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WHERE NEW LIFE BEGINS

Covenant, Death, and the Seed of Promise
Sarah and the Field of Hebron

Genesis 23 opens a pivotal chapter in the story of God's covenant with His people. It begins:

"Sarah lived 127 years. These were the years of the life of Sarah. So Sarah died in Kirjath Arba (that is, Hebron) in the land of Canaan, and Abraham came to mourn for Sarah and to weep for her."
(Genesis 23:1–2)

This moment is more than just a historical note of Sarah's passing. It's a theological thread woven deeply into the narrative of covenant, promise, land, and legacy. What unfolds in this chapter has prophetic implications that echo all the way to the New Covenant and even into Revelation.

The Promise in Two Parts: Child and Land

Sarah and Abraham received two divine promises: a promised child (Isaac) and a promised land (Canaan). These weren't just blessings—they were covenants, each representing a dimension of God's redemptive plan: one rooted in people (a lineage), the other in place (a homeland). Both had to be fulfilled. Both were sacred.

And so, it is no accident that Sarah, the mother of the promise, dies in Hebron—the very place where years earlier, God had made covenant with Abraham.

A Covenant Made in Hebron

In Genesis 15, Abraham dwells near the terebinth trees of Mamre, in Hebron. There, God initiates what is often called the "Covenant of the Pieces." Animals are cut in two, a deep sleep

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falls upon Abraham, and a burning torch—representing God's presence—passes between the pieces. It is a divine promise ratified by God alone, a covenant that Abraham cannot break because he does not participate in making it. He is asleep, passive—like Adam before Eve was created.

In this, we see a recurring divine motif: life follows death, awakening follows sleep, covenant follows sacrifice. Abraham, like Adam, is laid down, and when he rises, something new is born—a divine promise now etched into human history.

Sarah: The Seed Planted in Promise

Fast forward to Genesis 23, and Sarah dies in the very same place. Abraham, now seeking a burial site, purchases the cave of Machpelah in Hebron from the sons of Heth—whose name literally translates to "sons of terror." He pays 400 shekels for the land, a price that symbolically mirrors the 400 years Israel would later spend enslaved in Egypt. It is as if Abraham is making a down payment for the return from captivity, a prophetic deposit guaranteeing Israel's future resurrection and restoration.

Sarah's burial in Hebron is not merely a matter of family logistics—it is theological. She becomes, quite literally, the seed planted in the soil of promise. Her death sanctifies the land. It becomes holy, purchased not just with silver, but with covenant blood.

Covenant and Death: The Divine Paradox

Modern Christianity often views death as the enemy and covenant as a purely positive blessing. But biblical covenant is always marked by sacrifice. It's messy. It involves death—animal sacrifice, personal surrender, and in this case, the burial of a matriarch.

To God, death is not the end—it's the beginning. When Sarah is placed in the earth, it is like a grain of wheat that must fall to the ground and die before it bears fruit (John 12:24). Her death becomes the fertile ground from which the promise will spring forth. Her tomb is not just a grave—it is a prophecy.

Hebron: The Epicenter of Redemption

Hebron becomes a geographical and spiritual anchor. It is where:

- The covenant was cut (Genesis 15)
- The matriarch was buried (Genesis 23)
- The land was purchased (a first legal claim in Canaan)
- The patriarchs and matriarchs would later be buried (Abraham, Isaac, Rebekah, Jacob, and Leah)

Hundreds of years later, when Israel finally enters the Promised Land, Caleb specifically requests this land—Hebron—as his inheritance (Joshua 14:13–14). Why? Because the land

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already bore the blood and bones of the promise. It was already sanctified by sacrifice and sealed by covenant.

Sarah: The Second Eve

Just as Eve was the mother of all the living, Sarah becomes the mother of the covenant people. She is a second Eve—ushering in a new beginning, not from Eden, but from Canaan. Through her, a nation is born. Through her, a covenant is preserved. Through her death, the land becomes sacred.

