

CAMELS AND THE WELL...THE BRIDE...TEN...ISAAC'S WIFE (Gen. 24:10-20)

I would like to thank Brad Scott for opening the door to this beautiful revelation about the camels and the well. The theme is discussed in the parashah "Hayyei-Sarah". **Gen. 24:10-20** *Then the servant took ten camels from the camels of his master, and set out with a variety of good things of his master's in his hand; and he arose, and went to Mesopotamia, to the city of Nahor. 11 And he made the camels kneel down outside the city by the well of water at evening time, the time when women go out to draw water. 12 And he said, "O LORD, the God of my master Abraham, please grant me success today, and show loving kindness to my master Abraham. 13 "Behold, I am standing by the spring, and the daughters of the men of the city are coming out to draw water; 14 now may it be that the girl to whom I say, 'Please let down your jar so that I may drink,' and who answers, Drink, and I will water your camels also; — may she be the one whom Thou hast appointed for Thy servant Isaac; and by this I shall know that Thou hast shown loving kindness to my master." 15 And it came about before he had finished speaking, that behold, Rebekah who was born to Bethuel the son of Milcah, the wife of Abraham's brother Nahor, came out with her jar on her shoulder. 16 And the girl was very beautiful, a virgin, and no man had had relations with her; and she went down to the spring and filled her jar, and came up. 17 Then the servant ran to meet her, and said, "Please let me drink a little water from your jar." 18 And she said, "Drink, my lord"; and she quickly lowered her jar to her hand, and gave him a drink. 19 Now when she had finished giving him a drink, she said, "I will draw also for your camels until they have finished drinking." 20 So she quickly emptied her jar into the trough, and ran back to the well to draw, and **she drew for all his camels.**"*

One of the purposes of the Old Testament was to predict the coming of the Messiah and the Renewed Testament. We see types and pictures throughout the old testament that reveal many things mentioned in the Renewed Testament. The following scripture tells us of these types and shadows that Yah revealed in His Word, for those willing to dig a little deeper in the well. **Rom. 15:4** *"For whatever things were written in earlier times were written for our learning, that we, through patience and comfort of the scriptures, might have hope.*

So, let's go for a walk with the camels to the well!

Gen. 24:1-3 *"And Abraham was old, and well stricken in age: and Yah had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh; And I will make thee swear by Yah, the Elohim of heaven, and the Elohim of earth, **that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell.**"*

Yah begins the painting with some background. Abraham, we are previously told, is to be the father of many nations.

Gen. 17:5 *"Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a **father of many nations** (goyim, gentiles) have I made thee."*

According to Gen. 17:19, the seed to produce these nations was to pass down through Isaac. *"And Elohim said, Sarah, thy wife, shall bear thee a son indeed; and thou*

shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his SEED after him."

Abraham is old and knows he is not long for this world, so he arranges a bride for his only son, so that the promise of his seed would continue. We know, according to **Gen. 12:1-3** that Abraham came from Ur of the Chaldees (southern Mesopotamia). This we know is the cradle of the nations. This means that Abraham was taken from among the nations because of his faith in the word of Yah. He is going to instruct his servant to find a bride from the same land that Abraham came from. Abraham WAS taken from among the nations, but is now an Hebrew, one who 'crossed over', living in the promised land by faith. Abraham's eldest servant will be asked to make an oath with his master and go back to the land from which Abraham came to find a bride. We learn from Gen. 15:2 that this servant's name is Eleazar, a word that means 'Elohim's helper' or 'comforter'. We are then told that this is a title and the nature of the holy spirit (1John 2:1; John 14:26, 16:7, 13-15). We know from John chapters 14-16 that the holy spirit is sent from the Father and will speak of and glorify the Father and the Son. We will see from reading Gen. chapter 24, that Eleazar will constantly speak of his master and the master's son. We are told that Eleazar is also Abraham's oldest servant. John 15:27 tells us that the 'comforter' has been with Yah from the beginning. So Abraham, the FATHER of all who believe (Rom. 4:11), sends his helper or comforter, to find a bride for his son. Are you seeing it yet?

