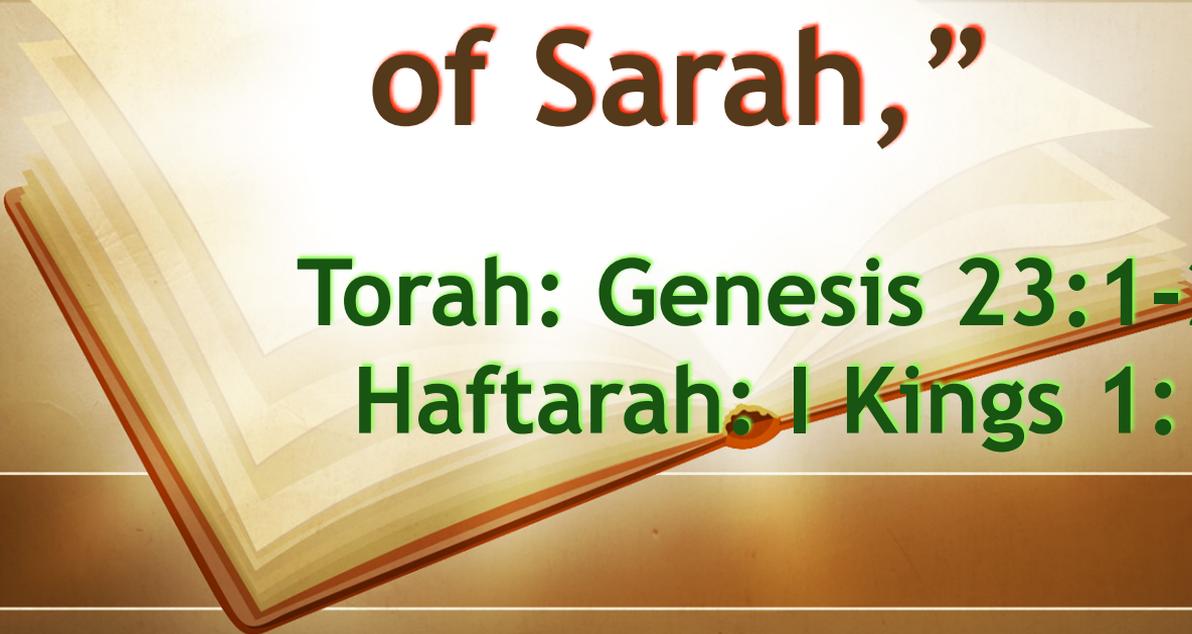


TORAH TEACHINGS



Understanding YAH's Likes and dislikes



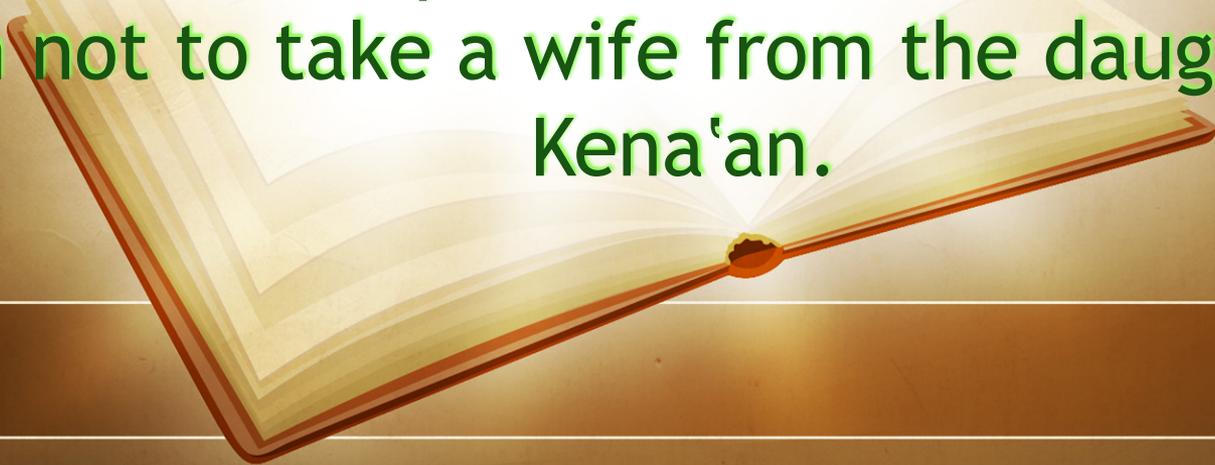
#5 Chayei Sarah, (חַיֵּי שָׂרָה)
– Hebrew for “life
of Sarah,”

Torah: Genesis 23:1-25:18

Haftarah: I Kings 1:1-31

CHAPTER 24

Abraham was now old and he told the oldest servant of his house, Eli'ezer, to go and get a wife for his son Yitshaq, from his relatives, and warned him not to take a wife from the daughters of Kena'an.



