

# Study of Genesis 24

by

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## Genesis 24:1-67

*1 And Abraham was old, and well stricken in age: and YHVH had blessed Abraham in all things.*

(וַאֲבְרָהָם זָקֵן בָּא בִּימָיִם וַיְהִי בִּנְיָ אֶת־אֲבְרָהָם בְּכֹל) VeAbraham Zaqen Ba BaYamiym VaYHVH Berach Et Abraham Bakol, where the **word** VeAbraham, אֲבְרָהָם, is a composite **word**, made up of the **word** Av, which means father, the **word** Rabah, רַבָּה, which means, many, or numerous, multiplied, and the **word** Am, which means, people, nations, together these **words** tell us that Abraham's name means, he will be the father of many nations, the **word** Zaqen, means, old, old man, elder, scholar, grandfather, beard, or bearded one, grew old, made old, was made old, the **word**, Ba, means, he who comes, he who arrives, coming, subsequent, next, it is related to the **word**, Bo, בּוֹא, which means, to come, come in, arrive, enter, reach, happen, set, and without the letter Vav we form the **word** Bo, which means, he who comes, he who arrives, coming, subsequent, next, the **word**, BaYamiym, is form the **word** Yom, יוֹם, means, day, time, **year**, but we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word** means. The **word** Yom is spelled with a Yod, a Vav and a Mem, and the letter Yod, means, hand, he will, to establish, strength, the letter Vav, means nail, a connection, bridge, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, I believe that Elohim is telling us, (th made flesh) has established a connection, whereby we, mankind, can choose to be attached to Him, and allow the words of our Heavenly Father's Torah of Life to incubate within our hearts, so through this word Yom, that His Right Hand (Messiah, the Living Torah when we choose to obey them, and put His words into action in our daily lives, we will learn to work out our own salvation, by seeing and understanding that there is really only **ONE** True Light, and that that **ONE** True Light **IS** the words of our heavenly Father's Torah of Life, the word VaYHVH, is the Name Yahweh, the word, Berak, means, to bless, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he blessed himself, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the **word** Barakah, which means blessing, benediction, congratulation, gift, present, the word, Et is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word** Abraham is repeated, the **word**, BaKol, is from the **word** Kol, which means, all the whole of, and in the form that it is used here it means, in all)

Here we are told that Abraham, who YHVH said would become the father of many nations, was now very old. Abraham lived for One Hundred and Seventy Five Years, and although we are not told how old he is here in this verse, we can deduce that, since he is about to send out his

servant to get a wife for his son Isaac, and later we are told that Isaac was forty years old when he married Rivqah, that Abraham is now around one hundred and forty years old, which means that he has another thirty five years to live.

*2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray you, your hand under my thigh:*

וַיֹּאמֶר אַבְרָהָם אֶל-עֲבָדוֹ זָקֵן בֵּיתוֹ הַמֹּשֶׁל בְּכָל-אֲשֶׁר-לוֹ שִׁים-נָא יָדְךָ תַּחַת יָרְכִי)  
VaYomer Abraham El Avdo Zaqen Beyto HaMoshel BeKal Asher Lo Siym Na Yadka Tachat Yerekiy, where the **word** VaYomer is from the **word** Amar, means, to say, saying, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Abraham, means father of many nations, the **word**, El, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Avdo, is form the **word** Eved, עָבַד, means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, and in the form that it is used here it means, his servant, the **word**, Zaqen, means, old, old man, elder, scholar, grandfather, beard, or bearded one, grew old, made old, was made old, the **word**, Beyto is from the **word** Beyit, בֵּית, which means, house, home, family, school, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, and in the form that it is used here it means his house, the **word**, HaMoshel, is from the **word** Mashal, מָשַׁל, which means, to rule, reign, he caused to rule, appointed as ruler, rule, dominion, it also means to be like, resemble, imitated, he spoke in parables, it means, proverb, proverbial saying, by**word**, parable, allegory, tale, fable, poem, example, likeness, similarity, the **word**, BeKol, means in all, the **word**, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, that, which, with which, that which, and as a conjunction, it means, in order that, the **word**, Lo, is an inflected personal pronoun, meaning, to him, as an adverb it means would that, oh that, if only, the **word**, Siym, means, to place, put, set, he inserted, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, he made fashioned, it also means, to name, the **word** Na, means, I pray you, I beseech you, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the **word** Ana, אַנָּא, which means, ah, now, I or we beseech you, I or we pray, the **word**, Yadka, is from the **word** Yad, יָד, which means, hand, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold, and in the form that it is used here it means, your hand, the **word**, Tachat, means, the underpart, underneath, below, beneath, buttocks, bottom, posterior, in one's place,

where one stands, in place of, instead of, the **word**, Yirekiy, is from the **word** Yarek, ירך, means, thigh, loin, side, flank, hip, innermost parts, remote parts)

Here we are not told the name of Abraham's servant but in *Genesis 15:2* we are told that Eliezer is the steward of his house. The name Eli Ezer, אֱלִיעֶזֶר, is a composite word, made up of the **word** Eli, which is short form of the title Elohim, and the word Ezer which means help, assistance, helpmate, wife, which tells us that Abraham had full and complete trust in this man, and that he would carry out his commands exactly as they were conveyed to him. In other words, the spiritual picture that is painted here, **IS** of a Father sending out His servant to get a bride for His Son, and as we will see, he gives the servant very specific instructions.

*3 And I will make you swear by YHVH the Elohim of heaven, and the Elohim of the earth, that you shall NOT take a wife unto my son of the daughters of the Canaanites, among whom I dwell:*

וְאֶשְׁבִיעֶךָ בְּיְהוָה אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ אֲשֶׁר לֹא־תִקַּח אִשָּׁה לְבְנִי מִבְּנוֹת ( )  
VeAshbiyaka BaYHVH Elohey HaShamayim Velohey  
HaAretz Asher Lo Tiqach Asher Libeniy MiBenot HaKenaaniy Asher Anokiy Yoshev  
Beqirbo, where the **word** VeAshbiyaka, is from the **word**, Sheva, שבע, which means, to be sated, be satisfied, to be repleted, be full, to be surfeited, was satisfied, had in excess, plenty, full, abounding, abundance, it also means, to swear an oath, to bind oneself by seven things, or by seven oaths, he swore, took an oath, he caused to take an oath, do something seven times, he multiplied by seven, it means seven and or seventh, and in the form that it is used here, it means, that Abraham made his swear an oath, the **word**, BaYHVH, means, by or in Yahweh's Name, the **word**, Elohey, means, mighty ones, judges, powers, the **word**, Elohey, is the singular of Elohim, the **word** HaShamayim, is from the **word** Shamayim, and it means, the heavens, it is from the **word**, Shamayim, שָׁמַיִם, which means, visible heavens, sky, heaven, the abode of Elohim, height, highest part, ceiling, roof, was high, was lofty, rose high, but it can also mean the name, the Shem of the expanse, therefore Abraham is saying that Yahweh Elohim is the Eloha of the heavens, the **word**, HaAretz, means the earth, the ground, the country the ground, and YHVH is the Eloha of that also, the **word**, Asher, means, that, and it is defined more completely above, the **word**, Lo, means no or not, the **word**, Taqach, is from the **word** Laqach, לקח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, Ishah, means, woman, wife, but the same spelling, also means, burnt offering, it is from the **word** Esh, אש, which means fire, therefore it is an offering made by fire, Nashim, נשים, which means, women, it is the plural of Ishah, the **word**, LiBeniy, is from the **word** Ben, בן, which means, son, offspring, branch, shoot, inhabitant of, worthy of, deserving, it is translated as son, 2978 times, as children, 1,568 times, as old, 135 times, as first, 51 times, as man, 20 times, as young 18 times, as child, 10 times, as stranger, 10 times, as people 5 times, and in the form that it is used here it means, my son, MiBenot,, is from the **word** Bat, which means daughter, girl, maiden, young woman, naive inhabitant of, at the age of, worthy of, deserving, a village or town situated near a large city, it is also the liquid measure equal to one ephah, with one measure, and in the form

that it is used here it means, from the daughters, the **word** HaKenaaniy, means the Canaanites, the **word**, Asher, means which, and it is defined more completely above, the **word**, Anokiy, means, I, the **word** Yoshev, is from the **word**, Yeshav, יָשַׁב, which means, to sit, abide, remain, dwell, he sat, he dwelled, he remained, he stood well, he appointed, the **word**, Beqirbo, is from the **word** Qarav, קָרַב, which means, to come near, approach, he came near, approached, was offered as a sacrifice, he was brought near, he came near, he dwelled, he resided, was populated, was settled, was colonized, he caused tear, approached, he befriended, nearness, vicinity, it also means, in the midst, interior, inward part, bowels, intestines, it also means war, battle, match, game, hostile approach)

The very first instruction that Abraham gives his servant, **IS**, you **ARE NOT** to take a wife for my son from among, the Canaanites. What is the message that YHVH is conveying to us here in Abraham's instructions to his servant, Eliezer? First of all we have to understand that the Canaanites are a shadow picture of the peoples of the world, and therefore, this is telling us that the Bride of Isaac, who is a shadow picture of Messiah, will **NOT** come from the general population of the world.

*4 But you shall go unto my country, and to my kindred, and take a wife unto my son Isaac.*

(כִּי אֶל-אֶרֶץ וְאֶל-מוֹלַדְתִּי תֵלֵךְ וְלָקַחְתָּ אִשָּׁה לְבָנִי לְיִצְחָק) Kiy El Artziy VeEl Moladtiy Telek VeLaqachta Ishah Levniy LeYitzchaq, where the **word** Kiy, means, that, because, when, while, as, if, in case, but, although, though, thus, therefore, as, for, like, when, that, in order that, and as a noun it means burning, branding, the **word**, El, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Aretz, means, country, land, ground, earth, the **word**, VeEl, is the **word** El repeated and it means, to unto, the **word** Moladtiy, is from the **word** Moledet, מוֹלַדֶּת, which means, native land, birthplace, offspring, land of nativity, the **word**, Telek, is from the **word** Halak, הָלַךְ, which means, to go, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk. And in the form that it is used here, with the Tav prefix, it means, you shall go, the **word**, VeLaqachta, is from the **word** Laqach, which means, to take, and in the form that it is used here it means, and you shall take, the **word**, Ishah, means woman, wife, the **word**, Libeniy, means, to or for my son, the **word**, LeYitzchaq, means to Isaac)

The next instructions that Abraham gives his servant Eliezer, **IS**, you shall go to Artziy, my country. Which country is that? *Genesis 11:27 Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. 28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. 29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. 30 But Sarai was barren; she had no child. 31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his*

*daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.*

The next question we have to ask is who are Abraham's kindred? We are told in *verse 27* that Terah begat Abram, Nahor, and Haran, so Abraham's kindred are his two brothers Nahor and Haran, and their descendants, who live in Ur of the Chaldees. That is where Eliezer was to go to get a wife for Abraham's son, Isaac.

*5 And the servant said unto him, Peradventure the woman will NOT be willing to follow me unto this land: must I needs bring your son again unto the land from whence you came?*

וַיֹּאמֶר אֵלָיו הָעֶבֶד לֹא-תֵאבְדָה הָאִשָּׁה לְלֶכֶת אַחֲרַי אֶל-הָאָרֶץ הַזֹּאת הַהִשָּׁב ( וַיֹּמֶר אֵלָיו הָעֶבֶד לֹא-תֵאבְדָה הָאִשָּׁה לְלֶכֶת אַחֲרַי אֶל-הָאָרֶץ הַזֹּאת הַהִשָּׁב )  
VaYomer Elayv HaEved Ulay Lo Toveh HaIshah Laleket Acharay El HaAretz HaZot HeHashev Ashiyv Et HaAretz Asher Yatzata Misham, where the **word** VaYomer is from the **word** Amar, means, to say, saying, **he said**, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Elayv, means, to him, the word, HaEved, means the servant, it is from the word, Eved, עֶבֶד, which means, to work, to serve, he worked, did, performed, made, to work, serve, worship, **he served, worshipped, obeyed, servant, slave**, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the word, Ulay, is an adverb that means, **perhaps**, maybe, it is made up of the words U, אֵ, and Lo, לֹא, and literally means, and not, the word, Lo, means no or not, the word, Toveh, is from the word Abah, אָבָה, which means, to want, be willing, consent, wish, will, desire, it also means to refuse, it is usually used with the word Lo, which means no or not, the word, HaIshah, means the woman, the word, Laleket, is from the word Halak, הָלַךְ, which means, to go, follow, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the word Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the word Acharay, means, behind, after, the hinder part, the word, El, denotes, motion toward or to, or direction toward, and it means, **to, unto, toward**, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, HaAretz, means the land, the ground, the country, the earth, the word, HaZot, is form the word Zot, זֹאת, which is a pronoun, and it means, this; but, I believe it has a much more profound meaning, it is from the word Zeh, which means, this, which, who, but this word Zot, is spelled with the letter Zayin, which is the picture of a weapon, and since the other two letters are the letters Aleph and Tav, which represent our Messiah, it hints at the fact that there is something very important that is happening here, something that is just as important, as when the world, together with the religious leaders of the day, crucified Messiah, or put Him to the

weapon, and therefore, I believe that every time you see this word in Scripture, that YHVH is telling us, to pay very close attention to what is happening here in that verse, because something important is about to happen, the word, HeHashev, is from the word Shuv, שׁוּב, which means, to return, turn back, restore, *come again, go again*, he did again, repeated, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the *word* Ashiyv, is the very same *word*, Shuv, and this time it means return, in other *words*, Abraham's servant is asking shall I again return with your son, the *word*, Et is defined above, the *word*, Binka, means, your son, the *word*, El is repeated, it means to, onto, toward, and is defined more completely above, the *word*, HaAretz, means the land, the country, the ground, the earth, the *word*, Asher, means which, and it is defined more completely above, the *word*, Yatzata, is from the *word* Yatza, יָצָא, which means, to go or come out, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the *word* Misham, means from there)

Before Eliezer departs, he poses a very pertinent question to Abraham. He says: **IF** this woman, living in the land of your kindred, 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 YHVH, Abraham and Yitz'chak have been called out from where they were, they have crossed over (which is the meaning of the word Ivri or Hebrew). The seed, or the word of YHVH, has now made them *new creatures* and they are now, the people of YHVH. This bride, that Eliezer is attempting to get for Yitzchaq, is to come out from where she has been, and not the other way around, she is to come out of where she is by her own volition. YHVH's pattern **IS**, and **HAS always been**, to bring the nations out of where they are, and into the safety of His tabernacle, where He can be One with His people. The prospective bride **IS** to come to Him to live in His Land, she is to leave her land, all her old ways behind. I hope that you can see the clear picture that is painted here? The picture that I see painted here, **IS**, that Scriptural salvation, involves a departing from where we were, so that we can come and dwell in the place that the Creator of all things has prepared for us, in the land that is governed by His Ways, His words, His Torah, His Culture, so that we can become members of 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 by the people that they were sent to, then they were to leave their house, and 'shake the dust from off of their feet. In *verse 7*, Abraham reminds Eliezer of the reason for this request, and 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 YHVH. Yeshua identifies the Seed in *Luke 8:11*. *Now the parable is this: The seed is the word of Elohim.*

Therefore, the bride of Yitzchaq, who is a shadow picture of Messiah, will be the One, who willingly chooses to depart from where she was, depart from her old ways, and willingly chooses to commit to follow Eliezer, (who is a shadow picture of the Holy Spirit) to where the bridegroom is. And, as we read on we will get to the most interesting and revealing aspect of who the bride is.

6 And Abraham said unto him, Beware that you do **NOT** bring my son there again.

(וַיֹּמֶר אֱלָיו אַבְרָהָם הֲשָׁמֵר לְךָ פֶּן-תָּשִׁיב אֶת-בְּנִי שָׁמָּה) VaYomer Elayv Abraham HeShamer Leka Ben TaShiyv Et Beney Shmah, where the **word** VaYomer is from the **word** Amar, means, to say, saying, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word** or name Abraham, means father of many nations, the **word**, HiShmer, is from the **word** Shamar, שָׁמַר, means to keep, heed, beware, watch over, guard, keep, observe, put a hedge around, to wait upon, attend to, preserve, save, protect, he celebrated, he took heed, he paid regard, he took care, was kept, was observed, the **word**, Leka, means, to or unto you, the **word** Pen, is a conjunction, meaning, lest, in order not to, perhaps, would that, it also means, form, kind, the **word**, TaShiyv, is from the **word** Shuv, שׁוּב, which means, to return, turn back, restore, come again, go again, he did again, repeated, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, Beney, means, my son, the **word**, Shamah, is from the **word** Sham, which means there)

Abraham answer's Eliezer's questions and says to him: Beware, watch, and make sure that under no circumstances whatsoever, are you to bring my son, Isaac back to the land of my nativity. Well if Eliezer is indeed a shadow picture Elohim's helper, His Holy Spirit, then it means that the Holy Spirit, Cannot bring us back to any of our old ways, which of course is the man made secular doctrines, or man made religious doctrines of all the man made religions of the world. Therefore that means that the Holy Spirit, **IS** tasked with bringing the Bride of Messiah, to Him, and that the Bride **MUST** be without spots or blemishes, without Sin, and Scripture makes it very clear in *1John 3:4* that *Sin, IS the transgression of the words of the Father's Torah of Life*. So **IF** anyone truly believes that the Spirit that they are listening to, **IS** telling them, that the **words** of the Torah of YHVH, have somehow been changed and superseded by some man made oral torah, or if they believe that the Spirit they are listening to, **IS** telling them, that the **words** of the Torah of YHVH have somehow been abolished and or done away with, in whole or in part, **THEN** they **ARE NOT** hearing, they do **NOT** shema, the **words** of the Creator of the universe, which means that they are following and believing the words of the enemy of YHVH's people, the one that has come to steal, kill and destroy them.

7 YHVH the Elohim of heaven, who took me from my father's house, and from the land of my kindred, and who spoke unto me, and swore unto me, saying, Unto your seed will I give this land; he shall send His messengers before you, and you shall take a wife unto my son from there.

(יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לָקַחְנִי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלַדְתִּי וְאֲשֶׁר דִּבֶּר-לִי וְאֲשֶׁר נִשְׁבַּע-לִי לֵאמֹר לְזַרְעֶךָ אֶתֵּן אֶת-הָאָרֶץ הַזֹּאת הוּא יִשְׁלַח מַלְאָכָיו לְפָנֶיךָ וְלָקַחְתָּ אִשָּׁה לְבְנִי מִשָּׁם) YHVH Elohey HaShamayim Asher Leqachniy MeBeyt Aviy UmeEretz Moladtiy VaAsher Deber Liy VaAsher Nishba Liy Lemor LeZaraka Eten Et HaAretz HaZot Hu Yislach Malako Liphaneyka VeLaqachta Ishah Livniy MeSham, where the

**word** YHVH is the Name Yahweh, the **word** Elohey, means the mighty one, HaShamayim, means the heavens, the **word**, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whose, that, which, with which, that which, and as a conjunction, it means, in order that, the **word**, LeQachaniy, is from the **word** Laqach, לקח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, and in the form that it is used here it means, took me, the **word**, MiBeyit, from from the house, the **word** Aviy, means, my father, the **word**, UmeEretz, means and from my land, the **word**, Moladtiy, is from the **word** Moledet, מולדת, which means, native land, birthplace, offspring, land of nativity, the **word**, VaAsher, is from the **word** Asher, defined above, and it is translated as the **word**, who, the **word**, Deber, דבר, means, to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word** Liy, means to me, the **word**, VaAsher, is the **word** Asher repeated and it is translated as, and who, the **word** Nishva, is from the **word** Sheva, שבע, which means, to be sated, be satisfied, to be repleted, be full, to be surfeited, was satisfied, had in excess, plenty, full, abounding, abundance, it also means, to swear an oath, to bind oneself by seven things, or by seven oaths, he swore, took an oath, he caused to take an oath, do something seven times, he multiplied by seven, it means seven and or seventh, the **word** Liy, means, to me, the **word**, Lemor, is from the **word**, Amar, means, to say, saying, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, LeZaraka, is from the **word** Zera, זרע, which means, sowing, sowing season, seed, sperm, semen, offspring, posterity, to sow, he scattered seeds, was sown, he produced seed, he inseminated, the **word**, Eten is from the **word** Natan, which mean, to give, the **word**, Et, is translated above, the **word**, HaEretz, means the eland, the **word**, HaZot, means, this, the **word**, Hu, means, he or it, the **word**, Yishlach, is from the **word** Shalach, שלח, which means, to send, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, Malako, is from the **word** Malak, which means, messengers and in the form that it is used here it means, his messengers, the **word**, LePaneka is from the **word** Paniym, פנים, which means, face, countenance, presence, forepart, before, front part, front, in front, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, the **word**, VeLaqachta, is from the **word** Laqach, which means to take, the **word**, Ishah, means wife, the **word**, Livniy, is

from the **word** Ben, and in this form, it means for my son, the **word**, MeSham, means from there)

Here Abraham tells his servant Eliezer, that the Elohey, or the mighty One of heaven, **IS** the One who commanded me, to leave my father's house, the land of my nativity and of my relatives, and, He is also, the One, who spoke and swore to me, saying, unto your descendants, will I give this Land, the Land that you and I are now standing on Eliezer. That very same Mighty One of heaven, **WILL** send His messengers ahead of you, to ensure that your journey to find a wife for my son, **IS** successful. Therefore, I know that you will indeed find a wife for my son. Furthermore, I am absolutely convinced, that she will agree to come with you, back to this land, that the Mighty One of heaven has given me. I hope that you, who are listening to me today, and those of you that will read this in the future, can see that there is absolutely no doubt whatsoever in Abraham's heart. He is completely confident that YHVH will fulfill his request, to get a bride for his son Yitzchaq, from the land of Abraham's nativity and from his very own kindred.

*8 And if the woman will not be willing to follow you, then you shall be clear from this my oath: only do **NOT** bring my son there again.*

וְאִם-לֹא תֵאָבֶה הָאִשָּׁה לָלֶכֶת אַחֲרָיִךָ וְנִקְיֹת מִשְׁבַּעְתִּי זֹאת רַק אֶת-בְּנִי לֹא תָשֵׁב שָׁמָּה  
VeEm Lo Toveh Halshah Lalekat Achareyka VeNiqiyta Mishvuatiy Zot Raq Et Beniy Lo  
Tashev Shama, where the **word**, VeIm, means, and if, the **word** Lo, means no or not, the **word**, Toveh is from the **word**, אָבָה, which means, to want, be willing, consent, wish, will, desire, it also means to refuse, it is usually used with the **word** Lo, which means no or not, the **word**, Halshah means the woman, the **word**, Laleket, is from the **word** Halak, הָלַךְ, which means, to go, follow, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, Achareyka, is from the **word** Achar, אַחַר, which means, to be or remain behind, he was late, tarried, he delayed, kept back, it means another, other, next, strange, and as an adverb it means, after, behind, afterward, the **word**, NeNiqiyta, is from the **word** Naqah, נָקָה, which means, to be clean, be clear of, be pure, be innocent, he cleansed, pronounced innocent, he left unpunished, was acquitted, was absolved, was cleared, was pure, was free from guilt, was purified, the **word**, MiShevuatiy, is from the **word** Sheva, means, to be sated, be satisfied, to be repleted, be full, to be surfeited, was satisfied, had in excess, plenty, full, abounding, abundance, it also means, to swear an oath, to bind oneself by seven things, or by seven oaths, he swore, took an oath, he caused to take an oath, do something seven times, he multiplied by seven, it means seven and or seventh, the **word**, the **word**, Zot, means this, the **word**, Raq, as an adjective, means, thin, as an adverb it means, only, nothing but, save, except, and as a noun it means, spittle, saliva, the **word**, Et, is defined above, the **word**, Beniy, means, my son, the **word**, Lo, means, no or not, the **word**, TaShev, is from the **word** Shuv, means, to return, turn back, restore, come again, go again, he did again, repeated, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied,

he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the **word** Shamah, is from the **word**, Sham, which means, there)

But since Eliezer does **NOT** have the same confidence in the Elohey of Heaven, he asked Abraham, what happens **IF** she does not want to come with me? So, to make his servant Eliezer more comfortable, Abraham says to him, **IF** the woman does **NOT** want to follow you, and come to this land, then you will be free of this oath that you have made to me. By telling Eliezer this, Abraham is removing all responsibility to find his son a wife off of Eliezer the man, and placing it all on the Elohey of heaven, who of course we know is, YHVH. This will make the servant of Abraham, even more determined to do a good job in following and fulfilling his master's request to find a wife for his son Isaac.