Abraham will now make a oath with this servant. This oath is referred to as the "oath of the thigh". What is referred to as the thigh is actually the "penis". A man's circumcised penis represents regeneration. When men made an oath with each other it was often done by placing their hands on each others penis, symbolizing the covenant of circumcision established at Mt. Sinai. "Under the thigh: is a Hebrew idiom meaning "in recognition of the covenant given out at Mt. Sinai". The thigh is the y'rekiy, an area that extends to and includes the groin area, which in this context is the area referred to. This oath is an agreement between two people that is sealed with a promise that the inheritor of a father's goods, debts, contracts, and promises will be carried out by the son. In this case, the inheritance concerns the promise of the seed that would continue through his own kindred. The loins are used as an oath sign to picture the passing of 'seed'. According to verse 4 in our text, the seed is to continue through the union of Isaac and someone of like kind, someone who came OUT from the nations just like Abraham did. **Gen. 24:5-9** *And the servant said unto him, **Suppose the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from where thou camest? And Abraham said unto him, Beware thou that thou bring not my son there again. Yah Elohim of heaven, who took me from my father's house, and from the land of my kindred, and who spoke unto me, and who swore unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from there. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son there again. And the servant put his hand under the thigh of Abraham, his master, and swore to him concerning that matter."***

Before Eliezar departs, he asks a very pertinent question. If this woman, living among the nations, will not obey and will not follow me unto the land in which we now



dwell, do I take your son to her land? The answer is clearly NO! Why? Because by trusting in Yah, Abraham and Isaac have been called out from where they were, they have crossed over (the meaning of the word "ivri" or Hebrew). The seed, or the word of Yah, has now made them new creatures and the people of Yah. This bride is to come out from where she has been and not the other way around. Yah's pattern is to bring the nations into the tabernacle and to be one with His people. The prospective bride is to come to Him to live in His land and to leave the old land behind. The clear picture here is that scriptural salvation involves a departing from where you were to come and dwell in your creator's land, in His ways, His culture, and in His family. When Yeshua commanded His disciples to go to the lost sheep of the house of Israel, He told them that if they were not received then they were to leave and 'shake the dust from their feet'. In verse 7, Abraham reminds Eleazar of the reason for this request. It is because of the seed. When you trace the seed throughout the scriptures, it becomes evident that those who are the true carriers of the seed of the woman are those who receive the word of Yah. Yeshua identifies the seed in **Luke 8:11** *"Now the parable is this: **The seed is the word of Yahveh.**"*

An interesting mid-rash (idea) here that the Rabbi's teach is that it is a four days journey from where Abraham lived to where the well was and that it was a miracle of apportioning (time and space) that had Eleazar get there in one day.

The bride for Isaac will be the one who departs from where she was and follows Eleazar to where the bridegroom is. But now we get to the most interesting and revealing aspect of the bride.

Gen. 24:10-11 *"And the servant took **TEN camels** of the camels of his master, and departed; for all the goods of his master were in his hand; and he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down outside the city by a well of water at the time of the evening, even the time that women go out to draw*

water.”

It is apparent from this verse and other places that Abraham was a wealthy man. In the days of Abraham if a man had one camel he would have been considered wealthy. In those days most towns were very tiny, any stranger coming by would have been immediately noticed by those living in the town. A convoy of ten camels coming down the road would have caught the attention of everyone in the town, no doubt. By today's standards it would be like ten limousines pulling into a town. All would pay attention, wondering who the VIP was. Can you imagine Rebekah's reaction when she sees this convoy coming to her at the well? She would have been swept off her feet.

Abraham had many camels, but he sends only ten. Why ten? Well, I hope to show as we follow the text that Abraham may have had over 600 camels which the 10 he sent represented. Perhaps even 613 camels! It is not coincidence that ten camels are specifically mentioned here. The number ten represents “the whole”, in Hebrew. In Jewish thinking it means complete as in a person having ten toes and ten fingers. There are many other modern day meanings associated with the number ten. It is most certainly a very prominent number in many ways. An example is the binary code for all computers, it consists of the numbers 1-10. The metric system used throughout the world is based on ten. There are many more examples, but that should suffice. The Torah is summed up as Yah's Ten Commandments. The Ten Commandments represent the whole nature of Yah's instructions (laws).

If we look at the abstract Hebrew word, “gamel” used in this verse we will see some interesting things. The word is divided into three parts. The first Hebrew letter “gimel” in pictographic Hebrew represents a “camel”, a “place of storage” (camels store water in their hump), or “feet that walk”. The second letter “mem” represents water, waves, from which we get our English letter “m”. The third letter “lamed” represents “lead”, as in to lead the camel. Camels are very helpful animals to have around in the desert because they have sensitive noses that can lead you to water in the middle of nowhere, so it is easy to see the analogy in this one word alone. The ten represents the Torah in its summary as the Ten Commandments, and the camel represents leading us to the water of the Torah (truth). This is a beautiful word picture. To expand on this a little further I shall quickly look at the story of Yeshua and the Samaritan woman at the well as written in John 4:7-26.