Verse 1-3

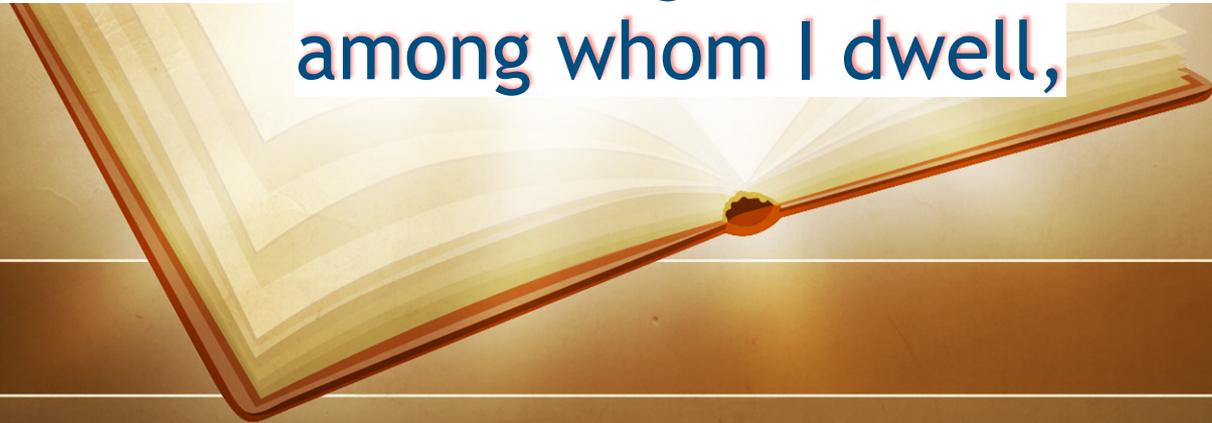
Abraham told his servant to put his hand under his thigh and swear by יהוה (YeHoVah) that he would do as Abraham had asked.

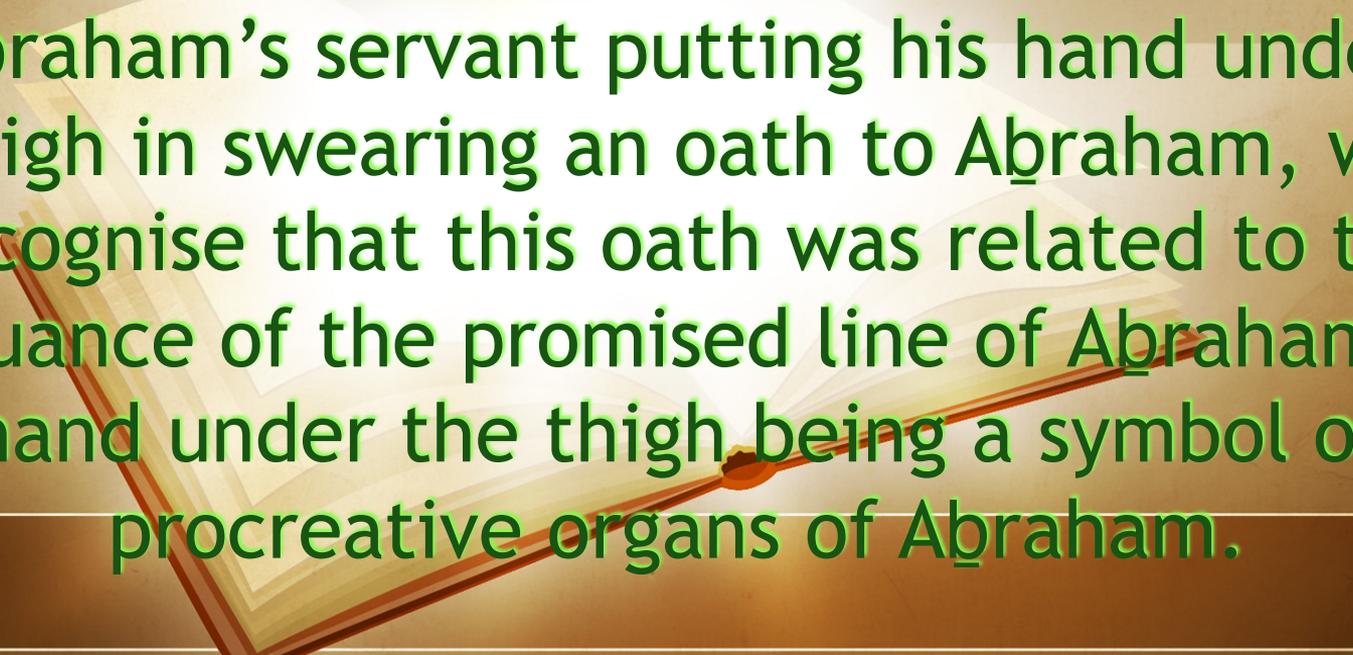
His servant was to put his hand under Abraham's 'thigh' which is the word יָרֵךְ yarek (yaw-rake') - Strong's H3409 which means, '*thigh, side, loin, base, hips*'.