*9 And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter.*

וַיִּשָׁבֶעַ הָעֶבֶר אֶת־יָדוֹ תַּחַת יָרֵךְ אַבְרָהָם אֲדוֹנָיו וַיִּשָּׁבַע לוֹ עַל־הַדָּבָר הַזֶּה) VaYashev HaEved Et Yado Tachat Yerek Abraham Adonayv Vayishava Lo Al HaDabar HaZeh, where the **word**, VaYasev, is from the **word** Sym, שָׁם or Sum, שָׁמָּה, means, to place, put, set, he inserted, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, he made fashioned, it also means, to name, the **word**, HaEved, means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and they represent messiah, the First and the Last, the **word**, Yado, is from the **word**, Yad, יָד, which means, hand, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold, and in the form that it is used here, it means, his hand, the **word**, Tachat, means, means, the underpart, underneath, below, beneath, buttocks, bottom, posterior, in one's place, where one stands, in place of, instead of, the **word**, Yerek, means, thigh, loin, side, flank, hip, innermost parts, remote parts, the **word** Abraham, means, the father of many nations, the **word**, Adonayv, is from the **word** Adon, אֲדוֹן, which means, lord, master, possessor, and in the manner that is is used here it means his master, the **word**, VayiShava, is from the **word** Sheva, which means to swear an oath, and in the form that it is used here it means and he swore an oath, the **word**, Lo, means, to him, the **word**, Al, means to or unto, the **word**, HaDabar, means, to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, HaZeh, means this)

Here we are told that Eliezer put his hand under the thigh of Abraham, but the sages tell us that this kind of oath, was taken by the oath taker, placing his hand on the testicles of the one that he was making an oath to, which in a sense means that he was testifying that he would carry out what he had just taken an oath to do. You may ask why would it be done in this manner? By

doing so, he was saying that this oath that I am making, is not only binding between you and me, but it is also binding upon on all of our descendants, therefore, I, testify to you, that I **WILL** complete the task of this oath that I have just taken. There was nothing sexual about this tradition, just like there nothing sexual in a man's testicles **testifying** to the world, that he is a man and **NOT** a woman.

*10 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.*

וַיִּקַּח הָעֶבֶד עֶשְׂרֵה גְמָלִים מִגְמָלַי אֲדֹנָיו וַיֵּלֶךְ וְכָל-טוֹב אֲדֹנָיו בְּיָדוֹ וַיָּקָם וַיֵּלֶךְ ( )  
 אֶל-אָרָם נְהָרִים אֶל-עִיר נַחֲוֹר, VaYiqach HaEved Asarah Gemaliym Migmaley  
 Adonayv VaYelek VeKal Tov Adonayv Beyado Vayaqam VaYelek El Aram Naharayim  
 El Iyr Nachor, where the word, VaYaqach, is from the word Laqach, לָקַח, means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word HaEved, means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the word, Asarah, is from the word Asar, עָשָׂר, means, ten, a group of ten men, it means to take the tenth part, he collected the tithe, he divided into tenths, he gave the tenth part of, it is also a numeral, the second element in the masculine cardinal numbers eleven to nineteen, Echad Asar, one ten, or eleven, Shnayim Asar, two ten, or twelve, etc, the word, Gimaliym, means camels, the word, MiGmaley, is from the same word, Gemaliym and means, camels, the word, Adonay, means, his master, the word, VayeLek, is from the word, Halak, הָלַךְ, means, to go, follow, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the word Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the word, VeKal, means and all, and the whole of, the word, Tov, means, good, to be good, pleasing, he did good, he did well, became better, was improved, ameliorated, goodness, comely, fair, fine, beautiful, kindly, kindness, function in a proper and agreeable manner, kind, welfare, prosperity, to function in the manner that YHVH created it or them, to function, the word, BaYado, means, in his hand, the word, VayaQam, means and he arose, it is from the word Qum, (קָוַם), which means, to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was established, was confirmed, was fulfilled, ratified, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, make or made sure, uphold. You also need to know that this Hebrew word, Qum, or one of its derivatives, is translated as the word Anastasis in the Greek Septuagint, and then it is translated as the

word Resurrection in the English Scriptures. This word **resurrection** *does not* appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek word ἀναστασις, Anastasis, Strong's number G386. This noun is derived from the word Anastemi, ἀνίστημι, Strong's number G450, which means, to stand up or to rise up. Furthermore, this Greek word, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9 And behold I establish (in the sense of something standing firm) My Covenant with you, and with your seed after you.* In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the word used for, **resurrection**, in the verse above, **IS** the word Qayamta, קַיְמַתָּא. This Aramaic word translates into Hebrew, as the word Tequmah, תְּקוּמָה, it is Strong's number H8617. In Modern Hebrew, the word for **resurrection** is this word Tequmah, תְּקוּמָה, which is the very same word from the Peshitta. This word, is derived from the verbal root Qum, קוּם, Strong's number H6965, which means, to stand up, or to rise up, and this word Tequmah, תְּקוּמָה, is found once in the Hebrew Scriptures, in *Vayiqra, Leviticus 26:37*, where it says: *And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand Tequmah, before your enemies.* From all of this, we can deduce that the ancient understanding of the resurrection of the dead, is the rising up of the dead, or more literally, the Qum, the standing up of the dead, the VaYelak, is from the word Halak, הָלַךְ, which means, to go, follow, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the word Halakah, הֲלָכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the word, El, אֵל, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, Aram is one of the five sons of Shem and the father of Uz, Hul, Gether, and Mash, he is regarded as the ancestor of the Arameans, and it is also the name of a place, it is the name, Syria, Mesopotamia, originally meaning highland, the word, Naharayim, means, Mesopotamia, the word, El, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word Iyr, means, city, the word, Nachor, is the name of Abraham's brother)



There is a lot said in this verse, for it is apparent from the *words* contained in this verse and other places in Scripture, that Abraham was a wealthy man. Abraham had many camels, but we are told that he sends only Ten camels with his servant Eliezer. Why only Ten? Well, I hope to show you, as we follow the text, that Abraham may have had over 600 camels, and that the Ten camels that he sent, represented all of his wealth. Maybe he even had 613 camels? Eliezer is sent by Yitzchaq's father to find his son, a worthy bride. We are told that Eliezer leaves with Ten camels, not two, five, twenty-five or fifty, but Ten. Camels were taken on trips, because in the desert, camels are your source of survival; no man could make these long trips alone. And as I said before, the Ten camels also represent the *word* of Elohiym, especially His Ten Commandments. We have to understand that we do **NOT** live by bread alone, but by every word that proceeds from the mouth of Elohiym. His words are Spirit and they are life. So Eliezer is told to take Ten camels, and we are told that what they were carrying, represents **ALL** of the goods of his master, Abraham. Several comments by Yeshua come to mind here, especially considering the fact that Yitzchaq has temporarily disappeared from the scene.

*Yochanan, John 14:15-18, 26 If you 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 does **NOT** see Him, neither do they know Him: **BUT** you **KNOW** Him; for He dwells 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.*

*Mattityahu 28:18-20 All authority is given unto Me in heaven and in earth. Go you, 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.. .*

*Sh'mot 20:6 And showing mercy unto thousands of them that **LOVE** Me, and **KEEP** My Commandments.*

These *verses*, along with many others, reveal to us that Yeshua will leave, but that, He will send the Comforter in His Name to **TEACH and REMIND us to OBSERVE ALL the words of the Father**. Yeshua tells us in *Yochanan 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 Sh'mot chapter 20, that YHVH tells us that He will show mercy to those that love Him and keep His Commandments. So, we have to ask ourselves, 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, so that the Bride and bridegroom could finally meet? Do you think that the Comforter may also have gifts (the Father's goods) for this bride?

Well, I believe that the Comforter does indeed come to us bearing Gifts, and those Gifts, are the **words** of the Father's **TRUTH**, the words of His Torah of Life, that are filled with His blessings and or promises, and all that the Father has for us, are represented by, or encompassed in, the Ten Commandments, therefore we are to look at the Ten Commandments, as merely chapter headings, wherein is encompassed **ALL** the words that the Father has spoken to us in the Scriptures. It should not be difficult for anyone to understand that the Ten Camels, are a shadow picture those Ten Commandments. For it is evident that the number Ten, in Scripture, represents the Ten Commandments of our heavenly Father. Well **IF it** is true that the Ten Camels, do indeed represent the Ten Commandments, as I believe they do, then that means that the Ten Commandments are representative of **ALL** the words that our heavenly Father has ever spoken to us.

To confirm that let us read what it says in *1Kings 2:1-4*:

*I Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be strong therefore, and show yourself a man; And **KEEP** The Charge of YHVH your Elohim, To walk in His Ways, To keep His Statutes, His Commandments, His Judgments, His Testimonies, **AS IT IS WRITTEN IN THE TORAH OF MOSES, WHY?***

*So that you may prosper in all that you do, and wheresoever you turn yourself: That YHVH may continue His word, which He spake concerning me, saying, If your children take heed to their way, to walk before Me in **TRUTH** (Torah, Psalm 119:142) with **ALL** their heart and with **ALL** their soul, there shall not fail you (said He) a man on the throne of Israel.*

*11 And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.*

וַיַּבְרֶךְ הַנְּמָלִים מִחֹץ לָעִיר אֶל־בְּאֵר הַמַּיִם לְעֵת עֶרֶב לְעֵת צֵאת הַשְּׂאֵבֹת) Vayavrek HaGemaliym Michotz LaIyr El Ber HaMayim Let Erev Let Tzet HaShoavot, where the **word**, Vayaverek, is from the **word**, Barak, בָּרַךְ, which means, to bless, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the **word** Barakah, which means blessing, benediction, congratulation, gift, present, the **word**, HaGemaliym, means, the camels, the **word**, MiChutz, is from the **word** Chutz, חוּץ, which means,

outside, without, street, and as an adverb it means except, excepting, apart from, the **word**, LaLyr, means, of the city, the **word** El, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Ber, means, well, pit, but it also means, to explain, make clear, it was explained, became clear, the **word**, HaMayim, means the water, the **word**, Let, is from the **word** Et, עַתָּה, means, time, season, appointed time, the **word**, Erev, means, to be pleasant, be sweet, pleasing, to be well, be duly arranged, it also means surety, guarantor, responsible, liable, it also means, evening, sunset which is what happens in the evening, eve, a time of mixture, mixed company, to mix, it also means swarm of wild beasts or flies, the **word** Let is repeated, the **word**, Tzet, is from the **word** Yatza, יָצָא, which means, to go or come out, goes forth, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, HaSho'avot, is from the **word** Sha'av, שָׁאָב, which means, to draw water, to absorb, attract, to pump, he drew water, he sucked in, was absorbed, was attracted, was drawn to the end, was exhausted, water drawer)

*In B'reshith 24:11* we are told that Eliezer 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? If that is true, then that means that we are to understand, that the Commandments of YHVH, **ARE** given to us, to **SERVE** us, and **NOT** for us to serve the Commandments? Is it just happenstance that the camels were to stop at a well in the evening? Wells are notorious pictures of salvation and grace. One such occurrence comes to mind, as Yeshua meets a woman of Samaria at a well. *Yochanan 4:14 But whosoever drinks of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

The ten camels bow in subjection at the well, because they need and want water, just as the Commandments of YHVH kneel before the well of Living Waters. Scripture also reveals to us that men love the darkness rather than the Light. YHVH knows, that He must meet us where we dwell, and in most cases, we human beings are without His Light, which means that we are 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 Hebrew word *Sha'av*, שָׁאָב, as I said above, means, to draw water, to absorb, he drew water, was attracted, was drawn to the end. This word is a cognate or a sister word to the word Shuv, שׁוּב, means, to return, turn back, restore, come again, go again, he did again, repeated, to answer, comply with, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, which is one of the Scriptural word for **repentance**, another coincidence? Perhaps, but let's keep going!

12 And he said, O YHVH Elohim of my master Abraham, I pray You, send me good speed this day, and show kindness unto my master Abraham.

וַיֹּאמֶר יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם הַקָּרֵה נָא לְפָנַי הַיּוֹם וַעֲשֵׂה-חֶסֶד עִם אֲדֹנָי ( אַבְרָהָם, VaYomer YHVH Elohey Adoniy Abraham HaQreh Na LePhanay HaYom VaAseh Chesed Im Adoniy, where the **word** VaYomer, is from the **word** Amar means, to say, saying, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, YHVH, is the Name Yahweh, the **word**, Elohey, means, the mighty one, the **word**, Adoniy, means, my master, the **word**, Abraham, means father of many nations, the **word**, HaQreh, is from the **word**, Qarah, קָרָה, which means, to lay beams, roof, cover, was furnished with beams, it also means to encounter, meet, befall, occur, happen, he went about, he received hospitality, entertained, he presented, offered as a sacrifice, he caused something good or right to occur, the **word**, Na, means I pry, I beseech you, the **word**, LePanay, is from the **word** Paniym, פָּנִים, which means, face, countenance, presence, forepart, before, front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, the **word**, HaYom, means this day, the **word**, VaAseh, is from the **word**, Asah, עָשָׂה, means, to do, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the **word**, Chesed, means, to be kind, to be pious, he dealt kindly, he showed himself kind, kindness, goodness, mercy, affection, lovely appearance, it also means to be reproached, be ashamed, was put to shame, he reproached, shame, reproach, reviled, he insulted, the **word**, Im, is a preposition that means, together with, with, to, unto, by, as long, neither, from between, from among, in conjunction with, close to, beside, as long as, while, it is from the **word** Amam, עִמָּם, which means, to join, connect, included, Adoniy, means, my master, the **word** Abraham, means, father of many nations)

Here we see that Eliezer prays to YHVH, to help him accomplish the task that his master, Abraham has sent him to do. In Scripture the comforter is also known as the Holy Spirit, and he always speaks of the Master and the Master's wishes, and here Eliezer is praying that his master's wishes may be fulfilled also.

13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water:

הִנֵּה אֲנֹכִי נֹצֵב עַל-עֵין הַמַּיִם וּבְנוֹת אַנְשֵׁי הָעִיר יֹצְאוֹת לְשָׂאב מַיִם) Hineh Anokiy Nitzav Al Eyn Hamayim Uvnot Anshay HaIyr Yotzot Lishov Mayim, where the **word**, Hineh, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, lo, **behold**, here, the word, Anokiy, means, I, the word Nitzav, means, **to stand**, he fixed, planted, founded, he set up, erected, established, standing, appointed over others, handle of a knife or sword, the word, Al, means, height, upper part, and as a preposition, it means, in, on, upon, above, **at, beside, by**, toward, to onto, against, concerning, about, because of, on account of, together with, it also means, yoke,

to insert, thrust in, the word, Eyn or Ayin, means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, it also means, **spring, fountain, well**, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, the word, HaMayim, means water, the word, Ubenot, means daughters, the word, Anashey, means men, the word HaIyr, means the city, the word, Yotzot, is from the word Yatze, **יצא**, which means, to go or come out, **go forth**, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the word, LiShov, is from the word Sha'av, **שאב**, which means, **to draw water**, to absorb, attract, to pump, he drew water, he sucked in, was absorbed, was attracted, was drawn to the end, was exhausted, water drawer, the word, Mayim, means, water)

Here we are told that Eliezer, whom we have established is a shadow picture of the Holy Spirit, is standing by a well of water, and the well of water represents, all the **words** of the Father's Torah of Life, and that tells us, that that is where the Holy Spirit will bring **ALL** people, so that they can, of their own free will, choose to drink from the well, that contains the Waters of Life, the **words** of our heavenly Father's Torah of Life

*14 And let it come to pass, that the damsel to whom I shall say, Let down your pitcher, I pray you, that I may drink; and she shall say, Drink, and I will give your camels drink also: let the same be she, that You have appointed for Your servant Isaac; and thereby shall I know that You have showed kindness unto my master.*

( וְהָיָה הַנֶּעֱרָךְ אֲשֶׁר אָמַר אֵלָיָהּ הַטַּיִן נָא כִּדְרֵךְ וְאִשְׁתָּהּ וְאִמְרָהּ שְׂתָהּ וְנִסְּמָלֶיךָ אִשְׁקָהּ )  
 VeHayah HaNa'ara Omar Eleyha Haty Na Kadek VeEshtey VeAmrah Shtih VeGam Gemaleyka Ashqeh Otah Hokachta LeAvdeka LeYitzchaq Uvah Eda Kiy Asiyta Chesed Im Adonyi, where the **word**, VeHayah, is from the **word**, Hayah, **הָיָה**, which means, to be, exist, happen, become, was, existed, came to pass, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, HaNa'ara, is from the **word** Na'arah, which means young women, the **word**, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whose, that, which, with which, that which, and as a conjunction, it means, in order that, the **word**, Eleyha, means, to them, the **word**, Haty, is from the **word**, Natah, **נָטָה**, which means, to stretch or spread out, extend, incline, bend, conform to, he spread out, bent, he turned, turns aside, he thrust aside, thrust away, he perverted judgment, it is used 60 times as, stretch out, 28 times as, incline, 16 times as, turn, 15 times as, stretch forth, 13 times as, turn aside, 8 times as, bow, 8 times as, decline, 8 times as pitched, 5 times as bow down, 5 times as, turn away, 5 times as, spread, 4 times as pervert, 4 times as, stretch, 3 times as, wrest, 3 times as, outstretched, 2 times as, carried aside, and it is used miscellaneously 20 times as, afternoon, apply, deliver, go down, be gone, intend, lay, let down, offer, overthrown, prolong, put away, show, take aside, cause to yield, the **word**, Na, means, I pray or I beseech you, the **word**, Kadek, is from the **word**, **כַּד**, which means, jug, pitcher, jar, a small jug, it also means, rounded, oval, pitcher like, round like a pitcher, and as a

conjunction, it means, when, as, the **word**, VeEshteh is from the **word** Shatah, שָׁתָה, which means, to drink, he drank, to warp, weave, he wove, intertwined, was woven, drunk, intoxicated, drinker, drunkard, drunkenness, to set, put, place, lay, to sit, it is related to the **word** Shatat, שָׁתַת, which means, to lay the foundation of, found, establish, was founded, was established, to set, put, place, lay, to flow, gently, drip, bleeding, flow, the **word**, VeAmrah, is from the **word** Amar, אָמַר, which means, to say, saying, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word** Shteh, is from the **word** Shatah, which means to drink, the **word**, Vegam, means and also, the **word**, Gimaleyka, means, camels, the **word**, Asqeh, is from the **word** Shaqah, שָׁקָה, which means, to cause to drink, give to drink, watered, irrigated, was moistened, was refreshed, the **word**, Otah, means her, the **word**, HoKachtiy, is from the **word** Yakach, יָכַח, which means, to decide, prove, let it be, to reprove, rebuke, he reasoned, argued, disputed, he convinced himself, was convinced, he decided, he judged, he showed to be right, correct, proved, convinced, was chastened, was punished, justify or convict, appoint, argue, chasten, convince, judge, plead, reason, rebuke, reprove, surely, the **word** LeAvdeka,, is from the **word**, Eved, עֶבֶד, which means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the **word**, LeYitzchaq, means, to Yitzchaq, the **word** Uva, means and by this, the **word**, Eda, is from the **word** Yadah, יָדַע, which means, to know, he knew, he perceived, observed, he considered, became acquainted with, he had sexual intercourse with, he knew how, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the **word**, Da, דָּע, means, knowledge, wisdom, the **word**, Kiy, means, that, because, when, while, as, if, in case, although, though, thus, therefore, thereby, as, for, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Asiyt, is from the **word** Asah, עָשָׂה, which means, to do, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the **word**, Chesed, means, to be kind, to be pious, he dealt kindly, he showed himself kind, kindness, goodness, mercy, affection, lovely appearance, it also means to be reproached, be ashamed, was put to shame, he reproached, shame, reproach, reviled, he insulted, the **word**, Im, is a preposition that means, together with, with, onto, by, as long, neither, from between, from among, to, unto, in conjunction with, close to, beside, as long as, while, it is from the **word** Amam, עִמָּם which means, to join, connect, included, the **word** Adoniy, means my master)

Well, we know several things here about the one that will be chosen to be the Bride of the Father's son. She will be the one who not only draws from the well of water, (Holy Spirit) but will take care or keep the camels as well. She will first draw from the well (draw strength from the Holy Spirit) and **THEN** she will take care or keep the camels (the Ten Commandments). This is the **ONE** who will be **APPOINTED** as the Bride. This word, appointed, is translated

from the Hebrew word, Yakach, which means, **to decide, prove**, let it be, to reprove, rebuke, he reasoned, argued, disputed, he convinced himself, was convinced, he decided, he judged, he **showed to be right**, correct, proved, convinced, was chastened, justify or convict, **appoint**, argue, chasten, convince, **judge**, plead, reason, rebuke, reprove, **surely**. This word tells us that the ones who will be chosen as the Bride, **ARE** the ones that will have proven themselves to be right, the ones that have been made right, according to the Holy Spirit of YHVH, who will judge them, by their deeds and actions. It basically means *to be made right*, and this same word is used in *Yesha'yahu, Isaiah 1:18*.

*Yesha'yahu 1:18 Come now, and let us REASON, YAKACH, TOGETHER, says YHVH; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*

So we see that the Bride will not be the one who just meets Eliezer at the well (salvation) but she **IS** the one who also draws water (the water of the **word**) from the well, and then keeps or waters the Father's camels. This is precisely the same teaching that Sha'ul gives us in Ephesians.

*Ephesians 2:8-10 For by grace are you saved through BELIEF; and that not of yourselves, it is the gift of Elohiym – NOT of works lest any man should boast. For we are his workmanship created in the Messiah Yeshua UNTO GOOD WORKS; which Elohiym has before ordained that we should walk in them.*

Good deeds are to be done **BECAUSE** we love Elohim and want to obey Him, and **NOT because** we want Him to love us

*15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.*

וַיְהִי־הוּא טָרַם כְּלָה לְדַבֵּר וְהִנֵּה רַבְקָה יֹצֵאת אֲשֶׁר יִלְדָה לְבִתּוֹאֵל בֶּן־מִלְכָּה אֵשֶׁת ( נְחֹר אָחִי אַבְרָהָם וְכַדָּה עַל־שִׁכְמָה, VaYehiy Hu Terem Kilah LeDaber VeHineh Rivqah Yotzet Asher Yuldah LiBetuel Ben Milkah Eshet Nachor Achiy Abraham VeKadah Al Shikmah, where the word, VaYehiy, is from the word Hayah, הָיָה, which means, to be, exist, happen, become, was, existed, **came to pass**, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the word, Hu, means he or it, the word, Terem, means, **before**, to do before, he did before, anticipated, preceded, as an adverb it means, not yet, before ere, the word, Kilah, means, to be completed, *he finished*, was destroyed, perished, was spent, was consumed, he pined, wasted away, he ended, accomplished, fulfilled, he caused to cease,, it also means bride, daughter in law, end, completion, complete destruction, it also means mosquito netting, curtained bed, canopy, the word, LeDaber, is from the word Dabar, דָּבַר, means, to speak, he said, **speaking**, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the word, VeHineh, means, to be agreeable, be pleased, was pleasant,

afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, lo, **behold**, here, the word, Rivqah, is the name of Yitzchaq's future bride, the word Yotzet, is from the word Yatza, יָצָא, means, **to go or come out**, goes forth, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the word, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who**, whom, whose, that, which, with which, that which, and as a conjunction, it means, in order that, the word, the word, Yulda, is from the word Yeled, יָלַד, which means, to bear, bore, bring forth, beget, he begot, she bore, brought forth, he helped deliver a child, **was born**, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means child, boy, offspring, young man, the word, LeBetuel, is the name of Rivqah's father, the word, Ben, means son, the word, Milkah, is the name of Betuel's mother, the word, Shet, means wife, the word, Nachor, is the name of Betuel's Father, the word, Achiy, means brother, the word Abraham, means father of many nations, the word, VeKadah, is form the word Kad, כָּד, which means, jug, pitcher, jar, a small jug, it also means, rounded, oval, pitcher like, round like a pitcher, and as a conjunction, it means, when, as, the word Shekmah, means upon her shoulders)

Here, we see that Eliezer's prayer is about to be answered, while he is praying. This tells us that when we are doing the will of the Father, and we pray for His help to guide us to be successful in accomplishing what He has sent us out to do, that He will answer our prayers.

*1John 5:14-15, And this is the confidence that we have in Him, that, **IF** we ask anything according to His Will, He hear us: 15 And **IF** we know that He hear us, then whatsoever we ask, we **KNOW** that we have the petitions that we desired of Him.*

*16 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.*

הַנְּעוּר טֹבַת מְרֵאָה מְאֹד בְּתוּלָה וְאִישׁ לֹא יָדָעָהּ וַתֵּרֵד הָעֵינָהּ וַתְּמַלֵּא כְדָהּ וַתַּעַל,  
 HaNa'ara Tovat Mareh Meod Betulah VeIysh Lo YeDa'at VaTered Ha'aynah VatMale  
 Kadah VaTa'al, where the **word**, HaNa'ara, is from the **word** Na'arah, means young woman, the **word**, Tovat, is from the **word** Tov, means, good, to be good, pleasing, he did good, he did well, became better, was improved, ameliorated, goodness, comely, fair, fine, beautiful, kindly, kindness, function in a proper and agreeable manner, kind, welfare, prosperity, to function in the manner that YHVH created it or them, to function, the **word**, Mareh, מְרֵאָה, means, sight, view, appearance, vision, it also means mirror, place of seeing oneself, and if we remove the Hey suffix, we form the **word** Mara, מָרָא, which sounds the same, but without the suffix letter Hey, it means to soar, fly high, he whipped or urged on a horse, he soared, flew high, it flew off, took off, he caused to fly, it also means to be fat, become fat, agreed with, it also means, master, sir, the **word**, Meod, means, very, the **word**, Betulah, means, virgin, a chaste young woman, the **word**, VeIsh, means, and a man, the **word** Lo, means, no or nor, the **word**, YeDa'ah, is from the **word** Yada, יָדָע, which means, to know, he knew, he perceived, observed, he considered,

became acquainted with, he had sexual intercourse with, he knew how, was made known, was known, became known, he assigned, appointed, made definite, he informed, it is from the **word**, Da, דָּעַ, means, knowledge, wisdom, the **word**, VaTered, is from the **word** Yared, יָרַד, which means, to come or go down, descend, he went down, descended, he came to arrived at, descended, he caused to go down, led down, lowered. He was brought down, removed, the **word**, Ha'aynah, is from the **word** Ayin, עֵיַן, which means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, the **word**, VatMale, is from the **word** Male, מָלֵא, which means, to be full, full price, fill, filled, was full, he filled, was filled, was accomplished, he fulfilled, completed, he confirmed, was filled, they massed themselves, full, complete, fullness, plenty, the **word**, Kadah, is from the **word** Kad, means, jug, pitcher, jar, a small jug, it also means, rounded, oval, pitcher like, round like a pitcher, and as a conjunction, it means, when, as, the **word**, Vata'Al, is from the **word** Alah, עָלָה, which means, to go or come up, ascend, he went up, ascended, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, rose, was taken away, he promoted to a higher dignity, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion)

Here we are informed that the prospective bride was, of course, to be a virgin. In this text, it is the **word** Betulah. There are two **words** that are usually translated as virgin or maiden in the Tanach, and they 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 (*Ephesians 5:26-27; 2 Corinthians 11:2*). It is only in the Torah that we are taught what is clean and what is unclean. This is why the prospective bride, **IS** to be found at the well, caring for and keeping the Ten Camels (the Ten Commandments) as well.