John 4:13-14 Yeshua answered and said to her, ***“Everyone who drinks of this water shall thirst again; but whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up to eternal life.”*** Here we see the importance of the living water of life. The Torah (Yeshua in the flesh), is that living water which is available to all who seek the truth of life. Yah's Word represents spirit and truth, whoever comes to the well of the Torah receives just that; but whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up to eternal life.” Another important thing to take note of is in verse 19 *“Now when she had finished giving him a drink, she said, “I will draw also for your camels until they have finished drinking.”* We see that Rebekah first gave water to the servant Eleazar, then she gave water to the camels. Eleazar in a sense represented the spirit and the camels represented the truth. Yeshua comes to us in spirit and in truth. **John 4:24** *“Yah is spirit, and those who worship Him*

must worship in spirit and truth." Those who want His endless supply of the water of eternal life need only to draw from the well of life, the Torah.

Eleazar is sent by Isaac's father to find his son a worthy bride. Eleazar leaves with ten camels, not two, five, twenty-five or fifty but ten. Camels were taken because in the desert camels are your source of survival. No man could make the trip alone. The ten camels represent the word of Elohim, especially His Ten Commandments. We cannot live by bread alone, but by every word that comes from the mouth of Elohim. His words are spirit and they are life. So Eleazar is told to take ten camels and all the goods of his master. Several comments by Yeshua come to mind here, especially considering the fact that Isaac has temporarily disappeared from the scene.

John 14:15-18, 26 *"If ye love me, KEEP my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you . . . But the Comforter, who is the Holy Spirit, whom the Father will send in my name, he shall TEACH you all things, and bring all things to your remembrance, whatever I have said unto you."*

Matt. 28:18-20 *All authority is given unto me in heaven and in earth. Go ye, therefore, and TEACH all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit, TEACHING them to OBSERVE, whatsoever I have commanded you . . ."*

Exod. 20:6 *"And showing mercy unto thousands of them that LOVE me, and KEEP my commandments."*

These verses, among many, reveal to us that Yeshua will leave, but He will send the Comforter in His name to TEACH and REMIND us to OBSERVE all things, that is, to those who will follow Him. Yeshua tells us in John 14:15, that those who LOVE Him will keep His commandments. It is no coincidence that right smack in the middle of the ten commandments written in Exodus chapter 20, Yah tells us that He will show mercy to those that love Him and keep His commandments. So, who wrote the ten commandments? And do you think it is possible that the Father sent the Comforter to the gentiles along with His commandments, for their own good until the bride and bridegroom finally meet? Do you think that the Comforter also, perhaps, had gifts for this bride?

Let's look at the significance of a well. Usually wells are quite deep. The fresh water (Torah) is only found at the bottom of a dark well. One must put in an effort to gather the water from the well. It doesn't just spring forth out of the ground in most cases. One must put in an effort to taste the sweetness of truth that can be found in a well. People in the well (darkness) of the world must reach down to receive the pure spring water of Yah's Word. We must come out of the darkness of the world to receive the living Word of our bible. The well can also be used as a symbol of redemption. We must get down to the Torah water so that we can be redeemed from our fleshly ways and manmade traditions. The Word shows us what is correct, and we must set our standards according to that word. That word shows us what sin is, and we all want to be redeemed from our sins, be they past or present. By getting down on our knees we can be redeemed and set free from the bondage and captivity of the world (Isa. 61:1). Yah's Living Word takes us from eternal death and hellfire to eternal life and salvation.

In verse 11 we see that Eleazar came to the well in the evening. This also has spiritual significance. Let's look at another very well known bible character by the name of Nicodemus. Nicodemus came to Yeshua in darkness so he could experience the life and light of His Word. **John 3:1-2** *Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; this man came to Him by night, and said to Him, "Rabbi, we know that You have come from Yah as a teacher; for no one can do these signs that You do unless Yah is with him."*

In Gen. 24:11 we are told that Eliezar made the camels to KNEEL by a well of water. Kneeling is the action of a servant. The Hebrew word used here is "barak". This word is normally translated as 'blessed' in scripture. Could it be that the camels were there to serve and bless the bride-to-be and not the other way around? Could it be understood that commandments are given to serve us and not us to serve the commandments?