Gen 24:1 And Abraham was old, advanced in years. And יהוה (YeHoVah) had blessed Abraham in every way.

Gen 24:2 And Abraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh,

Gen 24:3 so that I make you swear by יהוה (YeHoVah), the Elohim of the heavens and the Elohim of the earth, that you do not take a wife for my son from the daughters of the Kena'anites, among whom I dwell,

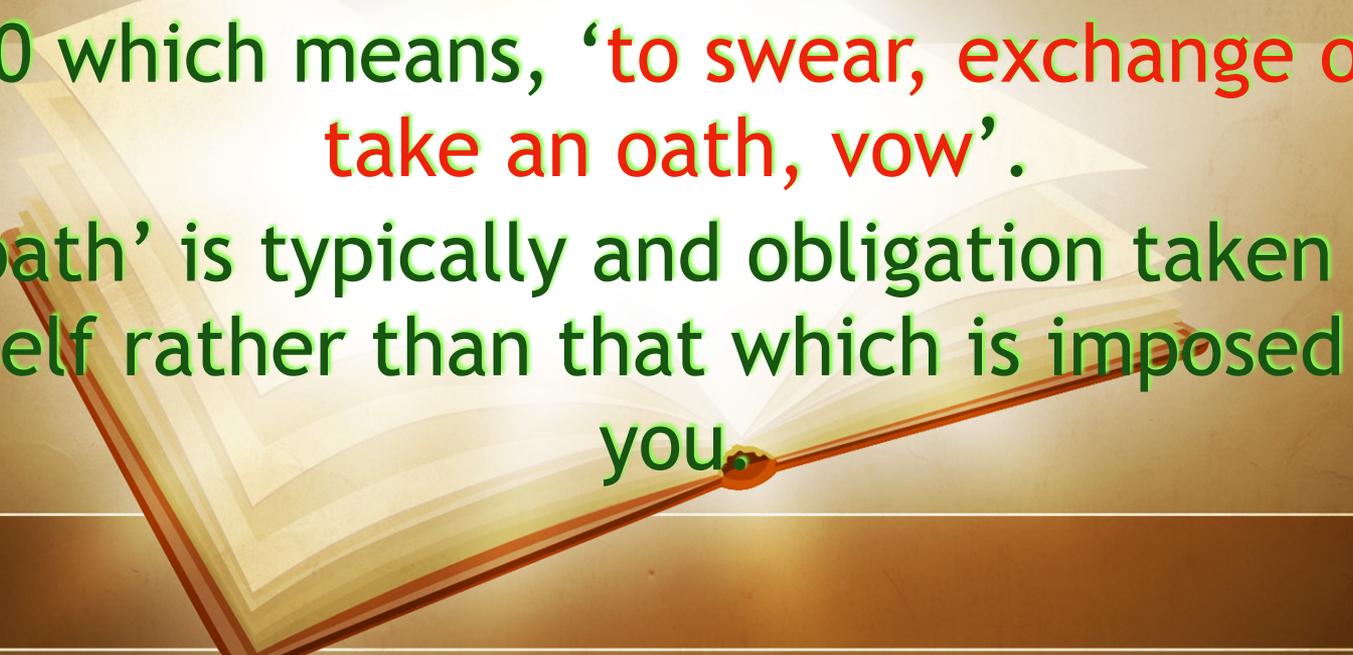


An open book with a red bookmark is positioned in the background, slightly to the left and bottom. The book is open, showing its pages. A green glow emanates from the book, creating a circular light effect behind the text. The background is a textured, light brown color.