At the end of *verse 9* we are told that Rivqah (Rebekah) would draw water for the camels until they were are **finished** drinking. The **word** carefully chosen by YHVH to describe that she would draw water until the camels were **FINISHED** drinking, is the **word** Kalah. This **word** Kalah, means, to accomplish, attain, finish, complete. The **word** implies a goal or an accomplishment that one is to strive to attain. One of the cognates of this **word** Kalah, is the **word** Kallah, which is actually spelled the same in Hebrew, and it is the Hebrew **word** for bride. Coincidence? I don't think so. A person may ask, what the **word** for accomplish or complete, has to do with the **word** bride. Well, the second chapter of B'reshith would probably help to answer that. We are told in *B'reshith 2:8* that it was **NOT GOOD** that Adam should be alone, so a helpmate was taken from him. She, this helpmate would soon be his bride, for we are told that they came together as One flesh. YHVH is telling us, that the man is **NOT** complete without the woman or the bride. Man cannot go forth and multiply without his

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 the Torah between the redemption of the bride, the Day of YHVH, the wedding banquet, and the Torah being accomplished, for the **words** of the Torah **ARE** the Ketubah, or the marriage contract. It is no accident therefore, that the true Bride of Yitzchaq (who is a shadow picture of Messiah), would not only water the camels, but see to it that they drank until they were totally satiated.

*Mattityahu 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.*

*17 And the servant ran to meet her, and said, Let me, I pray you, drink a little water of your pitcher.*

וַיָּרֵץ הָעֶבֶד לִקְרַאתָהּ וַיֹּאמֶר הַגְּמִיֵינִי נָא מֵעַט־מַיִם מִבְּיָדְךָ (Vayaratz HaEved LiQratah VaYomer HaGemiyiyniy Na Meat Mayim Mikadek, where the **word**, VayaRatz is from the **word**, Rutz, רוץ, which means, to run, he ran, he caused to run, rushed, he brought hastily, was dispatched quickly, he ran to and fro, a jockey, the **word**, HaEved, is from the **word** Eved, עֶבֶד, which means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the **word**, LiQratah, is from the **word**, Qarah, קָרָא, which means, to cry, call, invoke, to invite, to say, proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, of a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix, we form the **word** קָרָאִי Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the **words** of the written Torah, and NOT by the interpretations of the Rabbis, the **word**, VaYomer, is from the **word** Amar, אָמַר, which means, to say, saying, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, HaGmiyiyniy, is from the **word** Gama, גָּמָא, which means, to sip, he sipped, swallowed, he gave to drink, was given to drink, it means papyrus, the plant that swallows water, it also means, hole, pit, the **word**, Na, means, please, I pray you, I beseech you, the **word**, Me'at, מְעַט, means, small, little, to be small, be few, diminish, was small, became few, reduced, excluded, became scanty, grew less, he did little, little, the **word**, Mayim, means, water, the **word** Mikadek, is form the **word** Cad, כַּד, which means, jug, pitcher, jar, a small jug, it also means, rounded, oval, pitcher like, round like a pitcher, and as a conjunction, it means, when, as)

It is quite a revelation to read all of the prophesies in the Tanach and of the Brit Chadashah as well, concerning the times of the end. Virtually all of them are centred on whether a person or a nation willingly chooses to keep and obey the **words** of our heavenly Father's Torah of Life, His

weekly Sabbaths, and all of His Feasts, or whether they choose instead, to profane, pollute, change, or otherwise ignore them. None of these glimpses into the future can take away the Belief (faith) or Trust that a person has in Yeshua, unless that person willingly chooses to believe the lies of the enemy, the lies that state that the Torah of YHVH, has somehow been changed or abolished in whole or in part. I hope that the Story of Rivqah, has firmly established the Scriptural pattern for a true child of YHVH. In our story of Rivqah we have the issue of Trust, represented by the wells of water, and expressed by Rivqah's desire to water or take care of the Master's Ten camels that carry the Master's goods, his blessings, and we are told that the goods that are on these Ten camels, represent all that the master has for His Son and His Son's Bride. I could not help to notice, that Rivqah was just as aggressive about watering the camels as she was giving water to the Ruach HaQodesh. Whoops! I mean Eliezer.

*18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.*

(וַתֹּמֵר שִׁתֶּה אֲדֹנָי וַתִּמְחֶה רִכְזָה עַל-יָדָהּ וַתִּשְׁקֶהוּ) VeTomer Shteh Adoniy Vatmahar Vatorede Kadah Al Yadah VataShqehu, where the **word**, VeTomer is from the **word** Amar, אָמַר, which means, to say, saying, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Shteh, is from the **word** Shatah, שָׁתָה, which means, to drink, he drank, to warp, weave, he wove, intertwined, was woven, drunk, intoxicated, drinker, drunkard, drunkenness, to set, put, place, lay, to sit, it is related to the **word** Shatat, שָׁתַת, which means, to lay the foundation of, found, establish, was founded, was established, to set, put, place, lay, to flow, gently, drip, bleeding, flow, the **word**, Adoniy, means, my lord, my master, VatMahar, is from the **word** Mahar, מָהַר, which means, to hasten, was practiced, was skilled, he trained, practiced, he made haste, hastened, caused to hurry, was hurried, was anxious, became quicker, it also means to acquire a wife by paying the purchase price, and as an adverb it means, quickly, speedily, the **word**, VaTered, is from the **word** Yared, יָרַד, which means, to come or go down, descend, he went down, descended, he came to arrived at, descended, he caused to go down, let down, lowered. He was brought down, removed, the **word**, Kadah, is from the **word** Kad, כַּד, which means, **jug, pitcher, jar**, a small jug, it also means, rounded, oval, pitcher like, round like a pitcher, and as a conjunction, it means, when, as, the word, Al, means, height, upper part, and as a preposition, it means, in, on, **upon**, above, at, beside, by, toward, to onto, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the word, Yadah, is from the word Yad, יָד, which means, hand, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold, and in the form that it is used here it means her hand, the word, VataShqehu, is from the word Shaqah, שָׁקָה, which means, to cause to drink, give to drink, watered, irrigated, was moistened, was refreshed)

Here we see that after Eliezer approached Rivqah and asked for a drink, that she immediately put down her pitcher of water and insisted that Eliezer have a drink. What **IS** YHVH showing us here, through this incident of Rivqah's zealously to be kind to a stranger in need? He is showing us that we are to display love and kindness to all people, and not just to the people that

we know. Rivqah had never met this man, and yet, she was willing to share the water that she had **DRAWN** out of the Well, with this stranger. The water of the Well that she drew from, **IS** a shadow picture of the well of salvation, and that is what YHVH wants us to share will all people. Let's read what it says in *Isaiah, Yeshayahu, 12;2-3 Behold, Elohim IS my salvation; I will TRUST, and NOT be afraid: for Adonai YHVH, IS my strength and my song; he also is become my salvation. 3 Therefore with joy shall YOU draw water out of the wells of salvation* (salvation in Hebrew is the word Yeshua).

*19 And when she had done giving him drink, she said, I will draw water for your camels also, until they have done drinking.*

(וַתִּכַּל לְהַשְׁקֹתוֹ וַתֹּאמֶר גַּם לְגַמְלֵיךָ אֶשְׁאֵב עַד אִם־כָּלוּ לְשֵׁתֵת) Vetkal LeHashqoto VeTomer Gam LiGemaleyka Eshav Ad Im Kilu Lishtot, where the **word**, Vetkal, is from the **word**, Kalah, כָּלָה, which means, to be **completed, be finished**, was destroyed, perished, was spent, was consumed, he pined, wasted away, he ended, accomplished, fulfilled, he caused to cease,, it also means bride, daughter in law, end, completion, complete destruction, it also means mosquito netting, curtained bed, canopy, the word, LeHashqoto, is from the word Shaqah, שָׁקָה, which means, to cause to drink, **give to drink**, watered, irrigated, was moistened, was refreshed, the word, VaTomer, is from the word Amar, which means, to say, saying, **said**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Gam, means also, the word, LiGemaliym, means, to the camels, the word, Eshav is from the word Sha'av, שָׁאָב, which means, **to draw water**, to absorb, attract, to pump, he drew water, he sucked in, was absorbed, was attracted, was drawn to the end, was exhausted, water drawer, the word, Ad, as a preposition and conjunction, means, to, unto, up to, even to, **until**, while, it is related to the word Ed, and it too, as a conjunction, means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the word Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the word, Im, as a conjunction, it means, if, whether, although, verily, when, on condition, as a noun it means, mother, matriarch, metropolis, large city, womb, nation, people, the word, Kilu, is from the word Kalah, כָּלָה, which means, **to be completed, be finished**, was destroyed, perished, was spent, was consumed, he pined, wasted away, he ended, accomplished, fulfilled, he caused to cease,, it also means bride, daughter in law, end, completion, complete destruction, it also means mosquito netting, curtained bed, canopy, the word Lishtot, is from the word Shatah, שָׁתָה, which means, **to drink**, he drank, to warp, weave, he wove, intertwined, was woven, drunk, intoxicated, drinker, drunkard, drunkenness, to set, put, place, lay, to sit, it is related to the word Shatat, שָׁתַת, which means, to lay the foundation of, found, establish, was founded, was established, to set, put, place, lay, to flow, gently, drip, bleeding, flow)

Here we are told that once Rivqah had taken care of the needs of the stranger, she insisted that she would water all of the Ten Camels also, until they were **ALL** satisfied or satiated. It is very obvious that she went the extra mile to ensure that this stranger, and his charge, the Ten Camels were well taken care of. She was like Yitzchaq's father Abraham, she had a very hospitable heart.

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

וּתְמַהֵר וּתְעַר כְּדָה אֶל-הַשֶּׁקֶת וּתְרֹץ עוֹד אֶל-הַבְּאֵר לְשָׂב וּתְשָׂב לְכָל-גַּמְלֵיו  
 Vatmaher VaTar Kadah El HaSheqet VeTaratz Iod El HaBer LiShov VatiShav LeKal  
 Gemalayv, where the **word** VatMaher, is from the **word**, Mahar, מָהַר, which means, to hasten, was practiced, was skilled, he trained, practiced, he made haste, hastened, caused to hurry, was hurried, was anxious, became quicker,, it also means to acquire a wife by paying the purchase price, and as an adverb it means, quickly, speedily, the **word**, VaTar, is from the **word** Arah, עָרָה, which means, to lay bare, uncover, he poured out, emptied, he laid bare, he had sexual contact, he made himself naked, uncovered himself, it also means to join, attach, he was deeply rooted, the **word**, Kadah, is from the **word** Kad, כַּד, which means, jug, pitcher, jar, a small jug, it also means, rounded, oval, pitcher like, round like a pitcher, and as a conjunction, it means, when, as, the **word**, El, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, HaSheqet, שֶׁקֶת, means, the drinking trough, the watering place, the drinking vessel, the **word**, VataRatz, is from the **word** Rutz, רוּץ, which means, to run, he ran, he caused to run, rushed, he brought hastily, was dispatched quickly, he ran to and fro, a jockey, the **word**, Od, עוֹד, means, to return, repeat, do again, he affirmed solemnly, he warned, he bore witness, attested, testified, he said repeatedly and forcefully, he surrounded, encompassed, he strengthened, restored, relieved, encouraged, he helped, supported, as an adverb it means duration, continuance, continually, still, yet, already, the **word**, El, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** HaBer, means, the well, the **word**, LiShov, is from the **word** Sha'av, שָׂב, which means, to draw water, to absorb, attract, to pump, he drew water, he sucked in, was absorbed, was attracted, was drawn to the end, was exhausted, water drawer, the **word**, VatiShav, is the same **word** Sha'av repeated, to emphasize that she took many trips to the well to get water for the camel, the **word**, Gimalayv, means his camels)

This *verse* is very beautiful for it shows the zealousness with which Rivqah, who is to be the bride of Yitzchaq, who is a shadow picture of Messiah, carried out her kindness and hospitality towards this stranger. And since she **IS** a shadow picture of the Bride of Messiah, then we who want to be the Bride of Messiah, should carry on the Master's business with the very same zealousness and hospitable manner that Rivqah displays here.

21 And the man wondering at her held his peace, to wit whether YHVH had made his journey prosperous or not.

(וְהָאִישׁ מִשְׁתַּאֵחַ לָהּ מִחַרְיֵשׁ לְדַעַת הַהִצְלִיחַ יְהוָה דְּרָבּוּ אִם-לֹא), VehaIsh Mishtaeh Lah Machariysh LaDa'at HaHitzliycha YHVH Darku Im Lo, where the **word** VehaIsh, is means, and the man, the **word** Mishtaeh, is from the **word**, Sha'ah, שָׁעָה, which means, to gaze at, astonished, surprised, wondering, to look about, to care for, to look through, look across, to behold, look for, to look for help, he looked at, gazed at, regarded with favour, he gazed away, turned his gaze away, turned away, he looked about with anxiety, they looked at each other, he turned, he caused one's gaze to turn away, he removes temporarily, suspended someone's services temporarily, it also means hour, time, short while, moment, the **word**, Lah, means, to her, the **word**, MaCharish, חָרַשׁ, means, to be silent, held his peace, be dumb, be deaf, was mute, was speechless, deafened, it also means to cut in, engrave, plow, a worker in metal or wood, he dug, he hollowed out, skilful craftsman, artisan, he plowed, he devised, planned, it also means earthenware, earthen vessel, potsherd, the **word**, LaDa'at, דָּעַת, means, the knowledge of, knowledge, wisdom, intelligent, sensible, it is from the **word** Yada, יָדַע, which means, to know, he knew, he perceived, observed, he considered, became acquainted with, he had sexual intercourse with, he knew how, was made known, was known, became known, he assigned, appointed, made definite, he informed, the **word** Yadah, יָדָה means, to confess, give thanks, he praised, lauded, he confessed, to throw, hurl, cast, enlarged, and the **word** Da, דָּע, means, knowledge, wisdom, the **word**, HahiTzliycha, is from the **word**, Tzalach, צָלַח, which means, to succeed, prosper, to be fit, to appear, come over, he succeeded, was in good condition, made prosperous, brought to successful issue, it also means, to cleave, split, break through, penetrate, to cross a river, the **word**, YHVH, is the Name Yahweh, the **word**, Darku, is from the **word** Derek, דֶּרֶךְ, which means, way, road, journey, custom, conduct, manner, method, a course of life or mode of action, along, away, because of, conversation, custom, passenger, the **word** Im, mean or, the **word** Lo, means no or not)

Now we come to a climax. Eliezer who has been praying to YHVH to direct his path, is now wondering **IF** this young woman who is so zealously going about taking care of him and his Ten Camels, **IS** the one that is to become the bride of his master's son. Before making any comments or jumping to any conclusions, Eliezer waits to see **IF** Rivqah will indeed water **ALL** the Camels, until they are satiated. Well, as we find out, Rivqah does not disappoint him, but she zealously takes care of all the Ten Camels. She does not water some and ignore the others, but takes care of all of them, until they are **ALL** satiated. This to me, is a picture of Rivqah, who is a shadow picture of the Bride of Messiah, keeping all of the Commandments in a very zealous manner, and **NOT** just keeping some of them and disregarding others.

22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;

(וַיְהִי כַּאֲשֶׁר כָּלוּ הַגְּמָלִים לְשִׁתּוֹת וַיִּקַּח הָאִישׁ גֶּזֶם זָהָב בְּקֶעַ מִשְׁקָלוֹ וּשְׁנֵי צְמִידִים) (עַל-יָדֶיהָ עֲשָׂרָה זָהָב מִשְׁקָלָם), VaYehiy Ka'asher Kilu HaGemaliym LiShtot VaYiqach

HaIsh Nezem Zahav Beqa Mishqalo Ushney Tzemiydiym Al Yadeyha Asarah Zahav Misqalam, where the **word**, VaYehiy, is from the **word** Hayah, הָיָה, which means, to be, exist, happen, become, was, existed, came to pass, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, Ka'asher, means, as, when, the **word**, Kilu, is from the **word** Kalah, כָּלָה, which means, to be completed, be finished, was destroyed, perished, was spent, was consumed, he pined, wasted away, he ended, accomplished, fulfilled, he caused to cease,, it also means bride, daughter in law, end, completion, complete destruction, it also means mosquito netting, curtained bed, canopy, the **word**, HaGemaliym, is from the **word** Gamal, גָּמַל, which means, camel, camel driver, it also means, to ripen, to wean, was whole, was complete, perfect, ripened, he weaned, he weaned himself off of something, it means, to pay, reward, recompense, he collected, was beautiful, was handsome, he acted well, acted decently, to spare, forgive, give, to repay, he did so, rendered to, he repaid, rewarded, recompensed, was done to him, he was paid, benefit, it is also the name of third letter of the Hebrew alphabet, the **word**, LiShtot, is from the **word** Shatah, שָׁתָה, which means, to drink, he drank, to warp, weave, he wove, intertwined, was woven, drunk, intoxicated, drinker, drunkard, drunkenness, to set, put, place, lay, to sit, it is related to the **word** Shatat, שָׁתַת, which means, to lay the foundation of, found, establish, was founded, was established, to set, put, place, lay, to flow, gently, drip, bleeding, flow, the **word**, VaYoqach, is from the **word** Laqach לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, HaIsh, means the man, the **word**, Nezen, means nose ring, earring, the **word**, Zahav, means gold, the **word**, Beqa, means, to cleave, break open, it burst, exploded, he knocked out, he cleft, split, broke, opened, he cut a way through, it burst forth, was rent, was hatched, was broken into, he tore to pieces, he took by storm, took by assault, broke through, rift, crevice, fraction, fragment, part, it means, half a Sheqel, breach, cleaving, valley, the **word**, Mishqalo, is from the **word** Mishqol, מִשְׁקוֹל, which means, weight, the **word**, Ushney, is from the **word** Shnayim, שְׁנַיִם, which means, two, is in the female gender, and Shtayim שְׁתַּיִם, is in the male gender, the **word**, Tzemiydiym, is from the **word**, Tzamid, צָמַד or צְמִיד, means, to join, couple, he bound up, bound together, to bind, harness, he fastened, the yoke, combined, couple, pair, a measure of land, joined, attached, coupled, it also means, bracelet, arm clasp, the **word**, Al, means, height, upper part, and as a preposition, it means, on, upon, for, above, at, beside, toward, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word** Yadeyha, is from the **word** Yad, יָד, which means, hand, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold, the **word**, Ashra, is from the **word** Asher, עָשָׂר or עֶשְׂרֵה, means, ten, to take the tenth part, numeral, the second element in the masculine cardinal numbers 11-19, but with different vowel points it means riches, wealth, to become or be rich, abundance, enriched, he pretended to be rich, became rich, the **word**, Zahav, means gold, the **word**, Mishqalam, is from the **word** Mishqol, מִשְׁקוֹל, which means, weight)

Here we are told that after Rivqah had zealously completed the task of watering all of Eliezer's Ten Camels, that Eliezer approached Rivqah and gave her a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold. Now the spiritual message to me is very clear, and that **IS**, when we willingly choose to zealously, believe, follow and obey the Commandments of YHVH, when we display the same hospitality and love that Rivqah and Abraham shared with the strangers that they encountered, there will always be some kind of Gift attached to it. That gift, might be manifested in the material, spiritual or emotional realm, but, you can rest assured, that there will always be a sense of satisfaction in willingly following and obeying the Commandments of our heavenly Father. After giving Rivqah some gifts, Eliezer asks her a question in *verse 23*:

*23 And said, Whose daughter are you? Tell me, I pray you: is there room in your father's house for us to lodge in?*

(וַיֹּמֶר בַּת מִי אֶת הַגִּידִי נָא לִי הַיֵּשׁ בֵּית־אָבִיךָ מְקוֹם לָנוּ לָלִיךְ) VaYomer Bat Miy At Hagiyydiy Na Liy HaYish Beyt Aviyk Maqom Lanu Laliyn, where the **word** VaYomer is from the **word** Amar, means, to say, saying, **he said**, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Bat, means **daughter**, girl, maiden, young woman, naive inhabitant of, at the age of, worthy of, deserving, a village or town situated near a large city, it is also the liquid measure equal to one ephah, with one measure, the word, Miy, is the pronoun, **who**, whoever, someone, anyone, the word, Na, means, **I pray**, I beseech you, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the word Ana, אָנָּה, which means, ah, now, I or we beseech you, I or we pray, the word, Liy, means, to me, the word, HaYish, is from the word Yesh, יֵשׁ, which is and adverb, that means, there is, **there are**, possession, property, existence, substance, reality, the word Beyt, means, **house**, home, family, school, it is also the name of the second letter of the Hebrew alphabet, it means domestic, to domesticate, the word, Aviyka, is from the word Av, which means father, and in the form that it is used here it means, **your father**, Maqom, means, **place**, locality, spot, place where to stand, to localize, the word Lanu, means for us, Laliyn, is from the word Liyn, לִיךְ or Lun, לִיךְ, which means, **to lodge**, pass the night, he abode, remained, he kept overnight, he passed the night, it also means to murmur, grumbled, caused to murmur)

After giving Rivqah these gifts, Eliezer asks her two questions, the first is: Whose daughter are you? He has to know, for Abraham had told Eliezer that he was to get a bride from his kindred. And the second question that he asks her, **IS**, is there a place for us, that would be Eliezer and all the servants that came with him, and his ten camels in her home. Are we going to be accepted there in your home?

*24 And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.*

(וַתֹּמֶר אֵלָיו בֵּת־בְּתוּאֵל אֲנִי בֶן־מִלְכָּה אֲשֶׁר יָלְדָה לְנָחוֹר) VaTomer Elayv Bat Betuel Anokiy Ben Milkah Asher Yaldah LeNachor, where the **word**, VaTomer is from the **word** Amar, means, to say, saying, **he said**, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to

be high, he boasted, it means, word, speech, saying, utterance, the word, Elayv, means, to or unto him, the word, the word, Bat, means, **daughter**, girl, maiden, young woman, naive inhabitant of, at the age of, worthy of, deserving, a village or town situated near a large city, it is also the liquid measure equal to one ephah, with one measure, the word or name, Betuel, is a composite word made up of the word, Betul, בתול, which means, a chaste young man, and the word El, which is a short form of the title Elohim, together they mean, a man of Elohim, he was the son Nachor and Milkah, the word, Anokiy, means, I, the word, Ben, means son, the word, Milcah, is the name of Betuel's mother, the word, Asher, means, which, the word Yaldah, is from the word Yeled, ילד, which means, to bear, bring forth, beget, he begot, **she bore**, brought forth, he helped deliver a child, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means child, boy, offspring, young man

Here we are told that Rivqah answers Eliezer's first question, and she says, I am the daughter of Betuel who is a son of Milkah, which she bore to Nachor. Nachor **IS** Abraham's brother, and their father's name was Terah.

25 *She said moreover unto him, We have both straw and provender enough, and room to lodge in.*

(וַתֹּמֵר אֵלָיו גַּם־תֵּבֶן גַּם־מִסְפּוֹא רַב עִמָּנוּ גַם־מְקוֹם לָלוּן), VaTomer Elayv Gam TeBen Gam Mispō Rav Imanu Gam Maqom Lalun, where the **word** VaTomer is from the **word** Amar, which means, to say, saying, he **said**, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Elayv, means to or unto him, the word, Gam, is a conjunction, that means, also, **moreover**, to, even, as well, neither, heap, abundance, much, the word, Teben, תֵּבֶן, means, straw, stubble, to mix with straw, worker in straw, the word, Gam, is repeated, the word, Mispō, מִסְפּוֹא, means, fodder, **provender**, the word, Rav, is an adjective that means, much, many, large, great, mighty, abounding, abundant, honoured, important, as an adverb, it means, **enough**, as a noun it means, lord, chief, master, teacher, a short form of the word Rabbi, it also means bowman, archer, it means multitude, great quantity, abundance, majority, the word, Imanu, is from the word Im, עם, which is a preposition that means, **together with**, with, close to, beside, as long as, while, it is from the word Amam, עִמָּם which means, to join, connect, included, the word, Gam, is repeated again, the word, Maqom, means, place, locality, spot, place where to stand, **room**, to localize, the word, Lalun, is from the word Lyn, לָיַן or Lun, לוֹן, means, **to lodge**, pass the night, he lodged, he abode, remained, he kept overnight, to stop over night, to stay permanently, abide all night, dwell, it also means to murmur, he murmured, grumbled, to be obstinate, complain, to endure, hold a grudge)

Here Rivqah answers Eliezer's second question and says: We have both straw and provender enough, and room to lodge in. Now this should tell us how Rivqah had been raised, for she is inviting someone to her father's house, that she has never met before. I cannot speak to the culture of that day except to say, that for the most part, among the common people, strangers were treated well, unless, they displayed any characteristics that they could not be trusted. Once

Eliezer realizes that this **IS** the young woman that YHVH has guided him to, we are told what he did in *verse 26*:

*26 And the man bowed down his head, and worshipped YHVH.*

(וַיִּקְדּוּ הָאִישׁ וַיִּשְׁתַּחֲוֶה לַיהוָה, VaYiqod HaIsh VayiShtachu LaYHVH, where the word, VaYiqod, is from the word, Qadad, קָדַד, means, **to bow down**, bow one's head, he bowed down, it also means, to cut, bore, drill, he tore, he cut away, he cut lengthwise, the word, HaIsh, means the man, the word, VayiShtachu, is from the word, Shachah, שָׁחָה, means, to bow down, bend low, he depressed, he prostrated himself, fall down flat, humbly, beseech, make obeisance, do reverence, worship, it also means to swim, he bathed himself, the word, the word LaYHVH is the name Yahweh)

Once Eliezer realizes that his journey appears like it will be successful, the first thing he does is bow his head down and praised and worshipped YHVH. It is important for us to understand and believe that when we acknowledge Elohim, as we are commanded to do, that He will direct our path, and **IF** we are doing things according to His will, then we can rest assured that He will make our journey successful, which means that we will accomplish what we set out to do. Therefore, it is just as important to take the time to thank YHVH along the way and then to thank Him when the journey is over, just as Eliezer is doing here, even though his journey is not completed yet.