The ten camels bow in subjection at the well, just as the commandments of Yah kneel before the well of living waters. Scripture also reveals to us that men love the darkness rather than the light. Yah knows that He must meet us in darkness, for that is where we all come from. Nicodemus came to Yeshua by night, and so it is that Eliezer waits by the well for the normal time of the day that all women go to the well. We are told that this is when they come to DRAW the water. The word draw is "sh'av". This word is a cognate of shoov, which is the scriptural word for 'repentance'. Another coincidence? Perhaps, but let's keep going!

Gen. 24:12 *"And he said, O Yah Elohim of my master, Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham."*

I told you that the Comforter would always speak of the Master and not of himself. **Gen. 24:13-14** *Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water; And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy CAMELS drink also; **let HER be the one whom thou hast APPOINTED for thy servant, Isaac;** and thereby shall I know that thou hast shown kindness unto my master."*

Well, we know several things here about the one that will be chosen for the Father's son. She will be the one who not only draws from the well of water, but will take care of the camels as well. She will first draw from the well and THEN she will take care of the camels. This is the one who is APPOINTED. This word is yakach in the Hebrew. It basically means 'to be made right'. One other such use of this word can be found in Isaiah.

Isa. 1:18 *Come now, and let us REASON TOGETHER, saith Yah; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."* The ten commandments give us life (blessings), and the living water from the well of Yeshua, the water of life, points us to the ten commandments.

So we see that the bride will not be the one who just meets Eleazar at the well (salvation) but she who draws from the well and then waters the Father's TEN camels. This is precisely the same teaching that Sha'ul gives us in Ephesians.

Eph. 2:8-10 *"For by grace are ye saved through faith; and that not of yourselves, it is the gift of Elohim - not of works lest any man should boast. For we are His workmanship created in the Messiah Yeshua **UNTO GOOD WORKS;** which Elohim hath before*

ordained that we should walk in them."

Gen. 24:16-19 *"And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water from thy pitcher. And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink. And when she had finished giving him drink, she said, I will draw water for thy camels also, until they have finished drinking."*

Here we are informed that the prospective bride was, of course, to be a virgin. In this text it is a betulah. The two words most translated as virgin (virgins), or maiden in the Tenach are betulah and almah. Betulah means one who is separate and almah means having not known. Almah is basically the same word as olam, the word usually translated as 'age', 'eternal', 'universe' or 'forever'. This is because both words speak of something not known. The bride that is betrothed to Yeshua is also to remain a virgin, washed in the water of the word and made clean (Eph. 5:26-27; 2Cor. 11:2). It is only Torah that teaches and proscribes what is clean and what is unclean. This is why the prospective bride is to be found watering and caring for the camels (commandments) as well.

At the end of verse nine we are told that Rebekah (Rebekah) would draw water for the camels until they are 'finished' drinking. The word carefully chosen here is kalah. This word means to 'accomplish', 'attain', 'finish', 'complete'. The word implies a goal or an accomplishment. One of the cognates of this word is kallah, which is the Hebrew word for 'bride'. Coincidence? One would naturally ask what the word for accomplish or complete has to do with a bride. Well, the second chapter of Gen. would probably help to answer that. We are told in Gen. 2:8 that it was not 'good' that Adam should be alone, so a helpmate was taken from him. She would soon be his bride as they were brought together to be one flesh. The man is not complete without the woman or the bride. Now according to many ancient Torah scholars, when the Torah is fulfilled the Messiah will come and bring redemption. There is a direct connection in Torah between the redemption of the bride, the Day of Yah, the wedding banquet, and the law being accomplished, for Torah is the ketubah, or 'marriage contract'. It is no accident that the true bride would not only water the camels, but see to it that they drank until they were finished.

Matt. 5:18 *"For verily I say unto you, **Till heaven and earth pass, one jot or one tittle shall in no way pass from the law, till all be fulfilled.**"*

It is quite a revelation to read all the prophecies in the Tenakh concerning the times of the end, and the ones in the Brit Chadashah (Renewed Testament) as well. Virtually all of them are centered around whether one keep our Father's Torah, Sabbath, and feasts or whether they profaned, polluted, changed, or otherwise ignored them. None of these glimpses into the future take away from faith or trust in Yeshua. I hope that I have firmly established the scriptural pattern for a true child of Yah. In our story of Rebekah we have the trust represented by the wells and expressed by her desire to water or take care of the master's goods. I could not help to notice that Rebekah (Rivqah) was just as aggressive about watering the camels as she was giving water to the holy spirit.

