NAS}; + n/com/m/s/constr: shadeh; "the field of"; + proper n: "Ephron"; + rel.pro: 'asher + prep: bet; "was in"; + d.a. + proper n: "Machpelah"; + rel.pro: 'asher + prep: lamed + n/com/b/pl/constr: paneh {lit. face}; "which was before the face of"; + proper n: "Mamre"])

the field and cave which was in it, and all the trees which were in the field, (וַיִּקַּם שָׂדֵה הַ וְהַמְעָרָה הַ וְכָל הָעֵץ הַ אֲשֶׁר בַּשָּׂדֵה הַ אֲשֶׁר בְּכָל-גְּבֻלוֹ סָבִיב) [d.a. + n/com/m/s/abs: shadeh; "the field"; + waw conj. + d.a. + n/com/f/s/abs: me-arah; "and the cave"; + rel.pro: 'asher + prep. w/3ms suff: bet; "which was in it"; + waw conj. + n/com/m/s/constr: kol + d.a. + n/com/m/s/abs:

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-ets; "and all the trees"; + rel.pro: 'asher + prep: bet + d.a. + n/com/m/s/abs: shadeh; "which were in the field"])

that were within all the confines of its border, were deeded over (גְּבוּל כָּל בְּ אֲשֶׁר) [rel.pro: 'asher + prep: bet + n/com/m/s/constr: kol; "which were in all of"; + n/com/m/s/constr. w/3ms suff: gebul; "its border of"; + adv: sabiyb; "surrounding" {parameter}]]

לְאֲבָרְהָם לְמִקְנָה לְעֵינֵי בְנֵי־חֵת בְּכָל בְּאֵר שַׁעַר־עִירוֹ: ^{WTT} Genesis 23:18

^{NAS} Genesis 23:18 to Abraham for a possession in the presence of the sons of Heth, before all who went in at the gate of his city. (כָּל בְּ חֵת בֵּן עֵינַי לְ מִקְנָה לְ אֲבָרְהָם ל) [prep: lamed + proper n: "to Abraham"; + prep: lamed + n/com/f/s/abs: miqenah; "for purchase {possession}"; + prep: lamed + n/com/b/dual/constr: -ayin; {lit. eyes}; "in the presence of"; + n/com/m/pl/constr: ben + proper n: "the sons of Heth"; + prep: bet + n/com/m/sconstr: kol + v/qal/Ptc/m/pl/constr: bo'; "before all those going in at"; + n/com/m/s/constr: sha-ar; "the gate of"; + n/com/f/s/constr. w/3ms suff: -iyr; "his city"])

וְאַחֲרֵי־כֵן קָבַר אֲבָרְהָם אֶת־שָׂרָה אִשְׁתּוֹ אֶל־מְעֵרַת שָׂרָה הַמְּכַפְלָה עַל־פְּנֵי מַמְרָא הוּא חֶבְרוֹן בְּאֶרֶץ כְּנָעַן: ^{WTT} Genesis 23:19

^{NAS} Genesis 23:19 And after this, Abraham buried Sarah his wife in the cave of the field at Machpelah facing Mamre (that is, Hebron) in the land of Canaan. (קָבַר בֶּן אַחֲרֵי ו) הִיא מַמְרָא פְּנֵה עַל מְכַפְלָה הַ שָׂרָה מְעֵרָה אֶל אִשָּׁה שָׂרָה אֶת אֲבָרְהָם כְּנָעַן אֶרֶץ בְּ חֶבְרוֹן [waw conj. + adv: 'acheray; "and afterwards"; + adv: ken; "thus"; + v/qal/PF/3ms: qabar; "he buried"; + proper n: "Abraham"; + sign of d.o. + proper n: "Sarah"; + n/com/f/s/constr. w/3ms suff: 'ishshah; "his wife"; + prep: 'el + n/com/f/s/constr: me-arah; "at the cave of"; + n/com/m/s/constr: shadeh; "the field of"; + d.a. + proper n: "Machpelah"; + prep: -al + n/c/b/pl;/constr: paneh; "upon the face of"; + proper n: "Mamre"; + pro/3ms: hiy + proper n: "that is Hebron"; + prep: bet + n/com/f/s/constr: 'erets; "in the land of"; + proper n: "Canaan"])