*27 And he said, Blessed be YHVH Elohim of my master Abraham, who has NOT left destitute my master of His Mercy and His Truth: I being in the way, YHVH led me to the house of my master's brethren.*

(וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם אֲשֶׁר לֹא עָזַב חֲסֵדוֹ וְאַמְתּוֹ מִעַם אֲדֹנָי אֲנֹכִי ( VaYomer Baruk YHVH Elohey Adoniy Abraham Asher Lo Azav Chasdo VaAmito Me'im Adoniy Anokiy BaDerek Nachaniy YHVH Beyt Achiy Adoniy, where the **word**, VaYomer is form the **word** Amar, means, to say, saying, **he said**, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Baruk, means, to bless, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he blessed himself, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the word Barakah, which means blessing, benediction, congratulation, gift, present, the word, YHVH is the name Yahweh, the word, Elohey, means the mighty one, the word, Adoniy, is from the word Adonay, אֲדֹנָי, which means, lord, it often refers to our Elohim, and the Yod suffix, means, my Adon, אֲדֹנָי, my lord, my **master**, my possessor, the word, Abraham, means the father of many nations, the word, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who**, that, which, with which, that which, and as a conjunction, it means, in order that, the word, Lo, means, no or not, the word, Azav, means, to leave, **forsake**, to leave behind, he was absent, departed, abandoned, **he left destitute**, he caused to be forsaken, it also means to help, assist, to prepare, fortify, the word, Chasdo, is from the word Chesed,

חסד, which means, to be kind, to be pious, he dealt kindly, he showed himself kind, kindness, goodness, *mercy*, affection, lovely appearance, it also means to be reproached, be ashamed, was put to shame, he reproached, shame, reproach, reviled, he insulted, the word VaAmito, is from the word Emet, אמת, means stability, sureness, faithfulness, certainty, truth, he verified, confirmed, authenticated, and as you can see the first and last letters of this word are the letters Aleph and Tav, את, which are the first and last letters of the Hebrew Alphabet, and together they represent Messiah, the first and the last, the beginning and the end, the Alpha and the Omega. As you can see the letter Mem in between these two letters, the Aleph and the Tav, and the letter Mem, מ, in Scripture, is often a shadow picture of a womb, therefore this Hebrew word Emet, אמת, that has been translated as the word **TRUE** or **TRUTH** in English, means that it is the words of the Living Torah, Messiah being birthed within us, that is the **ONE and ONLY TRUTH** that men and women **ARE** to rely on, IF they want to spend eternity in the kingdom of Elohim as the bride of Messiah, Psalm 119:160 Your word **IS TRUE** from the beginning: and every one of Your righteous judgments endures for ever, Psalm 119:142 Your righteousness is an everlasting righteousness, and Your Torah **IS** the **TRUTH**, the word, Me'im, is from the word Im, עם, which is a preposition that means, together with, with, close to, beside, as long as, while, it is from the word Amam, עםם which means, to join, connect, included, the word, Adoniy, means my master, the word, Anokiy, means I, the word, the word BaDerek, is from the word Derek, דרך, which means, way, road, journey, custom, conduct, manner, method, a course of life or mode of action, along, away, because of, conversation, custom, passenger, the word, Nachaniy, is from the word Nachah, נחה, which means, to lead, guide, he went in the direction of, he led, he guided, the word, YHVH, is the Name Yahweh, the word, Beyt, means house, the word, Achey, is from the word Ach which means, brother, and in this form, it means the house of his brother, the word, Adoniy, means my master)

If you ever wanted to model a prayer of thanksgiving for something that YHVH has sent your way, use the prayer that Eliezer has just show us here, for it is filled with thanksgiving, praise and worship for YHVH.

28 *And the damsel ran, and told them of her mother's house these things.*

וַתָּרֵץ הַנַּעֲמָה וַתַּגִּיד לְבֵית אִמָּהּ כְּדַבְרֵי יְהוָה, VaTaratz HaNa'ara Vataged LeBeyt Imah KaDebariyim HaEleh, where the word, Vataratz is from the word Rutz, רוץ, which means, to run, he ran, he caused to run, rushed, he brought hastily, was dispatched quickly, he ran to and fro, a jockey, the word, HaNaara, means the young woman, girl, maiden, maid, servant, the word, Vataged, is from the word Nagad, נגד, means to rise, be high, be conspicuous, he led, stretched, drew, dragged, attracted, conquered, was courageous, was against, oppose, contradicted, he made known, announced, was declared, was reported, told, was told, it also means, to beat, strike, he drew, he extended, beat, struck, hammered, it also means one who tugs a boat, he drew, dragged, led, it means, a non commissioned officer in the Israeli army, it also means resistor, and as a preposition and adverb it means, in front of, before, apposite, against, contrary to, in the presence of, to be high, conspicuous, the word, LaBeyt, means, house, the word,

Imah, means, her mother, the word, KaDebariyim, is from the word Dabar, דָּבַר, which means, to speak, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the word, HaEleh means, these)

The first thing that Rivqah does is, she runs home, and tells the people of her mother's house, the things that have just happened to her.

*29 And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.*

(וַיֵּלֶךְ רִבְקָה אֶחָ וּשְׁמוֹ לָבָן וַיֵּרֶץ לָבָן אֶל-הָאִישׁ הַחוֹצֵה אֶל-הָעַיִן), UIRivqah Ach Ushmo Laban VaYaratz Laban El HaIsh HaChutzah El HaAyin, where the **word** UIRivqah is from the **word** Rivqah, רִבְקָה, who is to be Yitzchaq's future wife, and he name Rivqah means, team, it is from the **word** Riveq, רִבֵּק, which means to tie, and if we add the suffix letter Aleph we form the **word** Rivqa, רִבְקָא, which means, stall, which is the tying place, the place where you tie an animal, he tied fast, noose, the **word**, Ach, means brother, the **word**, Ushmo, is from the **word** Shem, שֵׁם, means, name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the **word**, Laban, לָבָן, means, to be white, milk, mostly in the sense of sour milk, coagulated sour milk, he made white, whitened, bleached, he cleansed, purified, he made white hot, he clarified, was whitened, it also means to make bricks, he made bricks, brick, brickmaker, it means laundryman, the **word**, Vayaratz, is from the **word** Rutz, רוּץ, which means, to run, he ran, he caused to run, rushed, he brought hastily, was dispatched quickly, he ran to and fro, a jockey, the **word**, Laban is repeated, the **word**, El, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, HaIsh, means, the man, the **word**, HaChutzah, is from the **word** Chutz, חוּץ, means, the outside, street, and as an adverb it means except, excepting, apart from, the **word** El is repeated, the **word** HaAyin, is from the **word** Ayin, עַיִן, which means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, it also means, spring, fountain, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet)

Here we are introduced to Laban, Rivqah's brother, whose name means, to be white, milk, mostly in the sense of sour milk, coagulated sour milk, he made white, whitened, bleached, he cleansed, purified, he made white hot, he clarified, was whitened, it also means to make bricks, he made bricks, brick, brickmaker, it means laundryman. This tells us that his appearance is one of an honest man, because whiteness depicts purity, **BUT** we are also told that his name means

coagulated sour milk, which is **NOT** pleasant to consume, so could YHVH be telling us that this Laban character is **NOT** what he appears to be on the surface? As we read on we will eventually see what kind of character, this Laban is, and what things are important to him, for his focus definitely seems to be different than Rivqah's focus.

*30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus did the man speak unto me; that he came unto the man; and, behold, he stood by the camels at the well.*

וַיְהִי כִּרְאֹת אֶת־הַנְּזָם וְאֶת־הַצְּמִדִּים עַל־יָדָי אֶחָתוֹ וַיִּכְשַׁמְעֵנוּ אֶת־דְּבָרַי רַבְּקָה אַחָתוֹ ( לְאֹמֶר כָּה־דִבֶּר אֵלַי הָאִישׁ וַיָּבֵא אֶל־הָאִישׁ וְהִנֵּה עִמָּד עַל־הַנְּמָלִים עַל־הָעַיִן  
 VaYehiy KiroT Et HaNezem VeEt HaTzmidium Al Yedey Achoto Ukshamo Et Divrey Rivqah Achoto Lemor Koh Diber Elay VayaBo El HaIsh VeHineh Omed Al HaGimaliyim Al HaAyin, where the **word**, VeYehiy, is from the **word** Hayah, הָיָה, which means, to be, exist, happen, become, was, existed, came to pass, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, KiRot, is from the **word** Reah, רָאָה, which means, to see, he saw, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, was seen, was visible, he appeared, showed himself, he appeared to be, seemed, was approved of, he was caused to see, was shown, and with the Kaf prefix it mans when he saw, the **word** Et is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, HaNazem, means, the nose ring, the earring, the **word**, VeEt is from the **word** Et defined above, the **word**, Hatzmidium, is from the **word** Tzamid, צָמִיד or צְמִיד, means, to join, couple, he bound up, bound together, to bind, harness, he fastened, the yoke, combined, couple, pair, a measure of land, joined, attached, coupled, it also means, bracelet, arm clasp, the **word**, Al, means on or upon, the **word**, Yedey, is from the **word** Yad, which means hand, the **word**, Achoto, is from the **word** Achot, אָחֹת, an m, which means, sister, female relation, kinswoman, sweetheart, companion, mate, friend, nurse, and in the form that it is used here it means his sister, the **word**, UkShamo, is from the **word** Shama, שָׁמַע, means, to hear, he heard, he heard with interest, he hearkened, listened to, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and obey the **words** that you heard, the **word**, Et, is defined above, the **word**, Divrey, is from the **word** Dabar, דִּבֶּר, which means, to speak, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, Rivqah, is the name of Yitzchaq's wife, and the name Rivqah means, team, it is from the **word** Riveq, רִבֵּק, which means to tie, and if we add the suffix letter Aleph to this **word**, we form the **word** Rivqa, רִבְקָא, which means, stall, which is the tying place, the place where you tie an animal, he tied fast, noose, the **word**, Achoto, means his sister, the **word**, Lemor, means to speak to, the **word**, Koh, as an adverb, means, so, thus, here, now, there, beyond, Diber, is from the **word** Dabar, means

to speak, the **word**, Elay, means to me, the **word**, Halsh, means the man, the **word**, VayaBo, means, and he came, El, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word** Halsh, means, the man, the **word**, VeHineh, means and behold, the **word**, Omed, עמד, means, to stand, stood, lean against, lean something upon or against something, position, he stood, stood up, stood still, he continued, persisted, stayed, remained, he placed, he appointed, he set up, established, to estimate, value, discern, it also means chamber pot, the **word**, Al, means, height, upper part, and as a preposition, it means, on, upon, above, at, by, beside, toward, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word**, HaGimaliym, means, the camels, the **word**, Al is repeated, the **word**, HaAyin, (עי, means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, it also means, spring, fountain, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet)

Here we start to see the character of Laban beginning to be exposed, by what he shows interest in. When Laban saw the earring and the two bracelets of **GOLD** that were on Rivqah's arms, it seems like that was his focus, and maybe he wondered **HOW** he could get some of that gold for himself. Next we are told that Laban travelled to where Rivqah had met Eliezer and that Eliezer was standing at the well with His camels.

Now it is important that we understand, what I believe YHVH is teaching us here. We have two people, meeting the same man, Rivqah, had **NO** ulterior motive, and was very willing to fulfill the man's needs and the needs of his camels, and we have Laban that goes to meet this man because he hoped that he could get something **OUT** of the man, and not necessarily serve him. Which one do you suppose YHVH will bless? Next we read what Laban said to Eliezer

*31 And he said, Come in, you blessed of YHVH; why are you standing without? For I have prepared the house, and room for the camels.*

וַיֹּאמֶר בּוֹא בְרִיךְ יְהוָה לָמָּה תַעֲמֹד בַּחֲצוּץ וְאַנְכִי בַּפְּנֵי תֵי הַבַּיִת וּמִקְוֹם לַגְּמָלִים

VaYomer Bo Beruk YHVH LaMah Ta'Amod BaChutz VeAnokiy Piniyiy HaBayit Umaqom LaGemaliym, where the **word**, VaYomer, is from the **word** Amar, means, to say, saying, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Bo, means, to come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, he brought, brought in, caused to, led to, and the **word** Bo, בא, means, he who comes, he who arrives, the **word**, Beruk, ברך, means, to bless, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he blessed himself, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the **word** Barakah, which means blessing, benediction, congratulation, gift, present, the **word**, YHVH is the Name Yahweh, the **word**, LaMah, is

from the **word** mah, מָה, which means, what, which, who, something, why, wherefore, how much, the **word**, Ta'Amod, is from the **word** Amad, עָמַד, which means, to stand, stood, lean against, lean something upon or against something, position, he stood, stood up, stood still, he continued, persisted, stayed, remained, he placed, he appointed, he set up, established, to estimate, value, discern, it also means chamber pot, the **word**, BaChutz, means, on the outside, the **word**, VeAnockiy, meas, for I, the **word** Piniyiy, is from the **word** Panah, פָּנָה, which means to turn, he passed away, vanished, he turned toward, he turned and looked, looked, looked at, considered, prepared, regarded, he freed himself, was free, was at leisure, was removed, he eased nature, eased himself, he removed, cleansed, emptied, he vacated, evacuated, was removed, was emptied, he became free, had leisure, he turned, was directed, was disengaged, it also means cornered, the **word**, HaBayit, means the house, the **word**, UMaqom, is from the **word** Maqom, which means, place, locality, spot, place where to stand, to localize, the **word**, LaGemaliym, which means the Camels)

Here Laban says something that is a bit disturbing to me, he says *Come in, you blessed of YHVH*. Laban does **NOT** know this man, he has never met him before, so how can he assume that this man, Eliezer is blessed of YHVH? Laban made that assumption, because his focus is the same focus as most people, even people of today, and that focus, is mostly on the material things that people have. When a person has a some or a lot of wealth, it is believed, for the most part by the majority of people, that they have somehow been blessed by their gods. But that is not necessarily the case. I can mention all kinds of biblical characters that were wealthy and were **NOT** blessed of Elohim. And it is not different today, for it seems that many billionaires of today, could not, and would not be classed as, blessed by YHVH. This is another insight into the character of Laban, for it appears that his focus is on material things.

*32 And the man came into the house: and he unsaddled his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.*

וַיָּבֹא הָאִישׁ הַבְּיָתָה וַיִּפְתַּח הַנְּמָלִים וַיִּתֵּן תֶּבֶן וּמִסְפּוֹא לְנִמְלֵי וּמַיִם לְרַחֵץ רַגְלָיו ( וַיָּבֹא הָאִישׁ הַבְּיָתָה וַיִּפְתַּח הַנְּמָלִים וַיִּתֵּן תֶּבֶן וּמִסְפּוֹא לְנִמְלֵי וּמַיִם לְרַחֵץ רַגְלָיו ) VayaBo HaIsh HaBeytah VayePatach HaGemaliym VaYiten Teben Umispo LaGemaliym Umayim, LiRchutz Raglayv Veragley HaAnashiym Asher Ito, where the **word**, VayaBo, is from the **word** Bo, בּוֹא, which means, to come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, he brought, brought in, caused to, led to, and the **word** Bo, בּוֹא, means, he who comes, he who arrives, the **word**, HaIsh, means, the man, the **word**, HaBaytah, means the house, the **word**, VayePatach, is from the **word** Patach, פָּתַח, means, to open, he opened, opened wide, he opened up, he uttered, declared, expounded, **he untied, loosened, he freed, he unburdened**, set free, he regained his sight, it also means to carve, engrave, to bore, penetrate, it also means, doorway, opening, entrance, starting point, possessing the faculty of sight, not blind, the word, HaGemaliym, means, the Camels, the word, VayiTēn, means and he gave them, it is from the word Natan, which means, to give, the word, Teben, mean straw, the word, Umispo, is from the word Mispo, מִסְפּוֹא, which means, fodder, provender, the word, LeGemaliym, means to the Camels, the word, Umayim, means and water, the word, LiRchutz, is from the word Rachatz, רָחַץ, means, to wash, bathe, he washed, bathed himself, **he washed** and **cleansed**, he washed

someone, he bathed someone, washing, Raglayv, is from the word Regel, רגל, means, **foot**, leg, base, step, a measure, it means time, festival of pilgrimage, it also means to slander, culminate, to go about as a slanderer, or as a spy, he spied out, it also means to be accustomed to, be used to, was made to go about, was guided, was made to go about, he trained, habituated, made familiar, was in the habit of, was used to, was accustomed to, and in this form it means his feet, the word VeRagley, is the same word Regel, but in this form it means, their feet, the word, HaAnashiym, means, the men, the word Asher, means, Here we are told that Eliezer and his entourage to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, **who**, that, which, with which, that which, and as a conjunction, it means, in order that, the word, Ito, means with him)

Here we are told that Eliezer, his entourage and his ten camels followed Laban and came onto the property, and that Laban unsaddle his camels, gave them something to eat, and that he brought water, so that Eliezer and the men that were with him could wash their feet. One might ask, given the character that I am portraying of Laban, as a self serving man, why would he go to the trouble to unsaddle all of the Camels? I believe, it is because he wanted to see the riches that this man had brought with him, so that he could maybe acquire some for himself. Bringing water to Eliezer and his men is so that he would continue to be in his good graces.

33 *And there was set meat before him to eat: but he said, I will not eat, until I have told you my errand. And he said, Speak on.*

(וַיִּשֶׂם לְפָנָיו לֶאֱכֹל וַיֹּאמֶר לֹא אֶכֶל עַד אִם־דִּבַּרְתִּי דְבָרִי וַיֹּאמֶר דְּבַר) Lapanayv LeEkol VaYomer Lo Okal Ad Im Dibartiy Debaray VaYomer Daber, where the **word**, VayYasam, is from the **word** Yasam, יָשַׁם, which means, to apply, he applied, was applied, applicable, application, to place, to put, it also means, to be desolate, was desolate, the **word** LiPanayv, is from the **word**, Paniym, פָּנִים, means, face, countenance, presence, forepart, front part, front, in front, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the **word** Peh, which means, mouth, speech, saying, command, opening, orifice, the **word**, LeEkal, means to eat, it is from the **word** Akal, אָכַל, which means, to eat, he ate, devoured, consumed, destroyed, he digested, burned, fed, nourished, was fed, was nourished, food, meal, the **word**, VaYomer, means, and he said, the **word**, Lo, means no or not, the **word**, Okal, means, to eat, the **word**, Ad, אֶד, as a preposition and conjunction, means, to, unto, up to, even to, until, while, it is related to the **word** Ed, and it too, as a conjunction, means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the **word** Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the **word**, Im, as a conjunction, means, if, whether, when, on condition, as a noun it means, mother, matriarch, metropolis, large city, womb, nation, people, the **word**, Debartiy, means, I have told you, it is from the **word** Dabar, דִּבַּר, which means, to speak, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed,

he talked, speaking, **word**, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, Debaray, is the same **word**, but here it means, my **words**, my message, the **word**, VaYomer, is from the **word** Amar, אָמַר, which means, to say, saying, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word** Dabar, which means speak)

Here we are told that some food was set before Eliezer, and what happened? Eliezer refused to eat. Why did he refuse to eat? It is because, to him, the task that his master sent him to do, was much more important than any of his own needs. That is a lesson that we all must learn, and that **IS**, that the words of Elohim's Torah of Life, and our mandate to be the manifest image of YHVH on this earth, **IS** to be our main focus, which means that our personal wants, have to be placed on the back burner, for our main focus **IS**, to believe, follow and obey the words of the Father's Torah of Life, regardless of what it costs us.

34 *And he said, I am Abraham's servant.*

(וַיֹּאמֶר עֶבֶד אַבְרָהָם אָנֹכִי), VaYomer Eved Abraham Anokiy, where the **word** VaYomer is from the **word** Amar, אָמַר, which means, to say, saying, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Eved, means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the **word** Abraham, means father of many nations, the **word**, Anokiy, means I)

35 *And YHVH has blessed my master greatly; and he is become great: and He has given him flocks, and herds, and silver; and gold, and menservants, and maidservants, and camels, and asses.*

(וַיְהִי בֵרַךְ אֶת-אֲדֹנָי מְאֹד וַיִּגְדַּל וַיִּיתֶן-לוֹ צֹאן וּבָקָר וְכֶסֶף וְזָהָב וְעֶבְדִּים וְשִׁפּוֹתָתִים), VaYHVH Berak Et Adoniy Meod VayiGdal VaYiten Lo Tzon Ubaqar Vekeseph VeZahav VeAvadim Ushpachot UGemaliym VaChamodiym, where the **word**, VaYHVH, means, and Yahweh, the **word**, Berak, בֵּרַךְ, means, to bless, blessed, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he blessed himself, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the **word** Barakah, which means blessing, benediction, congratulation, gift, present, the **word**, Et, is the first and last letters of the Hebrew Alphabet, and they represent Messiah, the First and the Last, the **word**, Adoniy, is from the **word** Adonay, אֲדֹנָי, means, lord, master, it often refers to our Elohim, and the Yod suffix, means, my Adon, אֲדֹנָי, my lord, my master, my possessor, the **word**, Meod, means, to increase, strength, might, power, and as

an adverb it means, very, much, abundant, greatly, exceedingly, to be many, it grew, to add, the **word**, VayiGdal, is from the **word** Gadol, גָּדוֹל, which means great, large, big, strong, noble, honoured, growing, raising, rearing, the **word**, VayaTen, is from the **word** Natan, נָתַן, which means, to give, he gave, given, granted, he permitted, he gave up, delivered, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Lo, is an inflected personal pronoun, meaning, to him, as an adverb it means would that, oh that, if only, the **word**, Tzon, means, a flock of small cattle, sheep, goats, the **word** UBaqar, is from the **word** Baqar, בָּקָר, which means, cattle, herd, oxen, the plowing animal, it means cowherd, it means to cleave, to split, examined, investigated, he sought, he distinguished, visited, attended, he criticized, reviewed, censured, was inquired into, was examined, it also means to abandon, and with different vowel points it is the **word** Boqer which means, morning, the breaking through of daylight, the **word**, VeKeseeph, means and silver, form the **word** Keseeph, כֶּסֶף, which means, silver, money, was coated or plated with silver, it also means to long for, yearn for, he became white, grew pale, it deteriorated, was pale, was white, was white with shame, was ashamed, put to shame, was colourless, was obscured, was eclipsed, the **word**, VeZahav, means, and gold, the **word**, VeAvadiym, means, and servants, the **word**, Uspachat is from the **word** Shiphchah, שִׁפְחָה, which means, maid, maidservant, bondmaid, it is from the root **word**, Shiphach, שָׁפַח, which means to serve, and it is related to the **word** Mishpachah, מִשְׁפָּחָה, which means, family, clan, species, kind, race, offspring, the **word**, UGimaliym, means and Camels, the **word**, VaChamodiym, is from the **word** Chamor, חָמוֹר, means, ass, donkey, Chamar, חָמַר, ass driver)

Here in these two *verses*, Eliezer describes his master, Abraham as being blessed by YHVH Elohim, and that because of YHVH's blessings, Abraham has become extremely wealthy. Eliezer continues on to say, YHVH has given my master Abraham, flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. I can just imagine how attentive Laban was, as Eliezer itemized all that Abraham owned. I do not really know what was going through Laban's mind, but based on what we have read about Laban's character so far, I believe that Laban was probably foaming at the mouth just thinking about how, he could get some of those riches for himself.