Gen. 24:20 *"And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and **drew for all his camels.**"*

Now the crowning moment arrives for Eleazar. Is this the one? Rebekah has come

to the fountain of living water and she has watered the camels just as Yah has revealed to him.

Gen. 24:20-26 *"And the man, wondering at her, held his peace, to learn whether Yah had made his journey prosperous or not. And it came to pass, as the camels had finished drinking, that the man took a golden ring of half a shekel weight, and two bracelets for her wrists of ten shekels weight of gold; And said, Whose daughter art thou? Tell, I pray thee: is there room in thy father's house for us to lodge in? And she said unto him I am the daughter of Bethuel, the son of Milcah, whom she bore unto Nahor. She said moreover unto him, We have both straw and fodder enough, and room to lodge in. And the man bowed down his head, and worshiped Yah."*

Eleazer watches Rebekah and wonders if this is the one he was sent for. He waits to see if she will water ALL of the camels before he gives her the master's gifts. Rebekah does not disappoint him and takes care of all the camels. She does not water some and ignore the others but receives them all. But there are two more things that Eleazar must know. Whose daughter is she? He was told by Abraham that he is to only bring back a bride from Abraham's country. He then asks her if there is a place for all of them in her home. Rebekah reveals that she comes from the loins of Nahor who is the father of Terah, Abraham's father. Rebekah tells Eleazar that there is not only a place for them, but straw and fodder for them as well. I don't know, maybe it is just me, but as I read all of chapter 24, I see an extraordinary desire by this bride to take care of these camels. Not even a mention of any home cooked meals for Eleazar. The well seems to be the place where these two meet and must meet for that matter. But the focus is on Eleazar and especially his camels. In this chapter, the well is mentioned 9 times and the camels are mentioned 17 times. Why? I mean if this story is a type or picture of Yeshua and his 'church', which nearly all commentators and expositors agree, then one could not help notice that the focus on the camels far outweighs the wells. Eleazar knows, based upon Rebekah's response, that she is the bride that he has been sent to take back to Isaac, for she is willing to take them ALL into her house. The servant of Abraham knows that the one who is willing to receive the servant AND the camels into HER house will be the one that the Father will receive into HIS house. Now Eleazar can bow and worship Yah. The first words after bowing are addressed to his master. Again, this servant speaks of the Father in verse 27.

Gen. 24:28-30 *"And the damsel ran, and told them of her mother's house these things. And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. And it came to pass, when he saw the ring, and bracelets upon his sister's wrists, and when he heard the words of Rebekah, his sister, saying, Thus spoke the man unto me; that he came unto the man; and; behold, he stood by the camels at the well."*

The first thing that Rebekah does is to run and tell her family. It is noteworthy that in her 'testimony' are both the camels and the well, not just the well. It is fascinating to me that the whole idea of 'testimony' or 'witness' comes from the construction of the ark of the covenant in Exodus 25. I would like to point out that the ark was designed to house the ten camels, I mean the commandments of Yah! Rebekah's 'witness' will be SEEN by her outward appearance, i.e., the rings and the bracelets, and will be verified and substantiated by her words. These two, scripturally, MUST always go together. Words do

not stand alone. Outward change is not evidence either. I know plenty of people who have been dramatically changed or emotionally charged by doctrines that are not from Yah. I also know plenty of those whose words are undeniable, but do not live and express a changed life.

In verses 31 through 52, we see Eliezer's retelling of how and why he was in their house. He repeats to them that his mission is to find the one who comes forth to draw from the well, but also waters the camels (vs. 43 - 44). Laban and Bethuel cannot argue with him about it (vs. 49 - 50). Laban and Bethuel agree to let Rebekah go with him. As a result of this news, Eleazar gives Rebekah more jewels, clothes her and even blesses her brother and mother with precious things as well.

Something else we see here in verses 45-46 *"Before I had finished speaking in my heart, behold, Rebekah came out with her jar on her shoulder, and went down to the spring and drew; and I said to her, 'Please let me drink.'* 46 *"And she quickly lowered her jar from her shoulder, and said, 'Drink, and I will water your camels also'; so I drank, and she watered the camels also."* Eleazar's prayer was answered even before he finished praying it.