Her story, intertwined with Abraham's, reminds us that before there can be resurrection, there must be death. Before inheritance, a purchase. Before mission, surrender. God's pattern is unwavering.

From Bondage to Promise: Living by the Spirit, Not the Flesh

Paul's words in Galatians 4 reach a crescendo when he says, "Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem." It's a shocking declaration. He's not simply comparing people; he's exposing a spiritual reality. The physical Jerusalem, which should have been a beacon of God's covenant and presence, had become a symbol of slavery—because it had embraced the Torah not as a servant pointing to the Messiah, but as a system of self-righteousness.

That's the same mistake Abraham and Sarah made. Instead of trusting God's promise, they took matters into their own hands. Sarah gave Hagar to Abraham, and the result was Ishmael—born of the flesh, not the Spirit. Likewise, Israel turned the Torah into something it was never meant to be: a master instead of a guide. The moment the law becomes your identity rather than your instructor, it becomes Hagar. It enslaves.

But Paul doesn't stop there. He lifts our eyes:

"But the Jerusalem above is free, and she is our mother." (Gal. 4:26)

This heavenly Jerusalem is not bound by the flesh. She's not built on performance or pride or precision. She is born of grace, promise, and the Spirit—just like Isaac. She is Sarah, not Hagar. She represents the true inheritance—the one given by God, not manufactured by man.

And this is where Paul presses hard:

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> ***"Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free woman." (Gal. 4:30)***

This isn't a call to abandon the Torah. It's a call to remove the flesh from the equation. To cast out any version of faith that is built on striving, on superiority, on self. If your love for God's commandments doesn't drive you deeper into Christ, if it fuels pride more than love, then it's not rooted in Sarah. It's rooted in Hagar. And it must go.

The Hidden Danger of Loving Hagar

There is a subtle seduction in Hagar. She appeals to the ego. The love of knowledge, the desire to be right, the pain of rejection from others—it can all morph into a twisted badge of honor. Some take pride in their obedience not because it reflects the Messiah but because it sets them apart from the "ignorant." But this is not the Spirit of Christ. That's the spirit of the older brother in the parable of the prodigal son. It's not freedom; it's enslavement to self. *You might be in love with Hagar and not even know it.*

You love the patterns, the festivals, the details—and those are beautiful! But if those patterns don't bring you to the foot of the cross, to humility, to love that weeps for the lost—then you've missed the point. The Torah was never the end. It's the path that leads to the Word made flesh. Every command, every instruction, every shadow in the law finds its fulfillment in Him. If your obedience doesn't look like the crucified Christ, then it's ***not*** covenant. ***It's control.***

Dying to Live: Covenant Through Crucifixion

Paul says in Galatians 2:20:

> ***"I have been crucified with Christ. It is no longer I who live, but Christ who lives in me..."***

There can be no resurrection without a grave. In your marriage, your friendships, your parenting—where there is strife, there must be a death. And that death must begin with you.

It's easy to demand change from others. But the gospel demands **we** be the ones to die first. Not because we're wrong and they're right, but because that's the way of Christ. He died for us while we were still sinners. That's covenant. That's love.

You want new life in your home? Then bury your ego. You want peace in your heart? Crucify your right to be right. You want revival? Then return to your first love—not a principle, not a system, not a doctrine. A Person.

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The same Torah that once pointed from stone tablets now lives in your heart if you belong to Christ. As Jeremiah said, God has written His law **on your inward parts**. But He didn't write it with ink—He wrote it with blood.

Where Are You Buried?

Sarah was buried in Hebron, among the patriarchs. Rachel, however, was buried on the road to Bethlehem—just steps from where the Messiah would be born. Her tomb marked the path of the promise.

So here's the question: **Where will you be buried?**

Will you settle for tradition without transformation? Will you stay camped around Mount Sinai, where the fire is but not the freedom? Or will you press forward to Zion, to the heavenly Jerusalem, to the place of promise and presence?