*36 And Sarah my master's wife bore a son to my master when she was old: and unto him has he given all that he has.*

וַתֵּלֶד שָׂרָה אִשְׁתֵּי אַדְנִי בֵן לְאֶדְנִי אַחֲרַי זְקֵנָתָהּ וַיִּתֶּן-לָּהּ אֶת-כָּל-אֲשֶׁר-לָּהּ, VeTeled Sarah Eshet Adoniy Ben Ladoniy Acharey Ziqnatah VaYiten Lo Et Kal Asher Lo, where the **word**, VeTeled is from the **word**, Yeled, יָלַד, which means, to bear, bring forth, beget, he begot, she bore, brought forth, he helped deliver a child, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means child, boy, offspring, young man, the **word**, Sarah, is the name of Abraham's wife and her name means, princess, noble lady, woman minister of state, to let loose, to dissolve, to open, he loosened, untied, unfastened, he permitted, allowed, he remitted, condoned, untied, opened, released, set free, it means to rest, to dwell, to loose, untie one's load for the sake of pitching one's camp, it means to be encamped, rested, dwelled, he was rested, he caused to rest, caused to dwell, it means to immerse, soak, steep, saturate, to grow

luxuriantly, it also means, to maintain, support, the **word**, Eshet, means, his wife, the **word**, Adoniy, means, my master, the **word**, Ben, means son, offspring, branch, shoot, inhabitant of, worthy of, deserving, it is translated as son, 2978 times, as children, 1,568 times, as old, 135 times, as first, 51 times, as man, 20 times, as young 18 times, as child, 10 times, as stranger, 10 times, as people 5 times, the **word**, Ladoniy, means to my master, the **word**, Acharey, means, behind, after, the hinder part, the **word**, Ziqnatah, is from the **word** Zaqen, זָקֵן, which means, old, old man, elder, scholar, grandfather, beard, or bearded one, grew old, made old, was made old, the **word**, VayiTen, is from the **word** natan, נָתַן, which means, to give, gave, granted, he permitted, he gave up, delivered, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the **word**, Lo, is an inflected personal pronoun, meaning, to him, as an adverb it means would that, oh that, if only, the **word** Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, Kal, means, all, the whole of, the **word**, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, that, which, with which, that which, and as a conjunction, it means, in order that, the **word** Lo, is an inflected personal pronoun, meaning, to him, as an adverb it means would that, oh that, if only)

Here Eliezer tells them all, that Sarah, Abraham's wife bore Abraham a son, when she was old, and that **ALL** that Abraham has, will be passed on to his Son Yitzchaq. Again I can just imagine what was going through Laban's mind, because he was now, going to have a rich relative, and that there had to be some way for him to personally benefit from this.

*37 And my master made me swear, saying, you shall **NOT** take a wife to my son of the daughters of the Canaanites, in whose land I dwell:*

וַיִּשְׁבַּעֵנִי אֲדֹנָי לֵאמֹר לֹא־תִקַּח אִשָּׁה לְבְנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אֲנֹכִי יֹשֵׁב בְּאֶרְצוֹ)  
 VaYashbieniy Adoniy Lemor Lo Taqach Ishah Livniy MiBenot HaKenaaniy Asher Anokiy Yoshev BaArtzo, where the **word** VaYashbieniy, is from the **word** Sheva, שֶׁבַע, which means, to be sated, be satisfied, to be repleted, be full, to be surfeited, was satisfied, had in excess, plenty, full, abounding, abundance, it also means, **to swear an oath**, to bind oneself by seven things, or by seven oaths, **he swore, took an oath**, he caused to take an oath, do something seven times, he multiplied by seven, it means seven and or seventh, the word, Adoniy, means my master, the word, Lemor, is from the word Amar, אָמַר, means, to say, **saying**, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Lo, means, no or not, the word, Taqach, is from the word Laqach, לָקַח, which means, **to take**, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word, Livniy, means my son, the word, MiBenot, means from the daughters, the word HaKenaaniy, means the Canaanites, the word, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, **whose**, that, which, with which, that

which, and as a conjunction, it means, in order that, the word, Amokiy, means I, the word, Yoshev, יָשַׁב, means, to sit, remain,  *dwell* , he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained, the word, BeAretz, means in the land, in the country, in the earth, in the ground)

Eliezer makes it clear that Abraham does **NOT** want his son Yitzchaq, to take a bride from the Canaanite people, and he goes on to say in *verse 38*, where Abraham ‘s wants His son’s wife to come from. He says:

*38 But you shall go unto my father’s house, and to my kindred, and take a wife unto my son.*

(אִם-לֹא אֶל-בֵּית-אָבִי תֵלֵךְ וְאֶל-מִשְׁפַּחְתִּי וְלִקְחָתָ אִשָּׁה לְבָנִי, Im Lo El Beyt Aviy Teled VeEl Mishpachtiy VeLaqachta Ishah Livniy, where the **word**, Im, as a conjunction, it means, if, whether, although,  *verily* , when, on condition, as a noun it means, mother, matriarch, metropolis, large city, womb, nation, people, the word, Lo, means no or not, the word, El, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word Beyit, means house, the word, Aviy, means my father, the word Telek, is from the word Halak, הָלַךְ, means,  *to go* , follow, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the word Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the word, VeEl, is from the word El, which means, to unto, toward and is defined more completely above, the word, Mishpachatiy, is from the word Mishpachah, family, clan, species, kind, race, offspring, and with the Yod suffix, it means my family, my clan, the word, VeLaqachta, is from the word Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word Ishah, means wife, the word, Livniy, means my son)

Here we see that Abraham wants his son to take a wife from his own people, his own family, and, that that is why, Eliezer, his servant is there, to bring back a wife for His son. The Spiritual message is very clear, our heavenly Father, is looking for a bride from among the family of Abraham. He is **NOT** looking for a bride in the peoples of the nations of the world, He is **ONLY** looking amongst the family and relatives of Abraham. We, you and I, and everyone that willingly chooses to surrender their wills to our heavenly Father, are the ones that are part of Abraham’s family, so it is among **US**, that the Father will be looking for a Bride for His Son, our Messiah. What qualities **MUST** this Bride have according to Scripture? Like Rivqah, she is to have a zealous heart that is eager to serve, she must take the water of Life from the well of salvation, which of course is the words of our heavenly Father’s Torah of Life, and she must be willing to give that water to anyone who comes to the well. We have to understand that **NOT** everyone that will make it into the kingdom of our heavenly Father will be the Bride of Messiah, only those that have the qualities of Rivqah, who is the epitome of the zealousness and

love that that one must have to serve our heavenly Father through willingly believing following and obeying the words of our heavenly Father's Commandments. Amein

39 *And I said unto my master, Peradventure the woman will **NOT** follow me.*

(וַיֹּמֶר אֶל־אֲדֹנָי אֱלֹהֵי לֹא־תֵלֵךְ הָאִשָּׁה אַחֲרָי) VaYomer El Adoniy Ulay Lo Telek Halshah Acharay, where the **word** VaYomer, is form the **word** Amar, which means, to say, saying, he **said**, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, El, denotes, motion toward or to, or direction toward, and it means, to, **unto**, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, Adoniy, means, my master, my lord, the word, Ulay, means, perhaps, peradventure, the word, Lo, means, nor or not, the word, Telek, is from the word Halak, הֵלֵךְ, which means, to go, **follow**, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the word Halakah, הִלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the word, Halshah, means the woman, the Acharay, means, behind, **after**, the hinder part, and in this form it means, after me)

Here Eliezer recounts what he said to his master Abraham, when he was tasked by Abraham to bring back a wife for his Son, Yitzchaq. He says that he asked Abraham, what **IF** the woman that I find, is **NOT** willing to follow me and return? And then, Eliezer tells them, in the next verse, what Abraham's answer was.

40 *And he (Abraham) said unto me, YHVH, before whom I walk, will send his messenger with you, and prosper your way; and you shall take a wife for my son of my kindred, and of my father's house:*

(וַיֹּמֶר אֱלֹהֵי יְהוָה אֲשֶׁר־הֵתְהַלַּכְתִּי לְפָנָיו יִשְׁלַח מַלְאָכָו אִתָּךְ וְהִצְלִיחַ דְרָכְךָ וְלִקְחָתָּ) וַיֹּמֶר אֱלֹהֵי יְהוָה אֲשֶׁר־הֵתְהַלַּכְתִּי לְפָנָיו יִשְׁלַח מַלְאָכָו אִתָּךְ וְהִצְלִיחַ דְרָכְךָ וְלִקְחָתָּ (וַיֹּמֶר אֱלֹהֵי יְהוָה אֲשֶׁר־הֵתְהַלַּכְתִּי לְפָנָיו יִשְׁלַח מַלְאָכָו אִתָּךְ וְהִצְלִיחַ דְרָכְךָ וְלִקְחָתָּ) VaYomer Elay YHVH Asher HitHalaktiy LePanayv Yishlach Malaku Itak VehiTzlicha Darkeka VeLaqachta Ishah Livniy MiMishpachtiy UmiBeyt Aviy, where the **word**, VaYomer is from the **word** Amar, means, to say, saying, **he said**, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Elay, is a preposition, which means, to, toward, **unto**, the word, YHVH, is the Name Yahweh, the word, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, **whom**, whose, that, which, with which, that which, and as a conjunction, it means, in order that, the word, HitHalaktiy, is from the word, Halak, הֵלֵךְ, which means, to go, follow, went, **walk, walked**, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the word Halakah,

הלכה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, LePanayv, is from the word Paniym, פנים, means, face, countenance, **presence**, forepart, front part, front, in front, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the word Peh, which means, mouth, speech, saying, command, opening, orifice, the word, Yishlach, is from the word Shalach, שלח, which means, **to send**, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the word, Malaku, is from the word, Malak, מלאך, means, **messenger**, messenger of Elohim, angel, it is related to the word Lak, לאך, which means, to send, and the word Malakah, מלאכה, which means work, the word, Itak, means, with you, the word, VeiTzliycha, is from the word Tzalach, צלח, which means, to succeed, **prosper**, to be fit, to appear, come over, he succeeded, was in good condition, made prosperous, brought to successful issue, it also means, to cleave, split, break through, penetrate, to cross a river, the word, Darkeka, is from the word Derek, דרך, means, **way**, road, journey, custom, conduct, manner, method, a course of life or mode of action, along, away, because of, custom, conversation, passenger, the word, VeLaqachta, is from the word, Laqach, לקח, which means, **to take**, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word, Ishah, which means wife, the word, LiBni, is from the word Ben, which means son, and in this form, it means, to my son, the word, the word, MiMishpachtiy, is from the word Mishpachah, משפחה, means, family, clan, species, kind, race, offspring, and in this from it means form my family, the word, UmiBeyt, is from the word Beyt which means house, and in this form, it means, from my house, the word Avi, means my father)

Here Eliezer recounts to the people of Rivqah's house the task that Abraham, his master, has given him, and that Abraham had said to him, YHVH, before whom I walk, will send his messenger with you, and prosper your way; and you shall take a wife for my son of my kindred, and of my father's house: As you can see, there was no doubt whatsoever in Abraham's mind that YHVH would successfully direct Eliezer to find the perfect bride for his son, out of his father, Terah's house. That means that Abraham was totally convinced that YHVH would guide Eliezer to one of his brother's houses, to get a bride for his son.

*41 Then shall you be clear from this my oath, when you come to my kindred; and IF they do NOT give you one, you shall be clear from my oath.*

אז תנקה מאלתי כי תבוא אל-משפחתי ואם-לא יתנו לך והיית נקי מאלתי) Az Tinaqeh MeAlatiy Kiy TaBo El Mishpachtiy VeIm Lo Yitnu Lak VeHayiyta Naqiy MeAlatiy, where the **word**, Az, means, **then, at that time**, a noun meaning time, the word, Tinaqeh, is from the word Naqah, נקה, which means, to be clean, be clear of, be pure, be innocent, he cleansed, pronounced innocent, he left unpunished, was acquitted,

was absolved, was cleared, was pure, was free from guilt, was purified, the word, MeAlatiy, is from the word Alah, אלה, means, to curse, swear, to wail, lament, he sighed, curse, cursing, ***oath, obligation by oath***, club, bat, cudgel, terebinth, oak, it also means to worship a deity, deify, the word, Kiy, means, that, because, when, while, as, if, in case, although, though, thus, therefore, as, for, like, ***when***, that, in order that, and as a noun it means burning, branding, TaBo, is from the word Bo, בוא, which means, to ***come***, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, he brought, brought in, caused to, led to, and the word Bo, בא, means, he who comes, he who arrives, the word, El, denotes, motion toward or to, or direction toward, and it means, ***to, unto***, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, Mishpachtiy, is from the word Mishpachah, which means, family, ***kindred***, clan, species, kind, race, offspring, the word, VeIm, means, and if, the word, Lo, means no or not, the word, ViTnu, is from the word Natan, נתן, which means, ***to give***, gave, granted, he permitted, he gave up, delivered, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the word, Lak, means, ***to you***, the word, VeHayiyta, is from the word, Hayah, היה, which means, to be, exist, happen, become, was, existed, came to pass, came into being, became, he remained, ***it came to pass***, happened, it was done, brought about, he caused something to become, he made, the word, Naqiy, means, clean, ***innocent, free from guilt***, free from punishment, the word, MeAlatiy, is from the word Alah, אלה, which means, to curse, swear, to wail, lament, he sighed, curse, cursing, ***oath, obligation by oath***, club, bat, cudgel, terebinth, oak, it also means to worship a deity, deify)

In this *verse*, Eliezer recounts how Abraham had told him, that once you come to my kindred's house, and ***IF*** they (*the people of my kindred's house*) do ***NOT*** give you a wife for my son, you shall be clear from my oath. What is the spiritual message here that YHVH is conveying to us? YHVH is telling us that once we follow His instructions, and bring the message that He gave us to bring, which of course ***ARE*** the words of His Torah of Life, to the people that He sent us to, that, we are ***NOT*** responsible for how the people, to whom we brought His message to, react to His message, whether they believe what we are telling them or not, it is strictly up to them, to choose, whether they want to follow the instructions, to come into His house, His family, His kingdom, with you, or stay where they are.

42 And I came ***THIS DAY*** unto the well, and said, O YHVH Elohim of my master Abraham, ***IF*** now You do prosper my way which I go:

וְאָבָא הַיּוֹם אֶל־הָעַיִן וְאָמַר יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם אִם־יִשְׁכַּח־נָא מִצְּלִיחַ דְּרַכִּי ( אֲשֶׁר אָנֹכִי הִלְכָה עִלְיָהּ, Va'aBo HaYom El HaAyin VaOmar YHVH Elohey Adoniy Abraham Im Yeshka Na Matzliycha Derkiy Asher Anokiy Holek Aleyha, where the ***word***, Va'aBo is from the ***word*** Bo, בוא, which means, ***to come, came***, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, he brought, brought in, caused to, led to, and the word Bo, בא, means, he who comes, he who arrives, the word,

HaYom means the or this day, and the word Yom יוֹם, means, day, time, year, but we also have to understand that the Hebrew letters of the word Yom, יוֹם, gives us a much more in depth meaning of what this word means. The word Yom is spelled with a Yod, a Vav and a Mem, and the letter Yod, means, hand, he will, to establish, strength, the letter Vav, means nail, a connection, bridge, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, I believe that Elohim is telling us, through this word Yom, that His Right Hand (*Messiah, the Living Torah made flesh*) has established a connection, whereby we, mankind, can choose to be attached to Him, and allow the words of our Heavenly Father's Torah of Life to incubate within our hearts, so that when we choose to obey them, and put His words into action in our daily lives, we will learn to work out our own salvation, by seeing and understanding that there is really only **ONE** True Light, and that that **ONE** True Light **IS** the words of our heavenly Father's Torah of Life, the word, El, denotes, motion toward or to, or direction toward, and it means, **to, unto**, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, HaAyin, is from the word, עֵיַן, means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, it also means, **spring, fountain**, it literally means, **eye of the water**, and it is also the sixteenth letter of the Hebrew Alphabet, the word, VaOmar, is from the word Amar, אָמַר, which means, to say, saying, **he said**, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, YHVH is the Name Yahweh, the word, Elohey, means, mighty one, judge, the word, Adoniy, means, **my master**, the word, Abraham, means, father of many nations, the word, Im, means, if, the word, Yeshka, is from the word Yesh, יֵשׁ, which means, to stand out, exist, entity, and as an adverb, it means, there is, there are, possession, property, existence, substance, reality, the word, Na, means, **I pray, I beseech you**, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the word Ana, אָנֹכִי, which means, ah, now, I or we beseech you, I or we pray, the word, MaTzlicha, is from the word, Tzalach, צָלַח, which means, to succeed, **prosper**, to be fit, to appear, come over, he succeeded, was in good condition, made prosperous, brought to successful issue, it also means, to cleave, split, break through, penetrate, to cross a river, the word, Darkiy, is from the word Derek, דֶּרֶךְ, which means, way, road, journey, custom, conduct, manner, method, a course of life or mode of action, along, away, because of, conversation, custom, passenger, and in this form it means my way, my road, the word, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whose, that, **which**, with which, that which, and as a conjunction, it means, in order that, the word, Anokiy, means, I, the word, Holek, הוֹלֵךְ, or הוֹלְךָ, means, **to go, walk, travel**, go away, disappear, continue, he went, walked, went away, departed, walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, he led, he led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road

tax, feudal duty, obligation, it is related to the word Halakah, which means law, rule, traditional law, tradition, something to go by, the word Aleyha, is from the word Al, על, which means, height, upper part, and as a preposition, it means, **in**, on, upon, above, at, beside, **toward**, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in)

Here Eliezer continues to tell them about his journey, and he says: This day, this Yom, the reason I pause on this **word** Yom, is because, this **word**, Yom, is spelled with a Yod, a Vav and a Mem, and the letter Yod, means, hand, he will, to establish, strength, the letter Vav, means nail, a connection, bridge, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, I believe that Elohim is telling us, through this **word** Yom, that His Right Hand (*Messiah, the Living Torah made flesh*) has established a connection, whereby we, mankind, can **choose** to be attached to Him, and allow the words of our Heavenly Father's Torah of Life to incubate within our hearts, so that when we choose to obey them, and put His words into action in our daily lives, we will learn to **work out our own salvation**, by seeing and understanding that there is really only **ONE** True Light, and that that **ONE** True Light, **IS** the words of our heavenly Father's Torah of Life, that is contained in His message.

And I came **THIS DAY, THIS YOM** unto the well, and said, O YHVH Elohim of my master Abraham, **IF** now You do prosper my way which I go:

Now please follow me here, **IF**, in this story, Eliezer is indeed a shadow picture of the Holy Spirit, which I believe he is, and **IF**, the family of Abraham represents the lost sheep of the children of Israel, who of course **ARE** the children of Abraham, then **THIS IS THE DAY, THE YOM** that YHVH is declaring to them, at the Well, which represents the water of His word, that they can become **One with Him**, and then choose follow or ride upon His words, by which they will be able to **work out their own salvation**, which means that YHVH will indeed prosper their way.

*Psalm 118:24 THIS IS THE DAY, THE YOM which YHVH has made; we will rejoice and be glad in it.*

*Ezekiel 39:8 Behold, it is come, and it is done, says YHVH Elohim; THIS IS THE DAY, YOM whereof I have spoken. 9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand staves, and the spears, and they shall burn them with fire seven years: 10 So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, says YHVH Elohim.*

*43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin comes forth to draw water, and I say to her, Give me, I pray you, a little water of your pitcher to drink;*

הִנֵּה אֲנֹכִי נֹצֵב עַל-עֵין הַמַּיִם וְהָיָה הָעֵלְמָה הַיְצִיאַת לְשֶׁאֵב וְאָמַרְתִּי אֵלֶיהָ הַשְּׁקִינִי-נָא  
מֵעַט-מַיִם מִכַּדֶּךָ Hineh Anokiy Nitzav Al Eyn HaMayim VeHayah HaAlmah HaYotzet  
Lishov VeAmartiy Elayha HaShqiyniy Na Me'at Mayim MiKadek, where the **word**,  
Hineh, הִנֵּה, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased,

was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, lo, **behold**, here, the word, Anokiy, means' I, the word, Nitzav, **נִצַּב**, means, **to stand**, he fixed, planted, founded, he set up, erected, established, standing, appointed over others, handle of a knife or sword, the word, Al, means, height, upper part, and as a preposition, it means, in, on, upon, above, **at**, beside, toward, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the word Ayin, means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, it also means, **spring, fountain**, it literally means, **eye of the water**, and it is also the sixteenth letter of the Hebrew Alphabet, the word, HaMayim, means, the water, the word, VaHayah, is from the word Hayah, **הָיָה**, means, to be, exist, happen, become, was, existed, **came to pass**, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the word, HaAlmah, **עַלְמָה**, means, the marriageable girl, the maiden, the young woman, miss, the word, HaYotzet is from the word Yatze, **יָצָא**, which means, **to go or come out**, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the word, LiShav, is from the word, Sha'av, **שָׁאָב**, which means, to draw water, to absorb, attract, to pump, he drew water, he sucked in, was absorbed, was attracted, was drawn to the end, was exhausted, water drawer, the word VaAmartiy, is from the word Amar, **אָמַר**, which means, **to say**, saying, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Eleyha, means, to her, the word, HaShqiyniy, is from the word Shaqah, **שָׁקָה**, which means, to cause to drink, **give to drink**, watered, irrigated, was moistened, was refreshed, the word, Me'at, **מְעַט**, means, **to be small**, be few, diminish, was small, became few, reduced, excluded, became scanty, grew less, he did little, little, the word, Mayim, means water, the word, MeKadek, is from the word Kad, **כַּד**, which means, **jug, pitcher, jar**, a small jug, it also means, rounded, oval, pitcher like, round like a pitcher, and as a conjunction, it means, when, as)

44 *And she say to me, drink, and I will also draw for your camels: let the same be the woman whom YHVH has appointed out for my master's son.*

( וְאָמַרְתָּ אֵלַי גַּם־אַתָּה שְׁתֵּה וְגַם לְגַמְלֵיךָ אֲשָׂאָב הֲוֵא הָאִשָּׁה אֲשֶׁר־הִכִּיתִי יְהוָה )  
**וְאָמַרְתָּ אֵלַי גַּם־אַתָּה שְׁתֵּה וְגַם לְגַמְלֵיךָ אֲשָׂאָב הֲוֵא הָאִשָּׁה אֲשֶׁר־הִכִּיתִי יְהוָה**, VeAmrah Elay Gam Atah Shteh VeGam LeGemaleyka Eshav Hi HaIshah Asher HoKiycha YHVH LeBen Adoniy, where the **word**, VeAmrah, is from the **word**, Amar, **אָמַר**, which means, **to say**, saying, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Elay, means, to me, the word, Gam, means also, the word, Atah, means, you, the word, Shteh, is from the word. Shatah, **שָׁתָה**, which means, **to drink**, he drank, to warp, weave, he wove, intertwined, was woven, drunk, intoxicated, drinker, drunkard, drunkenness, to set, put, place, lay, to sit, it is related to the word Shatat, **שָׁתַת**, which means, to lay the

foundation of, found, establish, was founded, was established, to set, put, place, lay, to flow, gently, drip, bleeding, flow, the word, VeGam, means, and also, the word, LiGemaliym, means and the camels, Eshav, is from the word Sha'av, **שָׂאב**, which means, *to draw water*, to absorb, attract, to pump, he drew water, he sucked in, was absorbed, was attracted, was drawn to the end, was exhausted, water drawer, Hi, means, she or it, the word, HaIshah, means, the woman, the word, Asher, **אֲשֶׁר**, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, *whom*, whose, that, which, with which, that which, and as a conjunction, it means, in order that, the word, HoKiycha, is from the word Yakach, **יָכַח**, means, to decide, prove, to reprove, rebuke, he reasoned, argued, disputed, he convinced himself, was convinced, he decided, he judged, *he showed to be right*, correct, proved, convinced, was chastened, was punished, justify or convict, *appoint*, argue, chasten, convince, judge, plead, reason, rebuke, reprove, *surely*, the word, YHVH is the Name Yahweh, the word, LeBen, the son, the word, Adoniy, means my master, my lord)

In these two *verses*, Eliezer recounts to the people of Rivqah's house, how he prayed to YHVH, and like Gideon, he gave a scenario to YHVH and said, *IF* you can make this scenario happen as I have asked You, *THEN* I will *KNOW* that the young woman who follows this scenario, *IS* the *ONE* that is to be the bride of my master's son. What do we learn from Eliezer's statement? Unlike Abraham, Eliezer needed some reassurance that YHVH would prosper his way, therefore he sets up a scenario, and then he tells YHVH, that *IF* things happen in the manner that he has depicted in his scenario, then, He will know that YHVH has prospered his way, and answered his prayer. Now, we know that YHVH did indeed answer Eliezer's prayer, and that Rivqah did follow the scenario that Eliezer had dreamt up. The question that we have to ask our ourselves *IS*, what do you think that did for Eliezer? What would it do for you, *IF* this was your prayer, or your request of YHVH? Would it Not cause you to *believe and trust* YHVH even more?