וַיִּקַּם הַשָּׂדֶה וְהַמְעֵרָה אֲשֶׁר־בוֹ לְאֲבָרְהָם לְאַחֲזֵת־קָבַר מֵאֵת בְּנֵי־חֵת: ^{WTT} Genesis 23:20

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NAS Genesis 23:20 So the field, and the cave that is in it, were deeded over to Abraham for a burial site by the sons of Heth. (וְאֶבְרָהָם לָ בְ אֲשֶׁר מְעַרְהָהּ הִיא וְשָׂדֵהָ הִיא קוּם ו) אֶת מִן קִבְרֵי אֲחֻזָּה לָ [waw consec. + v/qal/IPF/3ms: qum; "and he deeded"; + d.a. + n/com/m/s/abs: shadeh; "the field"; + waw conj. + d.a. + n/com/f/s/abs: me-arah; "and the cave"; + rel.pro: 'asher + prep. w/3ms suff: bet; "which was in it"; + prep: lamed + proper n: "to Abraham"; + prep: lamed + n/com/f/s/constr: 'achuzzah; "for a possession of"; + n/com/m/s/abs: qeber; "a burial site"; + prep: min + sign of d.o. + n/com/m/pl/constr: ben; "from the sons of"; + proper n: "Heth"; end of para. Selah])

ANALYSIS VERSES 16 – 20:

1. The respect that **Abraham** held in the eyes of the **sons of Heth** was of the highest order.
2. His reputation preceded him.
3. **Abraham listened to Ephron** as to the value of the property and laid out the **silver shekels** stipulated.
4. We assume the Ephron's asking price was what he would have sold it to any prospective buyer via the phrase "**commercial standard**" literally "*passing over for trading*/-abar lamed ha shachar".
5. In other words, he read Abraham's intentions to acquire the parcel above board and did not seek to shave the value to undermine Abraham's offer in any way.
6. The NAS phrase "**which he had named**" is literally in the Hebrew "**of which he had spoken**/'asher dabar" indicating the 400 **shekels** referred to in vs.15.
7. The phrase "**in the hearing of the sons of Heth**/bet 'ozen ben cheth" is the author's reminder of the numerous witnesses to the transaction.
8. That reminder is reiterated in vs.18 to include not only the counsel of leaders attending, but having the witness of "**all who went in at the gate of the city**/kol bo'sha-ar -iyr" indicating city merchants overall.
9. It was a very public event.
10. There was to be no question that **Abraham** indeed purchased (NAS: **for a possession**/lamed migenah; vs.18) the real estate honorably.
11. Vs.17 provides a general legal description of the parcel i.e., "**Ephron's field...in Machpelah...adjacent to Mamre**" to include "**the field and cave in it and all trees within its property lines**".
12. The parcel "deed" changed hands: **Ephron** was the seller; **Abraham** the buyer.
13. Upon concluding the transaction, **Abraham** returned to retrieve Sarah's body and **buried his wife in the cave** of the aforementioned property (vs.19).
14. In this would also be **buried** her husband, son, grandson and their wives.
15. In other words, the principals of the first 3 generations of the ones that sojourned in the land of promise, **Canaan** (cf.Gen.49:29-32).
16. The purpose of the **burial site** to such extent was understood by our author that recaps in general the acquisition in vs.20.
17. Vs.20 implies that Abraham's motives were to secure a permanent resting place not only for his present need, but with the thought of the family's future needs.

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18. It was to be an legal acquisition that could be handed down to future posterity as inheritance utilizing the “possession” noun *‘achuzzah* (NAS – **deeded over**) harking back to Abraham’s initial desire in vss.4,9.
19. Abraham’s action providing the final resting place for the remains of the patriarchs and their wives denotes solidarity of family and faith.
20. In their lifetime they enjoyed only partial fulfillment of the promises of the Covenant made with **Abraham**.
21. These all died in faith looking to the fulfillment. Cf.Heb.11:13-16
22. **Mamre** itself held a special place in the life of **Abraham and Sarah**.
23. Here she was promised a son in her hopeless state.
24. With great determination **Abraham** owned a tiny portion of the promised land.
25. Demonstrating his love and devotion for **his wife** (*‘ishshah*) he **buried** her in a place that resonated with special memories for the two of them.
26. The Hittites bless **Abraham** and open the door for blessing upon that particular generation.
27. In this fashion, in death **Abraham** honored **Sarah**.