In the swearing of an oath it was common to place one's hand on an object as a sign of one's commitment to doing what has been sworn to and by Abraham's servant putting his hand under his thigh in swearing an oath to Abraham, we recognise that this oath was related to the continuance of the promised line of Abraham, with the hand under the thigh being a symbol of the procreative organs of Abraham.

The root word used here for ‘swear’, is the Hebrew word שָׁבַע shaba (shaw-bah’) - Strong’s H7650 which means, ‘to swear, exchange oaths, take an oath, vow’.

An ‘oath’ is typically an obligation taken upon yourself rather than that which is imposed upon you.

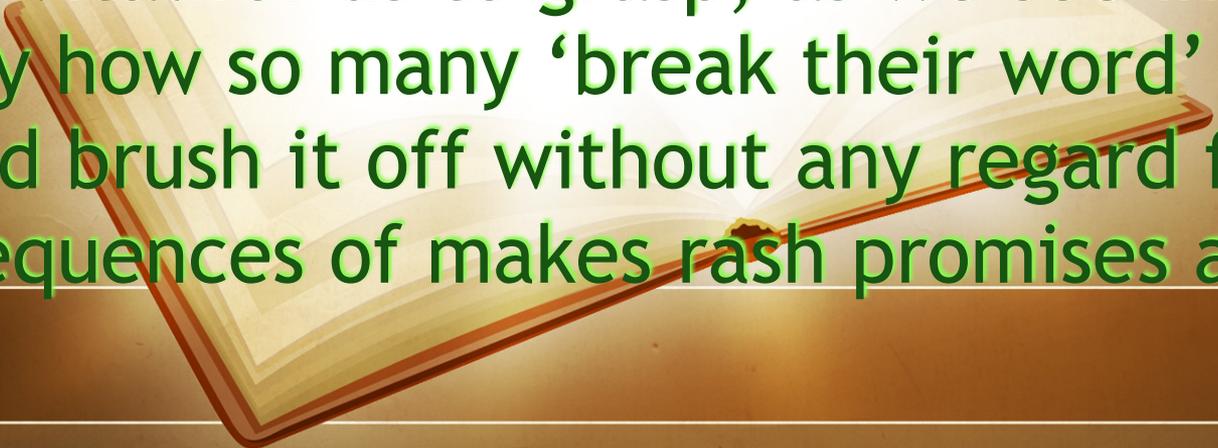


To “swear” in Scripture (which is the root word שָׁבַע shabā) was to give one’s sure and promised unbreakable word in testimony, that the one swearing would faithfully perform some promised deed, or that he would faithfully refrain from some evil act.

Occasionally, we see in Scripture, that one ‘swore’ that he freely acknowledged a truth and would continue to acknowledge it in the future by sticking to what he has heard.

In Hebrew, when one promises to complete something, it is considered 'done' and the word could be depended upon, that what was said would be accomplished.

This is vital for us to grasp, as we see in the world today how so many 'break their word' so easily and brush it off without any regard for the consequences of makes rash promises and vows.