*45 And before I had done speaking in my heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray you.*

אֲנִי טֶרֶם אֶכְלָה לְדַבֵּר אֶל-לְבִי וְהִנֵּה רֵבֶקָה יֹצֵאת וְכַדָּה עַל-שִׁכְמָהּ וְתֵרֵד הָעֵינָה (Ani Terem Akaleh LeDaber El Libby VeHineh Rivqah Yotzet VeKadah Al Shikmah VaTered HaAynah VaTishav VaOmar Eleyha HaShqiyniy, where the *word*, Ani, means I, the *word*, Terem, **טֶרֶם**, means, to do before, he did before, anticipated, preceded, as an adverb it means, not yet, before, the *word* Akaleh, is from the *word* Kalah, **כָּלָה**, which means, to be completed, be finished, was destroyed, perished, was spent, was consumed, he pined, wasted away, he ended, accomplished, fulfilled, he caused to cease,, it also means bride, daughter in law, end, completion, complete destruction, it also means mosquito netting, curtained bed, canopy, the *word*, LeDeber, is from the *word* Dabar, **דָּבַר**, which means, to speak, he spoke of, speaking, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, *word*, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive

cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the **word**, El, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Libiy, means, my heart, VeHineh, means behold, the **word**, Rivqah, is the name of Yitzchaq's future wife, and the name Rivqah means, team, it is from the **word** Riveq, רִבֵּק, which means to tie, and if we add the suffix letter Aleph to this **word**, we form the **word** Rivqa, רִבְקָא which means, stall, which is the tying place, the place where you tie an animal, he tied fast, noose, the **word**, Yotzet, is from the **word** Yatza, יָצָא, which means, to go or come out, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, VeKadah, is from the **word**, Kad, כָּד, means, jug, pitcher, jar, a small jug, it also means, rounded, oval, pitcher like, round like a pitcher, and as a conjunction, it means, when, as, and in this form it means her jug, her pitcher, the **word** al, means, on, upon, the **word** Shekmah, is from the **word** Shekem, שֵׁכֶם, which means, shoulder, back, neck with shoulder, to incline the shoulder to a burden, to load up on the back of man or beast, the upper part of a building, he carried on his shoulders, it also means to rise early, to load the back of the beast, to rise and do something early, to start early in the morning, arise get up, rise up early, morning, the **word**, VaTered, is from the **word** Yared, יָרַד, which means, to come or go down, descend, went down, descended, he came to arrived at, descended, he caused to go down, led down, lowered. He was brought down, removed, the **word**, HaAynah is from the **word** Ayin, עֵין, means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, the **word**, VaTishav, is from the **word** Shav, שָׁב, which means, to draw water, to absorb, attract, to pump, he drew water, he sucked in, was absorbed, was attracted, was drawn to the end, was exhausted, water drawer, the **word** VaOmer, is from the **word** Amar, means, to say, saying, said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Eleyha, means to her, the **word**, HaShqiyniy, is from the **word** Shaqah, שָׁקָה, which means, to cause to drink, give to drink, watered, irrigated, was moistened, was refreshed, the **word** Na, means, I pray you, I beseech you)

46 *And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give your camels drink also: so I drank, and she made the camels drink also.*

וְתַמְהָר וְתוֹרַד כְּדָהּ מִעֵלְיָהּ וְתֵאמֶר שְׂתֵה וְגַם-גַּמְלֵיךְ אֶשְׁקָה וְאַשְׁתֵּי וְגַם הַגַּמְלִים )  
 הַשְּׁקָתָה, VatMaher VeTored Kadah MeAleyha VeTomer Shtey VeGam Gemaleyka  
 Ashqeh VaEshte VeGam HaGimaliyim HiShqatah, where the **word** VatMaher is from the **word**, Mahar, מָהַר, which means, to hasten, was practiced, was skilled, he trained, practiced, he made haste, hastened, caused to hurry, was hurried, was anxious, became quicker,, it also means to acquire a wife by paying the purchase price, and as an adverb it

means, quickly, speedily, the **word**, VaTored, is from the **word** Yared, יָרַד, which means, to come, go or let down, descend, he went down, descended, he came to arrived at, descended, he caused to go down, led down, lowered. He was brought down, removed, the **word**, Kadah, is from the **word** Cad, which means pitcher, jug, or jar, and in the form it means her pitcher, her jug, the **word**, MeAleyha, is from the **word** Al, עַל, which means, height, upper part, and as a preposition, it means, in, **on, upon**, above, at, beside, toward, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the word, VaTomer, is from the word Amar, which means and said, the word, Shteh, is from the word Shatah, שָׁתָה, which means, **to drink**, he drank, to warp, weave, he wove, intertwined, was woven, drunk, intoxicated, drinker, drunkard, drunkenness, to set, put, place, lay, to sit, it is related to the word Shatat, שָׁתַת, which means, to lay the foundation of, found, establish, was founded, was established, to set, put, place, lay, to flow, gently, drip, bleeding, flow, the word, VeGam, means and also, the word, Gamaleyka, means your camels, the word, Ashqeh, is from the Shaqah, שָׁקָה, which means, **to cause to drink, give to drink**, watered, irrigated, was moistened, was refreshed, the word, VaEshet, is from the word, Shatah, means, drink and is defined more completely above, the word, VeGam, means and also, the word, HaGemaliym, means the camels, the word, HiShqatah, is form the word Shaqah, which means, to give something to drink)

Here in these two verses, Eliezer tells them, that even before he had finished his prayer in his heart, Rivqah came along with a pitcher on her shoulder, and went to the well to draw water, and that she then gave him and his camels, water to drink, thus fulfilling the scenario that he had prayed for.

*47 And I asked her, and said, Whose daughter are you? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the nose ring upon her face, and the bracelets upon her hands.*

וַאֲשָׁאֵל אֹתָהּ וְאָמַרְתִּי אֵת וְתֹאמַר בֵּת-בְּתוּאֵל בֶּן-נָחוֹר אֲשֶׁר יֵלְדָה-לּוֹ מִלְכָּה ( VaEshal Otah VaOmar Bat Miy At VaTomer Bat Betuel Ben Nachar Asher Yaldah Lo Milkah VaAsim HaNezem Al Apha VehaTzemiydiym Al Yadeyha, where the **word**, VaEshal, is from the **word** Sha'al, שָׁאֵל, which means, to ask, inquire, to entreat, to beg, to borrow, he **asked**, inquired, asked leave of absence, he was asked, consulted, he inquired carefully, he begged alms, he lent, lent on request, petition asked for, question query, the word, VaOmar, is from the word Amar, אָמַר, which means, to say, saying, **said**, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Bat, means daughter, the word, Miy, is the pronoun, who, **whose**, whoever, someone, anyone, the word, At, is the personal pronoun, **you**, thou, the word, VaTomer, is from the word Amar, and in this form it means, and she said, the word, Bat, means daughter, Bethuel, is the name of Rivqah's father, the word, Ben, means son, the word, Nachor, is the name of Rivqah's grandfather, who is a brother to Abraham, the word, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated,

and as a pronoun it means, who, **whom**, whose, that, which, with which, that which, and as a conjunction, it means, in order that, the word, Yaldah, is form the word Yeled, יָלַד, which means, to bear, **bore**, bring forth, beget, he begot, she bore, brought forth, he helped deliver a child, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means child, boy, offspring, young man, the word, Lo, means, to or unto, the word, Milkah, is Rivkah's grandmother, the word, VaAsim, is from the word Sym, שָׂם or Sum שָׂם, which means, to place, **put**, set, he inserted, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, he made fashioned, it also means, to name, the word, HaGazen, means, the **nose ring**, the **earring**, the word Al, means on or upon, the word, Apah, is from the word Aph, אָפַח, means, **nose**, anger, wrath, his face, and as a conjunction, it means, also, too, then, and then, and so, therefore, the word, VahaTzmiydiym, is from the word Tzamiyd, צָמַד or צָמִיד, which means, to join, couple, he bound up, bound together, to bind, harness, he fastened, the yoke, combined, couple, pair, a measure of land, joined, attached, coupled, it also means, **bracelet**, **arm clasp**, the word, Al, means on or upon, the word, Yadah, is form the word Yad, יָד, which means, hand, arm, foreleg, handle, stem, monument, place, power, strength, part, portion, share, fold, and in the form that it is used here it means her hands)

Then Eliezer said that after I asked her, whose daughter are you, that he placed a nose ring on her face and put bracelets on her arms. What do you think the nose ring and the bracelets represent? As you know, farmers place rings in the nose of bulls so that they can make them go where they want them to go, by pulling or tugging on that nose ring. Therefore I believe that the nose ring being placed on Rivqah's face represents her surrendered willingness to be lead by the Holy Spirit, and the bracelets that she willingly allowed him to place on her arms, are like a pair of Handcuffs that represent her willingness, to be a **prisoner** of YHVH, and **do the Works of YHVH**

*Ephesian 4:1 I, Paul, therefore, the **prisoner** of YHVH, beseech you that you walk worthy of the vocation wherewith you are called, 2 With all lowliness and meekness, with longsuffering, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace.*

*Psalm 111:2 The **Works of YHVH** are great, sought out of all them that have pleasure therein.*

*48 And I bowed down my head, and worshipped YHVH, and blessed YHVH the Elohim of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.*

וְאָקֵד וְאֶשְׁתַּחֲוֶה לַיהוָה וְאֶבְרַךְ אֶת־יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם אֲשֶׁר הִנְחָנִי בְּדֶרֶךְ ( וְאֶמֶת לְקַחַת אֶת־בֵּת־אֲחֵי אֲדֹנָי לְבָנוֹ, VaEqod VaEshtachaveh LaYHVH VaAvarek Et YHVH Elohey Adoniy Abraham Asher HiNchaniy BeDerek Emet Laqachat Et Bat Achiy Adoniy LiBeno, where the **word**, VaEqod is from the **word**, Qadad, קָדַד, which means, to bow down, bow one's head, he bowed down, it also means, to cut, bore, drill, he tore, he cut away, he cut lengthwise, the **word**, VaEshtachaveh, is from the **word** Shacha, שָׁחָ, which means, to bow down, bend low, he depressed, he prostrated himself, fall down flat, humbly, beseech, make obeisance, do reverence, worship, it also

means to swim, he bathed himself, the **word** LaYHVH, is the Name Yahweh, and in this form it means to Yahweh, the **word**, Va'aVarek, is form the **word** Barak, בָּרַךְ, which means, to bless, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he blessed, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the **word** Barakah, which means blessing, benediction, congratulation, gift, present, the **word**, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, YHVH, is the Name Yahweh, the **word**, Elohey, means the mighty one, the **word** Adoniy, means my father, the **word**, Abraham, means father of many nations, the **word**, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whose, that, which, with which, that which, and as a conjunction, it means, in order that, the **word**, HiNchaniy, is from the **word** Nachah, נָחַח, which means, to lead, guide, he went in the direction of, he led, he guided, was led, was guided, leading, guidance, it is related to the **word** Minchah which means chairman, master of ceremonies, moderator, he led he guided, he directed, it is also related to the **word** Minchah, which means gift, present, tribute, offering, especially a meal offering, the daily afternoon prayer, the **word**, BeDerek, is from the **word** Derek, דֶּרֶךְ, which means, way, road, journey, custom, conduct, manner, method, a course of life or mode of action, along, away, because of, conversation, custom, passenger, and in the form that it is used here it means, in or on the Way, the **word**, Emet, אֱמֶת, means stability, sureness, faithfulness, certainty, truth, the right way, he verified, confirmed, authenticated, and as you can see the first and last letters of this **word** are the letters Aleph and Tav, אַת, which are the first and last letters of the Hebrew Alphabet, and together they represent Messiah, the first and the last, the beginning and the end, the Alpha and the Omega. As you can see the letter Mem in between these two letters, the Aleph and the Tav, and the letter Mem, מ, in Scripture, is often a shadow picture of a womb, therefore this Hebrew **word** Emet, אֱמֶת, that has been translated as the **word** **TRUE or TRUTH** in English, means that it is the words of the Living Torah, Messiah being birthed within us, that is the **ONE** and **ONLY TRUTH** that men and women **ARE** to rely on, IF they want to spend eternity in the kingdom of Elohim as the bride of Messiah, *Psalm 119:160 Your word IS TRUE from the beginning: and every one of Your righteous judgments endures for ever, Psalm 119:142 Your righteousness is an everlasting righteousness, and Your Torah IS the TRUTH*, the word, Laqachat, is from the word Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word, Et, is defined above, the word, Bat, means daughter, the word Achiy, is from the word Ach, אָח, which means, brother, kinsman, friend, it also means fire port, brazier, fireplace, as an interjection, it means woe, alas, and in the form that it is used here it means, his brother, the word, Adoniy, means my master, my lord, the word, LaBeno, means, his son)

Here Eliezer tells them and us, that as soon as Rivqah fulfilled the scenario that he, Eliezer, had placed before YHVH, that he bowed his head down towards the earth, and worshipped YHVH, for now he was totally convinced that it was because of YHVH's guidance, that the task that his master Abraham had given him, was made successful. This tells us that we are not only to pray to YHVH before we begin a task, but, we are to pray and give thanks when the task is successfully completed. This means that we have to acknowledge YHVH Elohim, everyday of our lives, for our task, as children of the most High Elohim, **IS** to be the manifest image of YHVH here on earth, and to do that, we **NEED** Him to guide and help us, or else we will fall short of the goal.

49 And now **IF** you will deal kindly and truly with my master; tell me: and **IF** not, tell me; that I may turn to the right hand, or to the left.

וְעַתָּה אִם-יִשְׁכֶּם עֲשִׂים חֶסֶד וְאֶמֶת אֶת-אֲדֹנָי תְּגִידוּ לִי וְאִם-לֹא תְּגִידוּ לִי וְאֶפְנֶה ( VeAtah Im Yeshkem Oshiyim Chesed VeEmet Et Adoniy Hagiydu Liy VeIm Lo Hagiydu Liy VeEphneh Al Yamiyn O Al Shmol, where the **word**, VeAtah, is from the **word** Atah, עַתָּה, and, as an adverb, it means, now, at present, at the time, it means shortest period of time, it is from the **word** At, עַת, which means, time, season, appointed time, and with the letter Vav prefix, it means, and now, the **word**, Im, means if, the **word**, Yeshkem, is from the **word** Yesh, יֵשׁ, which means, to stand out, exist, entity, and as an adverb, it means, there is, there are, there shall, you will, possession, property, existence, substance, reality, the **word**, Ishiyim, is from the **word** Asah, עָשָׂה, which means, to do, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the **word**, Chesed, means, to be kind, to be pious, he dealt kindly, he showed himself kind, kindness, goodness, mercy, affection, lovely appearance, it also means to be reproached, be ashamed, was put to shame, he reproached, shame, reproach, reviled, he insulted, the **word**, VeEmet, is from the **word** Emet, אֱמֶת, which means, stability, sureness, faithfulness, certainty, truth, truly, the right way, he verified, confirmed, authenticated, and as you can see the first and last letters of this **word** are the letters Aleph and Tav, אַת, which are the first and last letters of the Hebrew Alphabet, and together they represent Messiah, the first and the last, the beginning and the end, the Alpha and the Omega. As you can see the letter Mem in between these two letters, the Aleph and the Tav, and the letter Mem, מ, in Scripture, is often a shadow picture of a womb, therefore this Hebrew **word** Emet, אֱמֶת, that has been translated as the **word** **TRUE** or **TRUTH** in English, means that it is the words of the Living Torah, Messiah being birthed within us, that is the **ONE** and **ONLY TRUTH** that men and women **ARE** to rely on, **IF** they want to spend eternity in the kingdom of Elohim as the bride of Messiah, *Psalm 119:160 Your word **IS TRUE** from the beginning: and every one of Your righteous judgments endures for ever; Psalm 119:142 Your righteousness is an everlasting righteousness, and Your Torah **IS the TRUTH***), the word Et, is defined above, the word, Adoniy, means, my master, my lord, the word, HaGidu, is from the word, Nagad or Neged, Nagad or Neged, נָגַד, which means, to rise, be high, **be conspicuous**, he led, stretched, drew, dragged, attracted, conquered, was **courageous**, was against, oppose, contradicted, **he made known, announced**, was declared, was

reported, was told, it also means, to beat, strike, he drew, he extended, beat, struck, hammered, it also means one who tugs a boat, he drew, dragged, led, it means, a non commissioned officer in the Israeli army, it also means resistor, and as a preposition and adverb it means, in front of, before, apposite, against, contrary to, in the presence of, to be high, conspicuous, the word, Liy, means to me, the word, VeEphneh is from the word, Panah, פָּנָה, which means, **to turn**, he passed away, vanished, he turned toward, he turned and looked, looked, looked at, considered, prepared, regarded, he freed himself, was free, was at leisure, was removed, he eased nature, eased himself, he removed, cleansed, emptied, he vacated, evacuated, was removed, was emptied, he became free, had leisure, he turned, was directed, was disengaged, it also means cornered, the word, Al, means, height, upper part, and as a preposition, it means, in, on, upon, above, at, beside, **toward**, to onto, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the word, Yamin, means, right hand, the word, Oh, means, or, the word, Al is repeated, the word, Semol, שְׂמאל, means, **the left**, the left side, the left hand, the north, to go or turn to the left, to use the left hand, he turned to the left)

Now that Eliezer has told them the complete story, he puts the emphasis on the people of Rivqah's house, and says: **NOW**, give me your answer, that I may turn to the right hand, or to the left.

What is important about Eliezer's ultimatum posed to the people of Abraham's kindred household? Please remember, that we too are part of Abraham's household! Well as you can see, Eliezer places a level of urgency upon them, to decide, which hints to us, that we too cannot wait to decide whether we will follow the prompting of the Holy Spirit, **IF** we want to stay connected to the family of Abraham, the family of Promise, the one and only family of Elohim, we must decide **NOW**, whether we will follow Him or **NOT**.

*50 Then Laban and Bethuel answered and said, The thing proceeds from YHVH: we cannot speak unto you bad or good.*

וַיֵּעַן לָבָן וּבְתוּאֵל וַיֹּאמְרוּ מִיְהוָה יֵצֵא הַדָּבָר לֹא נוֹכַל דְּבַר אֱלֹהִים רַע אוֹ-טוֹב)  
 VaYa'an Laban UBetuel VaYomru MeYHVH Yatza HaDabar Lo Nokal Daber Eleyka Ra O Tov, where the word, VaYa'an, וַיַּעַן, is a preposition, which means, then, because of, purpose, intention, reference, as in book of reference, the word, Laban, is the name of Rivqah's brother, and his name means, to be white, milk, mostly in the sense of sour milk, coagulated sour milk, he made white, whitened, bleached, he cleansed, purified, he made white hot, he clarified, was whitened, it also means to make bricks, he made bricks, brick, brickmaker, it means laundryman, the word, Ubeturl, means and Betuel is the name of Laban's and Rivqah's father, the word, MeYHVH, means from Yahweh, the word, Yatza, means, to go or come out, goes forth, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the word, HaDabar, means, to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence,

plague, the word, Lo, means no or not, the word, Nukal, is from the word Yakal, יָכַל or יָכַל, which means, to be able, have power, might, prevail, he recommended, entrusted, he delegated, deputed, to hold, contain, ability, capability, possibility, the word, Daber, is repeated and this time it is translated as, thing, the word, Eleyka, means, to you, onto you, the word, Ra, means, bad, worthless, evil, wicked, wickedness, harm, misfortune, calamity, distress, misery, injury, wrong, but it also means, friend, companion, associate, fellowman, thought, purpose, aim, it also means, noise, shout, the word, O, means, or, the word Tov, means to be good, pleasing, he did good, he did well, became better, was improved, ameliorated, goodness, comely, fair, fine, beautiful, kindly, kindness, function in a proper and agreeable manner, kind, welfare, prosperity, to function in the manner that YHVH created it or them, to function)

51 Behold, Rebekah is before you, take her, and go, and let her be your master's son's wife, as YHVH has spoken.

(הִנֵּה רִבְקָה לְפָנֶיךָ קַח וּלְךָ וּתְהִי אִשָּׁה לְבֶן-אָדֹנֶיךָ כְּאֲשֶׁר דִּבֶּר יְהוָה) Hineh Rivqah LePaneyka Qach VaLek UtHi Ishah LeBen Adoneyka KaAsher Diber YHVH, where the **word**, Hineh, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, lo, **behold**, here, the word Rivqah, is the name of Yitzchaq's future wife, and the name Rivqah means, team, it is from the word Riveq, רִבַּק, which means to tie, and if we add the suffix letter Aleph to this word, we form the word Rivqa, רִבְקָא which means, stall, which is the tying place, the place where you tie an animal, he tied fast, noose, the word, LePaneyka, is from the word Paniym, פָּנִים, which means, face, countenance, presence, forepart, **before**, front part, front, in front, meet, surface, level, appearance, manner, way, wrath, anger, inside, interior, it is also the plural of the word Peh, which means, mouth, speech, saying, command, opening, orifice, and in the form that it is used here in means you, the word, Qach, means, take, he took, it is from the word Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word, VaLek, means, and go, the word UtHiy, is from the word Hayah, means means, **to be**, exist, happen, become, was, existed, came to pass, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, and in this form it means, let her be, Isha, means, woman, wife, but the same spelling, also means, burnt offering, it is from the word Esh, אֵשׁ, which means fire, therefore it is an offering made by fire, Nashim, נָשִׁים which means, women, it is the plural of Ishah, the word, LeBen, is from the word Ben, means, son, offspring, branch, shoot, inhabitant of, worthy of, deserving, it is translated as son, 2978 times, as children, 1,568 times, as old, 135 times, as first, 51 times, as man, 20 times, as young 18 times, as child, 10 times, as stranger, 10 times, as people 5 times, the word, Adoneyka, is from the word Adon, אֲדֹנָי, means, lord, master, possessor, and in this form it means your master, the word, Ka'asher, means, **as**, when, the word Deber, means, to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, **was spoken**, was stipulated, was agreed, he talked, speaking, word, thing, speech, matter,

affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague the word YHVH is the Name Yahweh)

In these two *verses*, we are told, that the people of Rivqah's house, say, since this is of YHVH we **cannot say IF this is Good or Bad**. Let's analyze what they have said here. By their own admission, it appears that they **KNOW** of YHVH, but, they are **NOT** necessarily followers of YHVH, or else they would have been cheerful about the **FACT** that someone of their household had been chosen by YHVH to be someone's bride. What they should have said, **IS**, YHVH has said it, and therefore, that settles it for us. Instead they say, and, I am not sure what tone of voice that they used, **BUT** they say, Rivqah is before you, take her, and go, and let her be your master's son's wife, as YHVH has spoken. It does NOT seem like they are happy or enthusiastic about letting her go. However, there is **NO** doubt, as to how Eliezer receives the news that he is to take Rivqah with him and leave, for we are told in *verse 52*:

*52 And it came to pass, that, when Abraham's servant heard their words, he worshipped YHVH, bowing himself to the earth.*

וַיְהִי כַאֲשֶׁר שָׁמַע עֶבֶד אַבְרָהָם אֶת־דְּבָרֵיהֶם וַיִּשְׁתַּחוּ אֶרְצָה לַיהוָה, VaYehiy KaAsher Shama Eved Abraham Et Divreyhem VaYishtachu Artzah LaYHVH, where the **word**, VaYehiy, is from the **word** Hayah, הָיָה, which means, to be, exist, happen, become, was, existed, **came to pass**, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the word, Ka'asher, means, as, **when**, the word, Shama, שָׁמַע, means, to hear, he **heard**, he heard with interest, he hearkened, listened to, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and obey the words that you heard, the word, Eved, means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, **servant**, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the word Abraham, means father of many nations, the word, Et, is the first and last letters of the Hebrew Alephbet, and they represent messiah, the First and the Last, the word, the word, Divreyhem, is from the word Dabar, דָּבַר, which means, to speak, he said, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, **word**, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the word, VaYistachu, is from the word, Shachah, שָׁחָה, which means, to bow down, bend low, he depressed, he prostrated himself, fall down flat, humbly, beseech, make obeisance, do reverence, worship, it also means to swim, he bathed himself, the word, Artza, is from the word Aretz, which means, earth ground, land, country, the word, LaYHVH, means to Yahweh)

Here again, we see that Eliezer is thanking YHVH for making his journey successful, for we are told that he bowed his head towards the earth and worshipped YHVH again.

53 *And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.*

וַיּוֹצֵא הָעֶבֶד כְּלֵי-כֶסֶף וְכֵלֵי זָהָב וּבְגָדִים וַיִּתֵּן לְרֵבְקָה וּלְמִגְדָּנֹת נָתַן לְאָחִיָּהּ וּלְאִמָּהּ),  
VaYotze HeEved Keley Keseph Ukley Zahav Ubegadiym VaYiten LeRivqah UMigdanot Natan LeAchiyha Ullmah, where the **word**, VaYotzeh, is from the **word** Yatze, יָצָא, which means, to go or come out, **goes forth**, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the word, HaEved, is from the word Eved, means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the word Keley, כֵּלֵי, means, article, object, thing, vessel, utensil, dress, garment, organ, weapon, armour, artillery, bag, carriage, furniture, instrument, **jewel** that is made, that which pertains to, pot, psaltery, sack, stuff, tool, whatsoever, it is from the word Kol, כּוֹל, which means to comprehend, contain, measure, the word, Keseph, means, silver, money, the word, Ukeley, is from the word Keley, used here is translated as jewel, but it is defined more completely above, the word, above, the word, Zahav, means, gold, the word, Ubegadiym is from the word Beged, בְּגָד, which means to betray, deceive, to act treacherously, to act unfaithfully, he put on a dress, clothed, dressed, he disguised, he confused, to dress, **garment**, mantle, cloak, betrayal, treachery, deceit, the word, Vayiten, is from the word, Natan, נָתַן, which, means, to give, **gave**, granted, he permitted, he gave up, delivered, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the word, LeRivqah, is the name of Yitzchaq's future bride, the word, UMigdanot, is from the word Migdanah, מִגְדָּנָה, means, choice or excellent thing, preciousness, precious things, presents, pleasant, it is from the word Meged, מִגְדָּה, which means, choice, excellent, beautiful, precious, the word, Natan, means to give, **gave**, granted, he permitted, he gave up, delivered, he put, set, he appointed, established, he made, was given, was granted, was appointed, was established, the word, LeAchiyh, means her brother, the word, Ullmah, means her mother)

Now that Eliezer is convinced that his journey is successful, it says that he, Eliezer, who, as I said before, **IS** a shadow picture of the Holy Spirit, brings out gifts for the bride to be, and for her brother Laban, and for Rivqah's mother also. This tells us that when we decide to be part of our heavenly Father's plans, to ensure that the Bride finds her way to be at the side of her bridegroom, our Messiah, that we will be blessed, far beyond what we can ever imagine.