Gen. 24:54-56 *"And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. And he said unto them, Hinder me not, seeing that Yah hath prospered my way; send me away that I may go to my master."*

Even though Rebekah's mother and brother are willing to let her go, they still cannot grasp the revelation of what is taking place. Although family strings are the motivation, they are blind to the urgency and eternal purpose of this visit. From a human point of view it is natural to hesitate leaving your former life. The reality of what is actually taking place is expressed by Eleazar's response, "No! Today is the day of salvation." Yeshua might say, **Matt. 10:37** *"He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me."* Ultimately the decision is not her mother's or her brother's. It is Rebekah who must make this decision, for no one can make it for her.

Gen. 24:58 *"And they called Rebekah, and said unto her, wilt thou go with this man? and she said, I will go."*

Her family agrees to let her go and they send her away with this blessing:

Gen. 24:60 *"And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy SEED possess the gate of those who hate them."*

Wow! Somebody got a revelation. Rebekah's family blesses her by telling her that she, a gentile, will be not only the 'mother' of a lot of people, but as history tells us, she will be the grandmother of the 12 tribes of Israel. The true seed of Abraham are those who respond to the word (seed) of Yah. Yah also reveals to them that there will be those, who because of their response to the word, will hate them. Rebekah will not be the mother of all, but only the mother of those who possess the seed.

Gen. 24:61-65 *"And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. And*

Isaac came from the way of the well Lahairoi; for he dwelt in the Negev. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she alighted from the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: Therefore she took a veil, and covered herself."

From the time that the servant called her, Rebekah has been riding on the camels. The text reveals to us that she will not remove herself from them until she finally meets the bridegroom face to face. The camels brought her to the bridegroom, and sustained her along the way. It may also be noteworthy that the servant now calls the son his master. Eleazar refers to both Abraham and his Son Isaac as his masters, do you see a picture here? (Gen. 24:9 & 24:65). We, like Eleazar must always refer to both Yah and Yeshua as our masters.

Gen. 24:66-67 *"And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, **and she became his wife**; and he loved her: and Isaac was comforted after his mother's death."*

The Master keeps his promise and because she let his servant and camels into her home, he will now take her into his home. And here they will live happily ever after.

Perhaps this story is just a story and all we have seen is just coincidence. However, this revelation that followed on the heels of the figurative sacrifice of Isaac, could be Yah painting a picture of what a faithful bride is all about. Rebekah did not ride any camels to get to the well. In the midst of doing what she had always done, she was called to Isaac. But standing by the well was the servant and the camels, and she responded to both. Many women came to the well, but only one was chosen. Rebekah declared all of what happened at the well. It is my opinion that scripture is replete with this same pattern of response by those who are the true followers of Yah. The declaration that Yeshua has not only redeemed us at the fountain of salvation, but sustains us with Torah. It is the purpose of the Comforter to teach us these things, and bring them to our remembrance (John 14:26). The 'witness' that we are to declare is the same thing that Rebekah declared in this beautiful story of the father Abraham, the son Isaac, the servant Eliezer, and the bride Rebekah.

Isa. 61:9-11 *"And their seed shall be known among the gentiles, and their offspring among the peoples; all who see them shall acknowledge them, that they are the seed whom Yah hath blessed. I will greatly rejoice in Yah, my soul shall be joyful in Elohim; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so Yah Elohim will cause righteousness and praise to spring forth before all the nations."*

Who is the bride of Yeshua?

Eleazar, a type of Yeshua, points out who the bride will be:

- 1) She will partake of the living water of the well Torah.
- 2) She will serve first the one who is the Living Word made flesh in the form of Yeshua.

- 3) She will serve in spirit and in truth.
- 4) She will be prepared to put in an effort to obtain the fresh water at the bottom of the well.
- 5) She will never leave her grooms side.
- 6) She will not drink of the contaminated water of the pro-claimed churches following pagan practices, she will strive to reach the top of Mt. Sinai for the purest water of Torah.
- 7) She will go about her ministry without being lethargic.
- 8) She will be willing to show her faith in the substance of things hoped for so that she can be in the blessings of Yah.
- 9) She will indeed honor her grooms request to take of the water (wine) and bread of eternal life.
- 10) She will offer herself as a sacrifice daily as Abraham once offered his son to prove his faith as righteousness.

I believe that religion has been responsible for stopping up the wells of Torah for thousands of years.

Are you a bride?

(Mar 19/16) Jerry Hennig