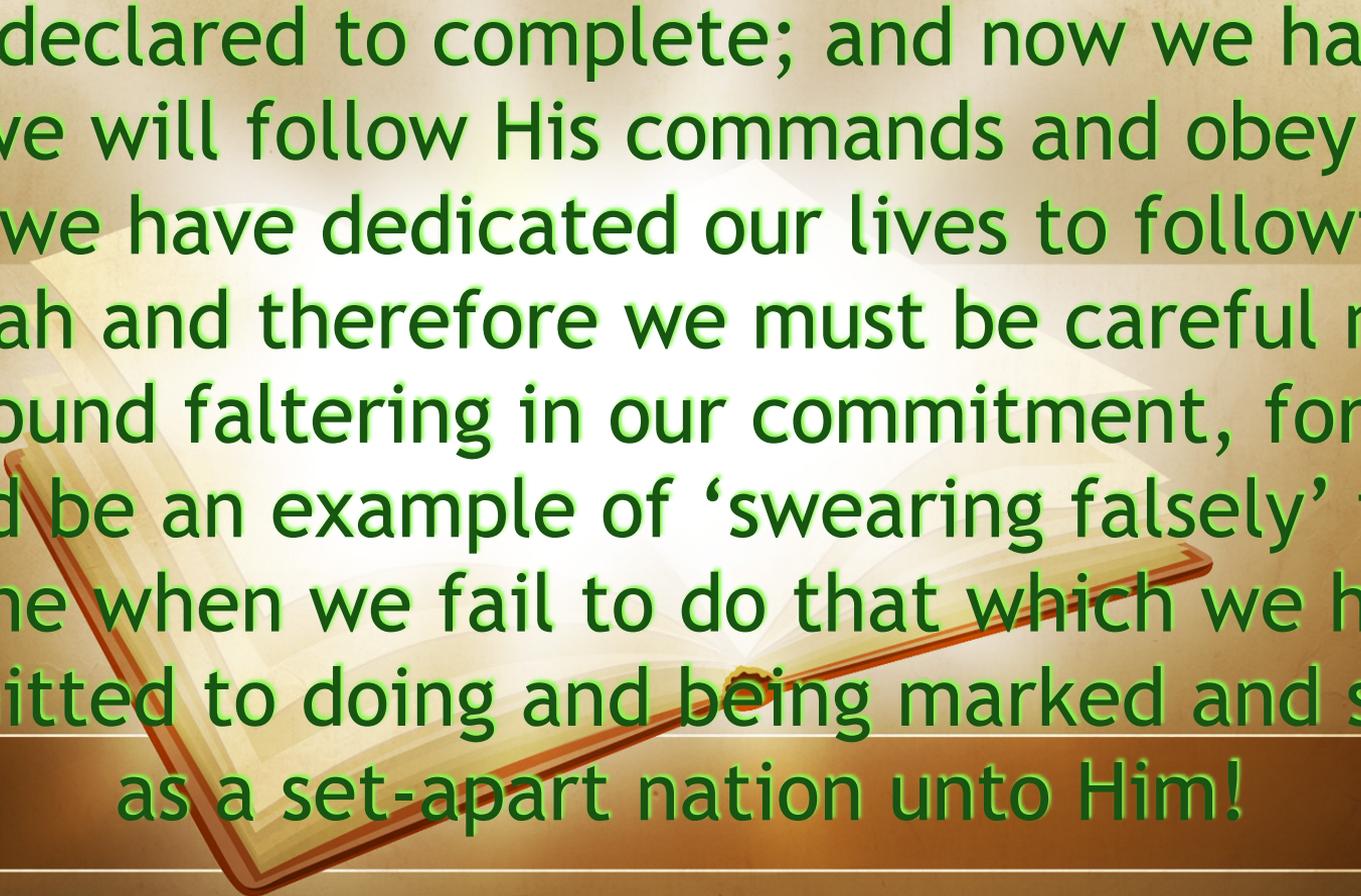
What we are to recognize, is that the one we make a promise to is, in a sense, 'incomplete' until we fulfill the vow - and so too are we, as we have, 'by our words', bound ourselves to another and therefore, are required to follow through or else we are rendered as not having completed our work and are 'incomplete'.

When we 'swear by His Name' we are identifying ourselves with His character and His clear standards as prescribed in the Torah and therefore **יהוה** warns us that we are not to 'swear FALSELY'!

Mattithyahu/Matthew 5:33 “Again, you heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to יהוה (YeHoVah).’”