54 *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.*

וַיֹּאכְלוּ וַיִּשְׂתּוּ הוּא וְהָאֲנָשִׁים אֲשֶׁר-עִמּוֹ וַיֵּלִינוּ וַיִּקְוּמוּ בַבֶּקֶר וַיֵּאמֶר שְׁלַחְנִי לְאֶדְנָי,  
VaYoklu Vayishtu Hu VehaAnashiym Asher Imo Vayaliynu VaYaquumu BaBoqer  
VaYomer Shalchuniy Ladoniy, where the **word** VaYoklu, is from the **word** Akal, אָכַל,  
which means, to **eat**, he ate, devoured, consumed, destroyed, he digested, burned, fed,  
nourished, was fed, was nourished, food, meal, VayiShto, is from the word Shatah, שָׁתָה,  
which means, to **drink**, he drank, to warp, weave, he wove, intertwined, was woven,  
drunk, intoxicated, drinker, drunkard, drunkenness, to set, put, place, lay, to sit, it is  
related to the word Shatat, שָׁתַת, which means, to lay the foundation of, found, establish,  
was founded, was established, to set, put, place, lay, to flow, gently, drip, bleeding, flow,  
the word, Hu, means he, the word, VehaAnashiym, means and the men, the word, Asher,  
means, to walk straight, to walk, he led, was led, it means to be happy, blessed  
happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated,  
was corroborated, and as a pronoun it means, who, whom, whose, **that**, which, with  
which, that which, and as a conjunction, it means, in order that, the word, Imo, is from  
the word Im, which means, with and with the Vav suffix, it means, with him, the word,  
Vayaliynu, is from the word Lyn, לִין or Lun, לֹן, which means, to lodge, pass the night,  
he lodged, he abode, remained, he kept overnight, to stop over night, to stay  
permanently, abide all night, dwell, it also means to murmur, he murmured, grumbled, to  
be obstinate, complain, to endure, hold a grudge, the word VaYaquumu, is from the word  
Qum, קוּם, which means, to stand up, rise, arise, stand, he stood, rose, arose, remained,  
was fixed, was valid, was established, was confirmed, was fulfilled, ratified, he kept,  
preserved, he explained, commented, he settled, fixed, he sustained himself, abide,  
accomplish, be clearer, confirm, continue, decree, endure, enjoin, get up, make good,  
help, newly, ordain, perform, establish, make to stand up, strengthen, succeed, make or  
made sure, uphold. You also need to know that this Hebrew word, Qum, or one of its  
derivatives, is translated as the word Anastasis in the Greek Septuagint, and then it is  
translated as the word Resurrection in the English Scriptures. This word resurrection  
does not appear anywhere in the English translations of the Tanakh, the Hebraic  
Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does  
appear in the Apostolic Scriptures as a translation for the Greek word ἀναστασις,  
Anastasis, Strong's number G386. This noun is derived from the word Anastemi,  
ἀνίστημι, Strong's number G450, which means, to stand up or to rise up. Furthermore,  
this Greek word, appears once in the Septuagint, a 2,000 year old Greek translation of  
the Hebrew Scriptures. In *Genesis 9:9 And behold I establish*, (in the sense of something  
standing firm) *My Covenant with you, and with your seed after you*. In the Peshitta, a 5th  
Century Aramaic Apostolic Scriptures, the word used for, resurrection, in the verse  
above, **IS** the word Qayamta, קַיְמַתָּא. This Aramaic word translates into Hebrew, as the  
word Tequmah, תְּקוּמָה, it is Strong's number H8617. In Modern Hebrew, the word for  
resurrection is this word Tequmah, תְּקוּמָה, which is the very same word from the  
Peshitta. This word, is derived from the verbal root Qum, קוּם, Strong's number H6965,  
which means, to stand up, or to rise up, and this word Tequmah, תְּקוּמָה, is found once in  
the Hebrew Scriptures, in Vayiqra, *Leviticus 26:37*, where it says: *And they shall fall*

one upon another, as it were before a sword, when none pursues: and you shall have no power to stand *Tequmah*, before your enemies. From all of this, we can deduce that the ancient understanding of the resurrection of the dead, is the rising up of the dead, or more literally, the Qum, the standing up of the dead, the word, BaBoqer, means, **in the morning**, to cleave, split, the breaking through of daylight, he sought, examined, investigated, he distinguished, differentiated, visited, attended, he criticized, reviewed, censured, was examined, was reviewed. Was inquired into, it also means cattle, herd, oxen, the plowing animal, the word, VaYomer, is from the word, Amar, אָמַר, which means, to say, saying, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Shalchuniy, is from the word Shalach, שָׁלַח, which means, **to send**, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the word, Ladoniy, is from the word Adon, which means master and in the form that it is used here it means, may master)

Here we see that once the matter was settled, that Eliezer, and his men, who were also servants of Abraham, ate and drank to their heart's content, and that they spent the night there. Then the next morning we are told that they rose early in the morning, VayaQumu BaBoqer, and Eliezer said to the people of Rivqah's family, *Send me away unto my master*. Since the **word** VayaQumu is from the **word** Qum and this **word** is translated into Greek, as Anastasis, and then from the Greek into English, as the **word**, resurrection, then, we have to ask ourselves, **could it be**, that YHVH is telling us that this **journey** that Rivqah is embarking on, **IS** a shadow picture of **our own Life's journey**. If that is the case, then, when Eliezer and Rivqah, fulfill the will of Abraham, who is a shadow picture of our heavenly Father, and their journey, which as I said, is a shadow picture of our own Life's journey, is over, that as a reward from obeying and fulfilling the will of Abraham, who is a shadow picture of our heavenly Father, that in doing the work that He sent us out to do, that we will be resurrected onto everlasting Life in the kingdom of Elohim, and maybe, even **BECOME** the Bride of YHVH/Messiah?

55 *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.*

וַיֹּאמֶר אָחִיָּהּ וְאִמָּהּ תֵּשֶׁב הַנְּעִרָה אִתָּנוּ יָמִים אֲזַי עָשׂוֹר אָחָר תֵּלְךָ, VaYomer Achiyha VeImah Teshev HaNa'ara Itanu Yamiym O Asor Achar Telek, where the **word**, VaYomer is from the **word** Amar, אָמַר, which means, to say, saying, **said**, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Achiyha, s from the word Ach, and in this form it means, her brother, the word, VeImah, means, her mother, the word, Teshev, is from the word, Yeshav, יָשַׁב, which means, to sit, abide, remain, dwell, he sat, he dwelled, he remained, he stayed, he dwelled, he resided, was populated, was settled, was colonized, he caused to dwell, he appointed, the word, HaNa'ar, means young woman, damsel, the word,

Itanu, is from the word Et, and as a preposition, it means, *with*, to the side of, it is usually prefixed only to a noun, like, the man, Et HaIsh, אֵת הָאִישׁ, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the word At, אַתָּה, which is the personal pronoun, you, thou. The Aleph and Tav letters are also, the first and last letters of the Hebrew Alphabet, and as such, they represent Messiah, whom Scripture says, **IS** the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear that Messiah, IS the words of the Living Torah made flesh, and it is very obvious that all the words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, therefore the whole Hebrew Alphabet, also represents the Tree of Life, for it is the letters of the Hebrew AlephBet that form the words that created all things, and in this form it means with us, the word, Yamiym, is the plural of the word Yom, יוֹם, means, **day**, time, year, but we also have to understand that the Hebrew letters of the word Yom, יוֹם, gives us a much more in depth meaning of what this word means. The word Yom is spelled with a Yod, a Vav and a Mem, and the letter Yod, means, hand, he will, to establish, strength, the letter Vav, means nail, a connection, bridge, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, I believe that Elohim is telling us, through this word Yom, that His Right Hand (*Messiah, the Living Torah made flesh*) has established a connection, whereby we, mankind, can choose to be attached to Him, and allow the words of our Heavenly Father's Torah of Life to incubate within our hearts, so that when we choose to obey them, and put His words into action in our daily lives, we will learn to work out our own salvation, by seeing and understanding that there is really only **ONE** True Light, and that that **ONE** True Light **IS** the words of our heavenly Father's Torah of Life, the word, O, means or, the word, Asor, means ten, the word, Achar, means, to be or remain behind, he was late, tarried, he delayed, kept back, it means another, other, next, strange, and as an adverb it means, after, behind, afterward, the word, Telek, is from the word, Halak, הָלַךְ, means, **to go**, follow, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the word Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk)

It is very important for us understand, that as we diligently carry out our mandate, of willing obedience to the Commandments of YHVH, that we will always be encountered by naysayers. And here, the naysayers, are Rivqah's brother and mother, and although their request does **NOT** seem unreasonable, it nevertheless hinders the smooth fulfilment of the task that Eliezer was charged to complete, which is a picture of the salvation of the bride. And since it is indeed a shadow picture of the salvation; there is an implied urgency in Eliezer's tone; that indicates to me that when the opportunity to surrender our wills to our heavenly Father occurs, we are not to wait, we must take advantage of it there and then, for salvation may not pass this way again. The family of Rivqah however has different plans; they want Rivqah to remain another **TEN DAYS**, because they say that they need that amount of time to give her a proper send off. In other words, they want to do things according to their timing and **NOT** by Elohim's timing.

Please remember that the number Ten in Scripture speaks of the Ten Commandments of Elohim, but in this instance, it is speaking of the opposite; it is speaking of the commandments of men.

What do you suppose we are to learn from their request to delay Rivqah's departure to meet with her Bridegroom by **TEN** Days? Well as you know, the enemy satan, is a counterfeiter of the Ways of Elohim, and a great deceiver, and therefore he uses the **words** of YHVH as a template and then inserts, takes out, and or changes some or many of the **words** of YHVH, depending on the situation, in order to twist and pervert YHVH's message, so that the message, now aligns with his message, rather than the message that YHVH is giving us through His inerrant and everlasting teaching and instructions to bring to the people. Please understand that satan's distorted message, his **LIES** are found in every man made secular and or religious doctrines of the world. Therefore the number Ten, in this instance, represents satan or mankind's doctrine, their Ten commandments, which differ greatly from YHVH's original Ten Commandments, and **IF** and **WHEN** these man made commandments are followed and obeyed, by anyone, it leads the people that have chosen that Life path, to being sent to the second death on judgment day.

*Luke 9:62 And Yeshua said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of Elohim.*

How did Eliezer respond to their request to extend their stay for another Ten days?

*56 And he said unto them, do **NOT** hinder me, seeing YHVH has prospered my way; send me away that I may go to my master.*

וַיֹּמֶר אֲלֵהֶם אֶל-תְּאַחַרְוּ אֹתִי נִיחָוָה הַצְּלִיחַ דְּרָכֵי שְׁלַחֲנִי וְאֵלְכָה לְאֲדֹנָי, VaYomer Alehem Al TeAcharu Otiy VaYHVH Hitzliya Darkiy Shalchuniy VeElkah LeAdoniy, where the **word**, VaYomer is from the **word**, Amar, means, to say, saying, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Alehem, means to them, the **word**, Al, means, nothing, it will make my speech worth nothing, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, not, nay, as a prefix it means, not, non, un, it also the short form of the title Elohim, it also means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the **word**, TaAcharu, is from the **word** Achar, אָחַר, means, to be or remain behind, he was late, tarried, he delayed, to loiter, procrastinate, defer, delay, hinder, be late, slack off, tarry, kept back, it means another, other, next, strange, and as an adverb it means, after, behind, afterward, the **word**, Otiy, means me, VaYHVH, means, to Yahweh, the **word**, HiTzliya, is from the **word**, Tzalach, צָלַח, which means, to succeed, prosper, to be fit, to appear, come over, he succeeded, was in good condition, made prosperous, brought to successful issue, it also means, to cleave, split, break through, penetrate, to cross a river, the **word**, Darkiy, is from the **word** Derek, דֶּרֶךְ, which means, way, road, journey, custom, conduct, manner, method, a course of life or mode of action, along, away, because of, conversation, custom, passenger, the **word**, Shalchuniy, is from the **word** Shalach, שָׁלַח, which means, to send, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let

go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the **word**, VeElka, is from the **word** Halak, הלך, means, to go, follow, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הלכה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, Ladoniy, means to my master)

Eliezer said, I cannot procrastinate nor be delayed, I cannot be hindered or kept back in any way? **WHY** does Eliezer say that? He says, it is because he knows that YHVH has prospered his way, and that he **MUST GO** to his master **NOW**. As you can see, Eliezer is convinced that YHVH's plans cannot be hindered, delayed or changed in any way, or else there will be dire consequences, therefore his words serve as a warning to the people of Rivqah's house, that the plans of YHVH **MUST** be carried out in His timing, and not our own. We have to understand that the wisdom and knowledge of YHVH Elohim, is infinite, it is limitless, therefore when He sets a plan in place, it is based on His infinite wisdom, which means that the timing of His plans is always perfect, and that they should **NEVER** be changed

57 *And they said, We will call the damsel, and inquire at her mouth.*

(וַיֹּמְרוּ נִקְרָא לַנַּא'רָא וַנִּשְׁאַלָהּ אֶת־פִּיהָ, VaYomru Niqra LaNa'ara VeNishalah Et Piyha, where the **word**, VaYomru, is from the **word** Amar, means, to say, saying, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Qarah, קרא, which means, to cry, call, invoke, to invite, to say, proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, of a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix, we form the **word** קראי Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the **words** of the written Torah, and NOT by the interpretations of the Rabbis, the **word**, VeniShalah, is from the **word** Sha'al, שאל, which means, to ask, inquire, to entreat, to beg, to borrow, he asked, inquired, asked leave of absence, he was asked, consulted, he inquired carefully, he begged alms, he lent, lent on request, petition asked for, question query, the **word**, Et, אַתְּ, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, the man, Et HaIsh, אַתְּ הַאִישׁ, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, you, thou. The Aleph and Tav letters are also, the first and last letters of the Hebrew Alphabet, and as such, they represent Messiah, whom Scripture says, IS the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear that Messiah, **IS** the **words** of the Living Torah made flesh, and it is very obvious that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, therefore the whole Hebrew

Alphabet, also represents the Tree of Life, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word** Piyha, is from the **word** Peh, which means, mouth, and in the form that it is used here it means, her mouth)

Here we see that the people of Rivqah's house are not totally convinced by Eliezer's warning, so they say, let us call Rivqah, the potential bride and see what she has to say, let her decide. Since Rivqah is a shadow picture of the Bride of Messiah, this incident tells us, that all the people who want to be the Bride of Messiah, will have to make a major life changing decision. They will have to choose to either stay where they are, stay in their comfort zone, and reap whatever that brings them, or, embark on a journey that has them sitting or riding the Ten Camels, which is a metaphor for obeying the Commandments of YHVH, until they reach their final destination, where they will be presented to their Bridegroom, who **IS** the Ten Commandments made flesh, and celebrate their union at the wedding super of Lamb, so that they can spend eternity with Him, to rule and reign over His kingdom.

58 And they called Rebekah, and said unto her, Will you go with this man? And she said, I will go.

(וַיִּקְרְאוּ לְרִבְקָה וַיֹּאמְרוּ אֵלֶיהָ הַתְּלִי יַם הַשֵּׁה וְתֹמֵר אֶלֶךְ, Vayiqru LeRivqah VaYomru Eleyha HaTelkiy Im HaSh HaZeh VaTomer Elek, where the **word**, Vayiqru, Is from the **word** Qara, קרא, which means, to cry, call, invoke, to invite, to say, proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, of a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix, we form the **word** קראי Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the **words** of the written Torah, and NOT by the interpretations of the Rabbis, the **word**, LeRivqah, means to Rivqah, the **word**, Vayomru, is from the **word** Amar, אמר, means, to say, saying, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Eleyha, means unto her, the **word**, HaTelkiy, is from the **word** Yalak, ילך, means, to walk, cause to carry, it is used 628 times as, go, 122 times as, walk, 77 times as, come, 66 times as, depart, 20 times as, away, 20 times as, follow, 14 times as, get, 17 times as, lead, 8 times as, brought, 5 times as, carry, 4 times as, bring, and 62 times, it is used miscellaneously as, again, bear, flow, grow, let down, march, prosper, pursue, cause to run, spread, take away, journey, vanish, wax, be weak the **word**, Im, means, with, the **word**, HaSh, means, man, the **word** HaZeh, means, this, the **word**, VaTomer, is from the **word** Amar, which means, and she said, the **word**, Elek, is from the **word** Yalak, ילך, means, to walk, cause to carry, it is used 628 times as, go, 122 times as, walk, 77 times as, come, 66 times as, depart, 20 times as, away, 20 times as, follow, 14 times as, get, 17 times as, lead, 8 times as, brought, 5 times as, carry, 4 times as, bring, and 62 times, it is used miscellaneously as, again, bear, flow, grow, let down, march, prosper, pursue, cause to run, spread, take away, journey, vanish, wax, be weak)

What is said in this *verse* is very important, **BECAUSE** it tells us what the wishes of the Bride are. When she is asked, **WILL YOU GO** with Eliezer to be the Bride of Abraham's son? Her

answer is, **YES**, I will go. Now let's take a moment and discuss Rivqah's answer, since she is a shadow picture of the Bride of Messiah. As you can see, there is no hesitation, no equivocating in her voice, her answer is quick and direct, She says, I will Yalak, I will go. That tells me that anyone who wants to be the Bride of Messiah, has to willingly choose, as Rivqah did, to immediately, believe, follow, and obey the Holy Spirit. If that is the case, then we have to understand how Scripture defines what following the Holy Spirit means? YHVH told us what it means in: *Ezekiel, 36:26-27*, where He said: *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. 27 And I will put My **Holy Spirit within you**, and **CAUSE** you to walk in My statutes, and you **SHALL** keep My judgments, the words of My Torah, and do them.*

It is, or should be very obvious, by what we have read in *Ezekiel 36*, that the task of the Holy Spirit has been given by YHVH Himself, **IS** to have every willing heart that will **ALLOW** Him, to **CAUSE** them to believe, follow and obey all the Words of YHVH's Torah of Life. Therefore this means that **IF** we are to be **LIKE** Rivqah and become the Bride of Messiah, then we too, **MUST** choose to follow the prompting of Eliezer, who **IS** a shadow picture of YHVH's Holy Spirit, and willingly and lovingly choose to believe, follow and obey, **ALL** the Words of our heavenly Father has instructed Him to teach us, and that is, All the Words of the Father's Torah, His Directives for ever lasting Life. Which means that we are to ride upon the Ten Camels until our Life is over, and we meet our bridegroom.

Please understand that had Rivqah not agreed with Eliezer to leave right away, to go and meet her Bridegroom, but had chosen instead, to stay with her family for another ten days, then she would have disqualified herself from being the Bride Messiah.

*59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.*

וַיִּשְׁלְחוּ אֶת־רִבְקָה אֶחָתָם וְאֶת־מִנְקִתָּהּ וְאֶת־עֶבֶד אַבְרָהָם וְאֶת־אֲנָשָׁיו) VayeShalchu Et Rivqah Achatam VeEt Meniqtah VeEt Eved Abraham VeEt Anashayv, where the **word**, VayeShalchu, is from the **word** Shalach, שָׁלַח, which means, **to send**, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the word, Et, is defined above, the word Rivqah, רִבְקָה, is the name of Yitzchaq's wife, and the name Rivqah means, team, it is from the word Riveq, רִבַּק, which means to tie, and if we add the suffix letter Aleph to this word, we form the word Rivqa, רִבְקָא which means, stall, which is the tying place, the place where you tie an animal, he tied fast, noose, the word, Achatam, is from the word Achat, אֶחָת, which means, **sister**, female relation, kinswoman, sweetheart, companion, mate, friend, nurse, the word VeEt is from the word Et defined above, the word, Meniqtah, is from the word Yanaq, יָנַק, means, to suck, he sucked, made to suck, gave suck, suckle, **nurse**, nursing, was made to suck, the word, VeEt, is from the word Et, defined above, the word Eved, means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he

served, worshipped, obeyed, **servant**, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the word, Abraham, means father of many nations, the word, VeEt, is from the word Et and is defined above, the word, Anashayv, is from the word Anashiyim, Anashiyim, אַנְשִׁים, which means, men, it is the plural of Ish, אִישׁ, which means man, and is related to the word Enosh, אֲנוּשׁ, which means, people, mankind, to be manly, people, nation, human race, personification, anthropomorphism, severe, incurable, mortal, son of Seth, and in the manner that it is used here, it means his men)

As you can see, Eliezer, insisted that they had to leave right away, and Rivqah willingly agreed to follow him, and therefore, they left right away, to go back to Abraham's house. The spiritual message that I believe YHVH is giving us here, **IS**, that His Word, which is spoken by Eliezer, who as I said, **IS** a shadow picture of the Holy Spirit, will **NOT** return to Him Void, it **WILL** always accomplish everything He sent it out to do. In this case the His Word was sent out to get a bride for His Son, and that is exactly what the Word of YHVH did. Furthermore, I believe it is a warning, that when we go out into the darkness, which is a shadow picture of the ways of the world, to do the work that YHVH has sent us out to do, to be the manifest image of YHVH, here on earth, to bring His message, His Gospel of Truth, to the world that is mired in darkness, that we too we must return home, into the bosom of Abraham, (our prayer closet) to wash off the filth of the world and partake of the water of His Word of Life, under the watchful eye of the Creator, until we are strong enough to be sent out once again to do the bidding of our heavenly Father.

*60 And they blessed Rebekah, and said unto her, you are our sister, be you the mother of thousands of millions, and let your seed possess the gates of those which hate them.*

וַיְבָרְכוּ אֶת־רִבְקָה וַיִּנְאֲמְרוּ לָהּ אַחֹתֵנוּ אַתְּ הֵי לְאֵלֶיךָ רִבְקָה וַיִּירָשׁ זָרְעֶךָ אֶת־שָׂעָר ( וַיְבָרְכוּ אֶת־רִבְקָה וַיִּנְאֲמְרוּ לָהּ אַחֹתֵנוּ אַתְּ הֵי לְאֵלֶיךָ רִבְקָה וַיִּירָשׁ זָרְעֶךָ אֶת־שָׂעָר )  
 Vayebarku Et Rivqah Vayomru Lah Achotenu At Hayiy LeAlpey Revavah  
 Veyiyrash Zarek Et Sha'ar Sonayv, where the **word**, Vayebarku, is from the **word** Barak, means to bless, the Et is defined above, the **word**, Rivqah, is the name of Yitzchaq'a future wife, the **word**, VaYomru, is from the **word** Amar, אָמַר, which means, to say, saying, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Lah, means, to her, the **word**, Achotenu, is from the **word** Achot, and means, our sister, the **word**, At, means you, the **word**, Hayiy, is from the **word** Hayah, הָיָה, which means, be, to be, exist, happen, become, was, existed, came to pass, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the **word**, LeAlpeh, is from the **word** Aleph which means, thousand, the **word** Revavah, is from the **word** Rav, רַב, is an adjective that means, much, many, large, great, mighty, abounding, abundant, honoured, important, as an adverb, it means, enough, as a noun it means, lord, chief, master, teacher, a short form of the **word** Rabbi, it also means bowman, archer, it means multitude, great quantity, abundance, majority, the **word**, Veyiyrash, is from the **word** Yaresh, יָרַשׁ, which means, to inherit, possess, take

possession of, he took possession of, he caused to possess, made to inherit, he dispossessed, to make poor, impoverish, became poor, and the **word** Yareshah, יִרְשָׁה, which means, inheritance, heritage, possession, the **word**, Zarek, is form the **word** Zera, זָרַע, which means, sowing, sowing season, seed, sperm, semen, offspring, posterity, to sow, he scattered seeds, was sown, he produced seed, he inseminated, the **word**, Et, אֶת, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, the man, Et HaIsh, אֶת הָאִישׁ, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the **word** At, אַתְּ, which is the personal pronoun, you, thou. The Aleph and Tav letters are also, the first and last letters of the Hebrew Alphabet, and as such, they represent Messiah, whom Scripture says, IS the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear that Messiah, **IS** the **words** of the Living Torah made flesh, and it is very obvious that all the **words** of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, therefore the whole Hebrew Alphabet, also represents the Tree of Life, for it is the letters of the Hebrew AlephBet that form the **words** that created all things, the **word**, Sha'ar, שַׁעַר, which means many things, it means, gate, entrance, title page of a book, chapter, section of a book, it means value, measure, price, market price, the price established at the town gate, it also means to cleave, to split, he cleft, he tore to pieces, rent, to calculate, reckon, to estimate, apportion, to measure, he set a price, to storm, rage, to be horrible, he whirled away, to tremble, shudder, be horrified, to be hairy, it also means to know, he knew, the **word**, Sonayv, שָׂנֵא, which means, to hate, enmity, he hated, was hated, he caused to be hated, made hateful, he became hateful, he hated violently, it also means, to change, it changed, and in this form, it means, those that hate you)

Since there was no alternative, the people of Rivqah's family, chose to let her go and they gave their blessing, and prayed a prayer, saying that they wished that she, Rivqah would become the mother of millions of people. Apparently it was a common blessing back then, **BUT** in this case, whether they knew it or **NOT**, it was more of a prophecy than a blessing, for out of Rivqah, came Judah and Israel, which today, would encompass over a billion people. But, as I look around today, it is obvious that the prophecy is not yet complete, for neither Israel nor Judah **possess the gates of their enemy YET.**