Your burial place determines your resurrection.

You say you believe in the whole Book? Then let the whole Book lead you to the whole Christ. The law is *not abolished*—it's *fulfilled* in the One who loved you unto death. And now He calls you to walk the same path.

Final Charge: Love is the Fulfillment

The Torah was never meant to be the pinnacle—it was the path. The peak is love. And love always looks like sacrifice.

"If I speak with the tongues of men and angels but have not love, I am a noisy gong..." (1 Cor. 13)

If your doctrine doesn't produce love, if your knowledge doesn't produce humility, if your obedience doesn't produce mercy—then you're missing it.

Return to your first love. Stop defending your faith and start living it. Be crucified with Christ. Die daily. Love deeply. And let that love be the proof that the Torah is alive in you.

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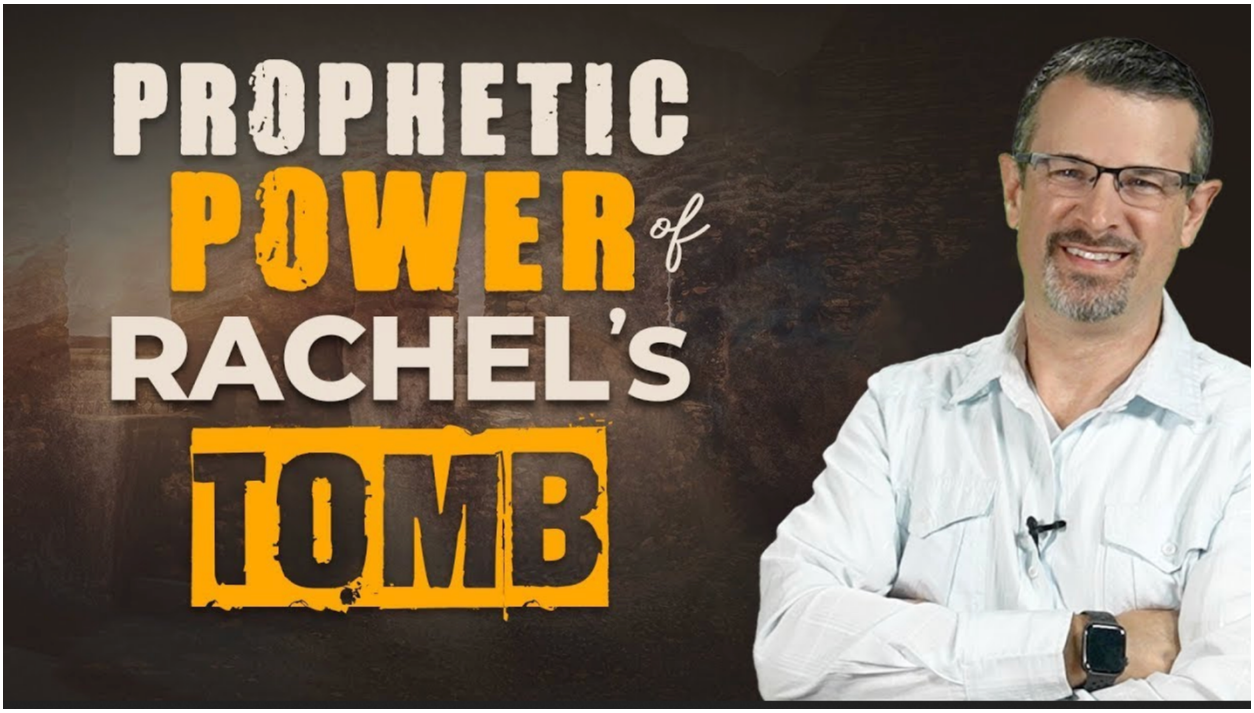
Watch the full teaching here: *https://www.youtube.com/watch?v=fNa4DEKZqdQ*



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