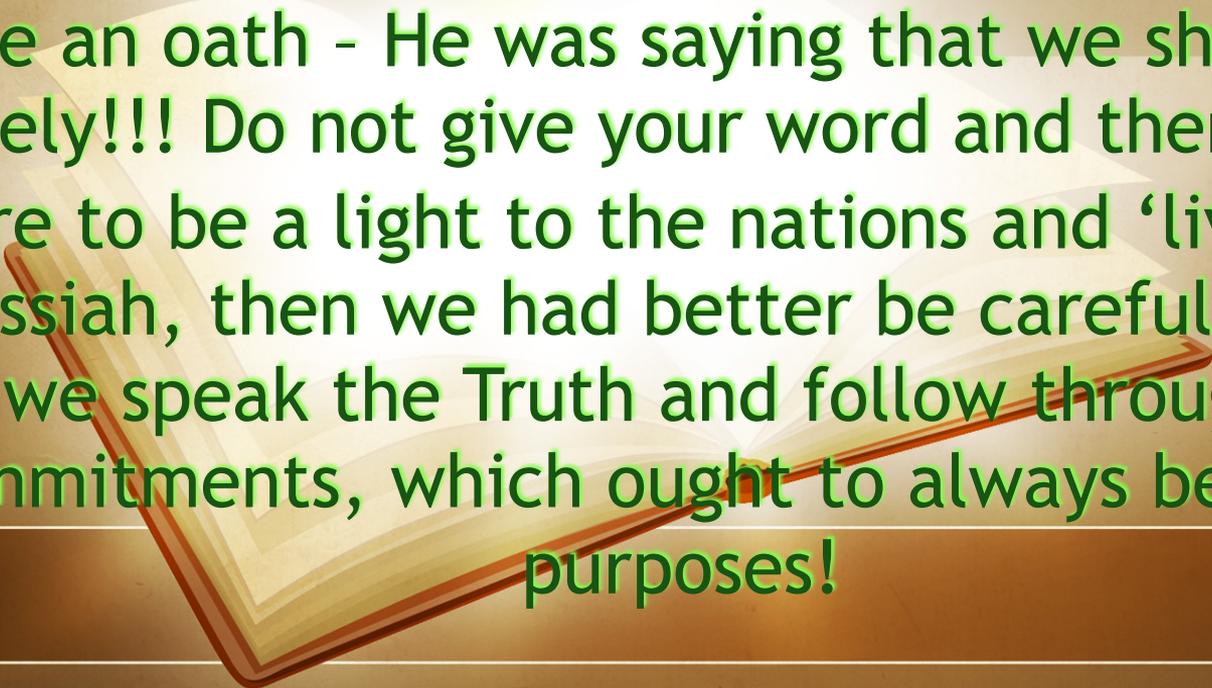
Wayyiqra/Leviticus 19:12 “And do not swear falsely by My Name and so profane the Name of your Elohim. I am יהוה (YeHoVah).”

To swear falsely in יהוה’s (YeHoVah’s) Name is a very serious instruction as many do this as they pass off their own agendas and ideas as that of יהוה (YeHoVah).



It also speaks of not fulfilling something that we have declared to complete; and now we have all said we will follow His commands and obey them as we have dedicated our lives to following Messiah and therefore we must be careful not to be found faltering in our commitment, for this would be an example of 'swearing falsely' in His Name when we fail to do that which we have committed to doing and being marked and sealed as a set-apart nation unto Him!

Messiah reiterates this command by saying we should not swear falsely by anything, but rather let our yes be yes and our no be no as anything beyond this is from the evil one!!! He was not saying that we cannot swear or make an oath - He was saying that we should not do it falsely!!! Do not give your word and then break it! If we are to be a light to the nations and 'living letters' of Messiah, then we had better be careful to ensure that we speak the Truth and follow through on our commitments, which ought to always be for His purposes!