*61 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.*

וַתָּקָם רִבְקָה וַיַּעַרְתֶּיהָ וַתִּרְכַּבְנָהּ עַל-הַנְּמָלִים וַתִּלְכְּנָה אַחֲרַי הָאִישׁ וַיִּקַּח הָעֶבֶד

אֶת-רִבְקָה וַיֵּלֶךְ, Vataqam Rivqah VeNa'aroteyha Vatirkavnah Al HaGemaliym

Vatelaknah Acharey HaIsh VaYaqach HaEved Et Rivqah VaYelak, where the word,

VataQam, is from the word, Qum, קָוַם, which means, to stand up, rise, arise, stand, he

stood, rose, arose, remained, was fixed, was valid, was established, was confirmed, was

fulfilled, ratified, he kept, preserved, he explained, commented, he settled, fixed, he

sustained himself, abide, accomplish, be clearer, confirm, continue, decree, endure,

enjoin, get up, make good, help, newly, ordain, perform, establish, make to stand up,

strengthen, succeed, make or made sure, uphold. You also need to know that this Hebrew

word, Qum, or one of its derivatives, is translated as the word Anastasis in the Greek

Septuagint, and then it is translated as the word Resurrection in the English Scriptures. This word **resurrection does not** appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek word *ἀναστασις*, Anastasis, Strong's number G386. This noun is derived from the word Anastemi, *ἀνίστημι*, Strong's number G450, which means, to stand up or to rise up. Furthermore, this Greek word, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9 And behold I establish (in the sense of something standing firm) My Covenant with you, and with your seed after you.* In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the word used for, **resurrection**, in the verse above, **IS** the word Qayamta, **קַיְמַתָּא**. This Aramaic word translates into Hebrew, as the word Tequmah, **תְּקוּמָה**, it is Strong's number H8617. In Modern Hebrew, the word for **resurrection** is this word Tequmah, **תְּקוּמָה**, which is the very same word from the Peshitta. This word, is derived from the verbal root Qum, **קוּם**, Strong's number H6965, which means, to stand up, or to rise up, and this word Tequmah, **תְּקוּמָה**, is found once in the Hebrew Scriptures, in *Vayiqra, Leviticus 26:37*, where it says: *And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand Tequmah, before your enemies.* From all of this, we can deduce that the ancient understanding of the resurrection of the dead, is the rising up of the dead, or more literally, the Qum, the standing up of the dead, the word, Rivqah, is the future bride of Rivqah, the word, VeNa'aroteyha, is from the word Na'arah, **נַעֲרָה**, which means, girl, maiden, maid, servant, and in the manner that it is used here it means her maidens, plural, the word, Vatirkavnah, is from the word Rakav, **רָכַב**, which means, to ride, to mount an animal or a vehicle, he mounted, he rode, he travelled, left, he caused to ride, he cause to draw a plow, he pulled, he put upon, he put together, composed, he engrafted, he inoculated, was made to ride, was put together, it is related to the word Rekev, which means chariot, war chariot, chariot rider, troop of riders, team, it also means the upper part of two milestones, charioteer, horseman, rider, the word, Al, means, height, upper part, and as a preposition, it means, in, on, upon, above, at, beside, by, toward, to onto, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the word HaGemalym, means the camels, the word, Vatelaknah, is from the word, Halak, **הָלַךְ**, which means, to go, follow, followed went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the word Halakah, **הִלְכָה**, which means, law, rule, traditional law, something to go by, your personal day to day walk, the word, Acharey, means, behind, after, the hinder part, the word, HaIsh, means, the man, the word, the word, Vayiqach, is from the word Laqach, **לָקַח**, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word, HaEved, **עֶבֶד**, means, the servant, the work, serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, servant, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he

served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the word, Et, is defined above, the word Rivqah, is the name of Yitzchaq's future bride, the word, VaYelak, is from the word Yalak, יָלַךְ, which means to walk, cause to carry, it is used 628 times as, go, 122 times, as, walk, 77 times, as, come, 66 times as, depart, 20 times as, away, 20 times as, follow, 14 times as, get, 17 times as, lead, 8 times as, brought, 5 times as, carry, 4 times as, bring, and 62 times, it is used miscellaneously as, again, bear, flow, grow, let down, march, prosper, pursue, cause to run, spread, take away, journey, vanish, wax, be weak)

Here we are told that Rivka, VataQam, she Rose up. As I mentioned a few times before, this **word** VataQam, is from the **word** Qum, which does mean, to rise, arose, but this **word** is translated as Anastasis in the Greek Scriptures and from the Greek into the English Scriptures as the **word** Resurrection. Earlier we discovered that the Ten Camels are a shadow picture of, and or represent, the Ten Commandments of YHVH, and here we are told that Rivqah, and her maidens, Vatirkavnah Al HaGemaliym, Rode upon the Camels, and Acharey HaIsh, followed after the man, and that the servant, Laqach, took Rivqah, VaYelak, and went, departed, started their journey home. It is important that we note, that Rivqah, along with those that followed her, which would be her maidens, sat upon the Camels. You might ask why is that important? Well since the journey back to Abraham's house is a hard and arduous journey, which I believe **IS** a shadow picture that represents our whole life, we are told that she rode the Camels, which means that the Camels, which represent the Ten commandment, carried her all the Way, until she arrived at her destination. What happened when she arrived at her destination? We have to read on to find out.

62 *And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.*

(וַיֵּצֵאֵק בָּא מִבּוֹא בְּאֵר לַחַי רֹאִי וְהוּא יוֹשֵׁב בְּאֵרֵץ הַנֶּגֶב), VeYitzchaq Ba MiBo Ber LaChay Roiy VeHu Yoshev BeEretz HaNegev, where the **word** VeYitzchaq, means and Yitzchaq, and this name, Yitzchaq, is from the **word**, Tzachaq, צָחַק, which means, to laugh, he laughed, he mocked, derided, he sported, he played, he jested, he smiled, he chuckled, he made laugh, he caused laughter, was made to laugh, the **word**, Ba, means, he who comes, he who arrives, coming, subsequent, next, it is related to the **word**, Bo, בּוֹא, which means, to come, come in, arrive, enter, reach, happen, set, and without the letter Vav we form the **word** Bo, which means, he who comes, he who arrives, coming, subsequent, next, the **word**, MiBo, the **word** MiBo, is the same **word** Bo, therefore this is telling us that Yitzchaq, had come from coming to the Ber, which, means well, pit, the **word**, LaChay, means, of the living, the **word** Roiy, רֹאִי, means, appearance, aspect, seeing, sight, figure, mirror, but the same letters also mean, excrement, dung, the **word** VeHu, means, and he, the **word**, Yoshev, יָשַׁב, means, to sit, remain, dwell, he sat, he remained, stayed, he dwelled, he resided, was inhabited, was populated, was settled, he set his mind at ease, was colonized, was explained, the **word**, BeEretz, means, in the country, in the land, the **word**, HaNegev, means in the Negev and Negev means, to be dry, be parched, dried up, became dry, he dried, wiped, he dried himself, became dry, it also means south, southern region, the Negev, the dry land, it means, south, southern region)

Here we are told that Yitzchaq, came from going to the Ber, the well, LaChay-roi, where the **word** LaChay, means, of the living, and the **word** Roi, is from the **word** Roiy, which means appearance, aspect, **seeing**, sight, figure, mirror, it is also the very same well where the messenger of YHVH spoke to Hagar. Therefore, you could say that the place that Yitzchaq was at, was a place where he went to meditate and look into his own soul, for we are told that his mother Sarah had died and maybe he was lonely, and contemplating his life as he waited for his bride to be.

*63 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.*

וַיֵּצֵא יִצְחָק לְשׂוּחַ בְּשָׂדֵה לִפְנוֹת עָרֵב וַיֵּשֶׂא עֵינָיו וַיֵּרָא וְהִנֵּה גַמְלִים בָּאִים) VaYetze Yitzchaq LaSuach BaSadeh Liphnot Arev VaYisa Eymayv Vayar VeHineh Gemaliym Baeyer, where the **word** VaYetze, is from the **word**, Yatze, יָצָא, means, to go or come out, goes forth, went forth, burst forth, bloomed, he brought out, brought forth, carried out, he released, discharged, he excluded, he spent, he published, the **word**, Yitzchaq, is the name of Abraham's son, the **word**, LaSuach, שׂוּחַ, means, to walk, go for a walk, he roved, roamed about, travelled,, it also means to bow down, bend, it sank in the ground, the **word**, BaSadeh, is from the **word** Sadeh, שָׂדֵה, which means, field, open country, land, outside, outdoors, it also means, a female evil spirit, it means a beautiful woman, it means chest of drawers, and the Bet prefix means in the field, the **word**, Liphnot, is from the **word** Panah, פָּנָה, which means, to turn, he passed away, vanished, he turned toward, he turned and looked, looked, looked at, considered, prepared, regarded, he freed himself, was free, was at leisure, was removed, he eased nature, eased himself, he removed, cleansed, emptied, he vacated, evacuated, was removed, was emptied, he became free, had leisure, he turned, was directed, was disengaged, it also means cornered, the **word**, Arev, עָרֵב, means, to be pleasant, be sweet, pleasing, to be well, be duly arranged, it also means surety, guarantor, responsible, liable, it also means, evening, sunset which is what happens in the evening, eve, a time of mixture, mixed company, to mix, it also means swarm of wild beasts or flies, the **word**, VaYisa, is from the **word** Nasa, נָשָׂא, which means, to lift, lifted, raised, carry, take, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, as an adjective it means high, exalted, but it can also mean to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Eynayv, is from the **word** Ayin, עֵין, which means, eye, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, it also means, spring, fountain, well, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, and in the form that it is used here it means, his eyes, the **word**, Vayar, is from the **word** Reah, רָאָה, means, to see, he saw, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, was seen, was visible, he appeared, showed himself, he appeared to be, seemed, was approved of, he was caused to see, was shown, it also means lung, lungs, and it means vulture, the **word**, VeHineh, means and behold, the **word**, Gemaliym,

means, camels, the **word**, Baiym, is from the **word** Bo, בוא, which means, to come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, he brought, brought in, caused to, led to, and the **word** Bo, בא, means, he who comes, he who arrives, and in the form that it is used here, it means they, the camels were coming)

Here we are told that Yitzchaq, went out into the field in the evening to meditate. And, while he was meditating, he lifted up his eyes and saw, that the camels were coming. What is the spiritual message that YHVH is conveying to us here? Well, if Yitzchaq is indeed a shadow picture of Messiah, then it stands to reason that the Commandments, the **words** of the Torah of YHVH would seek Him out, return to Him, since they had completed their task of finding His bride, which means that His Commandments, His **words** did **NOT** return to Him **VOID**, but they accomplished what Abaraham, who is a shadow picture of our heavenly Father, sent them out to do. This tells us that commandments and the Messiah, the words of the Living Torah made flesh **ARE ONE**, they **ARE** the same entity, therefore, we could say that Messiah, the words of the Living Torah made flesh, **IS** the Home where the Commandments belong.

64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

וַתִּשָּׂא רִבְקָה אֶת-עֵינֶיהָ וַתֵּרָא אֶת-יִצְחָק וַתִּפֹּל מֵעַל הַגָּמֶל) VaTisa Rivqah Et Eyneyha Vatare Et Yitzchaq VaTipol Meal HaGamal, where the **word**, VaTisa is from the **word**, Nasa, נשא, which means, to lift, lifted, raised, carry, take, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, as an adjective it means high, exalted, but it can also mean to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Rivqah, is the name of Yitzchaq's future wife, the **word**, Et, is defined above, the **word**, Eyneyha, means, her eyes, the **word**, VaTera, is from the **word**, Reah, which means to see, she saw, the **word**, Et, is defined above, the **word** Yitzchaq, is the name of Abraham's son, who is waiting for the arrival of his bride, the **word**, Vatipol, is from the **word** Naphal, נפל, which means, to fall, he fell, fell down, was prostrate, was cast down, it happened, occurred, turned out, resulted, was omitted, he caused to fall, he threw, threw down, he overthrew, defeated, was thrown, was removed, was defeated, it also means miscarriage, abortion, the **word** Me'al, מֵעַל, is from the **word** Al, which means, height, upper part, and as a preposition, it means, in, on, upon, above, at, beside, by, toward, to onto, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the **word**, HaGamal, means, the Camels

Now this *verse* also has a very important lesson for us. For it says that Rivqah, who is a shadow picture of the Bride, VaTisa Rivqah Et Eyneyha, which means, lifted up, Rivqah, Aleph Tav her eyes, Vatare, and saw, Yitzchaq, and that at that time, she VaTipol, and got off of the Gamal, the Camel. Now just think about this for a moment, think about what this means. In *verse 61*, we are told that Rivqah got on and rode the camels, and nowhere in between *verses 61* and here in *verse 64* are we told that **she got OFF** of the Camels.

This means that the camels, which are a shadow picture of the Ten Commandments of Elohim have done what YHVH purposed them to do, and that is bring His bride to Him, and that now that she has arrived in His presence, she no longer needs the written commandments, because

she now has the Living Commandments, the Words of Living Torah standing there before her eyes, and she willingly submits to the Living Torah, the Living inerrant and everlasting teaching and instructions of our heavenly Father.

Therefore I believe that the spiritual message is very clear, and that is, that since the journey to Abraham's house, as I said before, is a shadow picture of our whole Life, that Rivqah who is a shadow picture of the Bride, believed, followed, obeyed and **RODE** upon the Commandments for the whole journey, which means that the Commandments carried and served her, throughout her whole journey, until she **SAW** Yitzchaq, who is a shadow picture of Messiah, who **IS** the words of the Living Torah of our heavenly Father, made flesh, at which point, Rivqah, the Bride to be, got off of the Camels, the Ten Commandments, because they were **NOW** manifested in the flesh, before her very eyes, which is when she became One with the Commandments, her and the Commandments made flesh, became one flesh.

*Galatians 2:20 I am crucified with Messiah: nevertheless I live; yet **NOT I, BUT** Messiah lives in me: and the life which I (Rivqah, the Bride of Messiah) **NOW LIVE** in the flesh, I live by the **BELIEF** of the Son of Elohim, who loves me, and gave Himself for me.*

*65 For she had said unto the servant, What man is this that walks in the field to meet us? And the servant had said, **It is my master**: therefore she took a veil, and covered herself.*

וַתֹּאמֶר אֶל-הָעֶבֶד מִי-הָאִישׁ הַלֵּזֶה הַהֹלֵךְ בַּשָּׂדֶה לִקְרָאתִי וַיֹּאמֶר הָעֶבֶד הוּא אֲדֹנָי ( וַתִּקַּח הַצֵּעִירָה וַתִּתְכַסּ לִיקְרָתֵנוּ וַיֹּמֶר הָעֶבֶד הוּא אֲדֹנָי, VaTomer El HaEved Miy HaIsh HalaZeh HaHolek BaSadeh Liqratenu VaYomer HaEved Hu Adoniy, where the **word**, VaTomer, is from the **word** אָמַר, Amar, which means, to say, saying, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, the **word**, El, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, in, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, HaEved, עָבַד, means, the work, serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, the servant, the slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the **word**, Miy, is the pronoun, who, whose, whoever, someone, anyone, the **word**, HaIsh, means, the man, the **word**, HalaZeh, means this, the **word**, HaHolek, is from the **word** Halak, הָלַךְ, which means, to go, follow, followed, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the **word**, BaSadeh, means in the field, open country, land, outside, outdoors, it also means, a female evil spirit, it means a beautiful woman, it means chest of drawers, the **word**,

Liqratenu, is from the **word** Qirah, קִרָּה, which means, an encountering, accidental, friendly or hostile, it is translated as meet, 76 times, as against, 40 times, as come 2 times, as help 1 time, as, seek 1 time as way 1 time, it si from the **word** Qara, קָרָא, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, he invited, he proclaimed, pronounced, he read, he recited, he studied, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, of a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix, we form the **word** קָרָאִי Qara'y, which is translated as Karaite, who are a sect of Judaism that govern their lives by what the **words** of the written Torah, and **NOT** by the interpretations of the Rabbis, the **word**, VaYomer, is from the **word** Amar, means, to say, saying, said, you told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, HaEved, means the servant, the **word**, Hu, means he, the **word**, Adoni, means my master, the **word**, VaTiqach, is from the **word** Laqach, לָקַח, means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the **word**, HaTzaiyph, צַיִף, means, veil, mask, scarf, literally means, a double or folded thing, the **word** VaTitkas, is from the **word** Kasah, כָּסָה, means, to cover, he covered, covering, he hid, concealed, was covered, was hidden, was concealed, he hid himself)

It is important for us to understand, that Rivqah was told that the man that she saw in the distance, was Eliezer's **Master**, which tells us that everything has been placed under the Son's authority

That is when Rivqah, chose to put on her veil.

### **WHY?**

In the Tabernacle there is a **VEIL** that separates the Holy Place from the Most Holy Place, and I believe that this is what the Veil that Rivqah put on represents. The High Priest was only allowed to enter the Most Holy Place, or pass through the veil once a year to make atonement for all the people of Israel on Yom Kippur, and here the veil that Rivka is wearing will only be penetrated, when she commits to become one flesh with her husband, Yitzchaq, who is a shadow picture of Messiah, and then, she, as Messiah's Bride, can enter with Him into the Holy of Holies, since she is **NOW** One with our Most High Priest, Messiah. Her veil that separates us from Messiah, is totally removed when we commit to become One with him, in total loving surrendered obedience to the Words of our Heavenly Father's Torah of Life.

*66 And the servant told Isaac all things that he had done.*

(וַיִּסְפֹּר הָעֶבֶד לְיִצְחָק אֵת כָּל-הַדְּבָרִים אֲשֶׁר עָשָׂה) VaySaper HaEved LeYitzchaq Et Kal HaDvariym Asher Asah, where the **word**, VaySaper is from the **word**, Sepher, סִפֵּר, which means to count, number, **to recount**, **tell**, narrate, he counted, numbered, narrated, was recounted was told, it means to cut, he cut his hair, it can mean a large knife, the

blade of a sword, it also means document, book, message, letter, missive, to send a letter, to write, it means enumeration, census, border, frontier, it also means a barber, the word, HaEved, is from the word Eved, עֶבֶד, means, to work, to serve, he worked, did, performed, made, to work, serve, worship, he served, worshipped, obeyed, *servant*, slave, worshipper, he imposed forced labour, he worked, laboured, tilled, cultivated, he served, he worshipped, was dressed, was tanned, said of hides, he cultivated, he dressed, he enslaved, was elaborated, adapted, it means servant, slave, bondman, worshipper, it means, deed, work, action, he made, he did, the word, LeYitzchaq, means to Yitzchaq, who is the son of Abraham, the word, Et, as a preposition, means, with, at, to the side of, it is usually prefixed only to a noun, like, the man, Et HaIsh, אֵת הָאִישׁ, it also means, a cutting instrument, and is usually rendered as ploughshare, and with different vowel points, we end up with the word At, אַתְּ, which is the personal pronoun, you, thou. The Aleph and Tav letters are also, the first and last letters of the Hebrew Alphabet, and as such, they represent Messiah, whom Scripture says, *IS* the First and the Last, the Alpha and the Omega, the Beginning and the End, and Scripture makes it abundantly clear that Messiah, *IS* the words of the Living Torah made flesh, and it is very obvious that all the words of the Torah, are made up of the letters of the Hebrew Alphabet, from the letter Aleph to the letter Tav, therefore the whole Hebrew Alphabet, also represents the Tree of Life, for it is the letters of the Hebrew AlephBet that form the words that created all things, the word, Kal, means, all, the whole of, everything, the word, HaDebarym, is from the word Dabar, דָּבַר, which means, to speak, *he said*, speaking, he spoke of, he spoke to or with, he communicated, was spoken, was stipulated, was agreed, he talked, speaking, word, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the word, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, blessed happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, whom, whose, *that*, which, with which, that which, and as a conjunction, it means, in order that, the word, Asah, עָשָׂה, means, to do, make, *he did*, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained)

Here we are told that the servant, who is a shadow picture of the Holy Spirit, reported to Yitzchaq, who is a shadow picture of Messiah, everything that He had done. This establishes for all of us to see, who is in control of the kingdom of Elohim, for everything has been placed under the Son's authority, and He knows all things.

*67 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.*

( וַיָּבֵאָהּ יִצְחָק הָאֵלֶּהָ שָׂרָה אִמּוֹ וַיִּקַּח אֶת־רִבְקָה וַתְּהִי־לוֹ לְאִשָּׁה וַיֵּאָהֲבָהּ וַיִּנָּחֵם )  
 וַיָּבֵאָהּ יִצְחָק אֶת־רִבְקָה אִמּוֹ, VayeVieha Yitzchaq HaOhelah Sarah Imo VaYiqach Et Rivqah Vathiy Lo LeIshah VayeEhaveha Vayinachem Yitzchaq Acharey Imo, where the *word*, VayeVieha, is from the *word*, Bo, בּוֹא, which means, to come, came, went, come in, arrive, enter, reach, happen, set, came in, arrived, entered, he *brought*, brought in, caused

to, led to, and the word Bo, **בא**, means, he who comes, he who arrives, the word, Yitzchaq, is the name of Abraham's son, the word, HaOhelah, is from the word Ohel **אֹהֶל**, which means tent, shelter, tabernacle, dwelling, habitation, it means pitch a tent, to dwell in a tent, he shaded, overshadowed, and in the form that it is used here it means her tent, Yitzchaq's mother's tent, the word Sarah, is the name of Yitzchaq's mother Abraham's wife and her name means, princess, noble lady, woman minister of state, to let loose, to dissolve, to open, he loosened, untied, unfastened, he permitted, allowed, he remitted, condoned, untied, opened, released, set free, it means to rest, to dwell, to loose, untie one's load for the sake of pitching one's camp, it means to be encamped, rested, dwelled, he was rested, he caused to rest, caused to dwell, it means to immerse, soak, steep, saturate, to grow luxuriantly, it also means, to maintain, support, the word, Imo, is from the word Em, which means, mother, and in this form it means his mother, the word, VaYiqach, is from the word Laqach, **לָקַח**, means, to take, to buy, **he took**, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word, Et, is defined above, the word, Rivqah, is Yitzchaq's future bride, the word, Vathiy, is from the word Hayah, **הָיָה**, which means, to be, exist, happen, **become**, was, existed, came to pass, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the word, Lo, is an inflected personal pronoun, meaning, **to him**, as an adverb it means would that, oh that, if only, the word, LeIshah, means, woman, wife, but the same spelling, also means, burnt offering, it is from the word Esh, **אֵשׁ**, which means fire, therefore it is an offering made by fire, Nashim, **נָשִׁים** which means, women, it is the plural of Ishah, the word, VayeEhaveha, is from the word Ahav, **אָהַב**, means, to love, he loved, liked, he loved passionately, he was loved, he became beloved, he fell in love with, he was loved by, he caused to love, and in the form that it is used here, it means and he Yitzchaq, loved her, the word, Vayinachem, is from the word Nacham, **נָחַם**, means, to have compassion, to console oneself, he consoled, **comforted**, he was sorry, suffered grief, repented, he comforted himself, he consoled himself, he was relieved by taking vengeance, he was sorry, it means repentance, comfort, consolation, oration, redemption, the word, Yitzchaq, is the name of Abraham's son, the word, Acharey, means, behind, **after**, the hinder part, Imo, means his mother,

I hope you can understand what YHVH is telling us here in the final words of this chapter. It says that Yitzchaq, who is a shadow picture of Messiah, brought Rivqah, who is a shadow picture of the Bride into His mother, Sarah's Tent, and that **וַיִּקַּח אֶת־רִבְקָה**, VaYiqach Et Rivqah, He took Aleph Tav Rivqah. The word that is translated as took is the word Laqach, and while it does mean, to take, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, **it also means**, learning, teaching, instructions, that which is received, **therefore** we can conclude that Yitzchaq (Messiah), took Rivqah (His Bride) to teach her all that she needed to learn to be His spotless bride. Then we are told, Vathiy Lo LeIshah, she became to him his wife, which means that they became One flesh, which in turn means that the bride took on the **mind of Messiah**, and then it says, VayeEhaveha, which means, **and He loved her**. Please remember that Messiah showed His love for His Bride by taking on her punishment and dying on the cross in her

stead, which shows us how much He loves His bride, and finally we are told, Vayinachem Yitzchaq Acharey Imo, that Yitzchaq was comforted after his mothers death. What are we to learn from these final words?

*Matthew 12:48 But Messiah answered and said unto him that told him, Who is my mother? And who are my brethren? 49 And He stretched forth His hand toward His disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same **IS my brother, and sister, and mother.***

I believe that the spiritual message that YHVH is giving us here through these words, **IS**, that Messiah was comforted, because finally, His bride was at His side, the Bride He died a horrible death to save, is finally at His side. For until then, His Bride, who is from the house of Abaraham, and made up of the children of YHVH's Israel, who willingly chose to become His Bride, by willingly obeying His Commandments, but **NOT** all of them did, for some were put to death, and Messiah was indeed saddened by these events. **BUT NOW**, from this point on, no one, that is a disciple of Messiah will be put to death.

*Revelation 21:4 And Elohim shall wipe away **all tears** from their eyes; and there **shall be no more death, neither sorrow, nor crying, neither shall there be any more pain**: for the former things are passed away.*

That is **WHY** Messiah was comforted! Amein

*Studying and keeping Torah together as a community.*

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