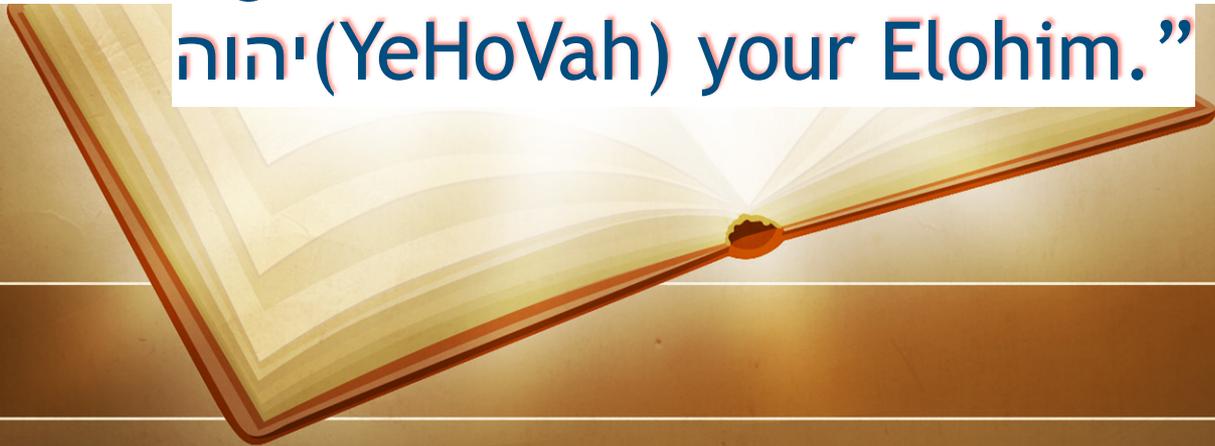


Abraham's servant took it upon himself to fulfill this oath that his master asked of him. While the name of the servant is not mentioned, we are able to recognize that it was Eli'ezer as we know from Scripture that he was the servant in Abraham's house when Elohim had promised Abraham that his reward was with Elohim and it was exceedingly great, after which Abraham asked יהוה (YeHoVah) if Eli'ezer would be the heir as he was childless, and he was told that he would have a son from his own body (Berēshith/Genesis 15)!

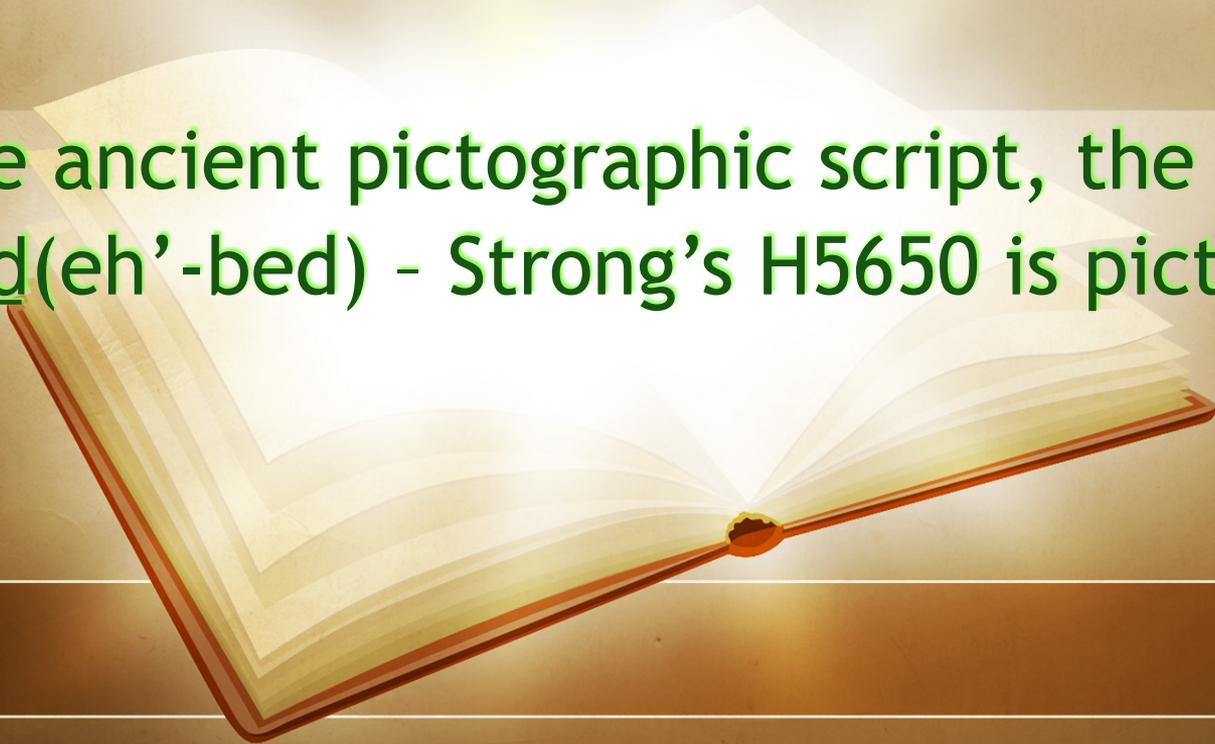
What is interesting to me here, is the continued reference in this chapter to the man who was tasked to find a wife for Yitshaq, as being the servant of Abraham, while his name is not specifically mentioned.

The Hebrew word that is translated as servant comes from the root word עֶבֶד ebed(eh'-bed) - Strong's H5650 which means, 'servant, slave, bondservant', and as a child of Yisra'el, which we have become by the Blood of Messiah, we are servants of יהוה (YeHoVah):

Wayyiqra/Leviticus 25:55 “Because the children of Yisra’ēl are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am יהוה (YeHoVah) your Elohim.”

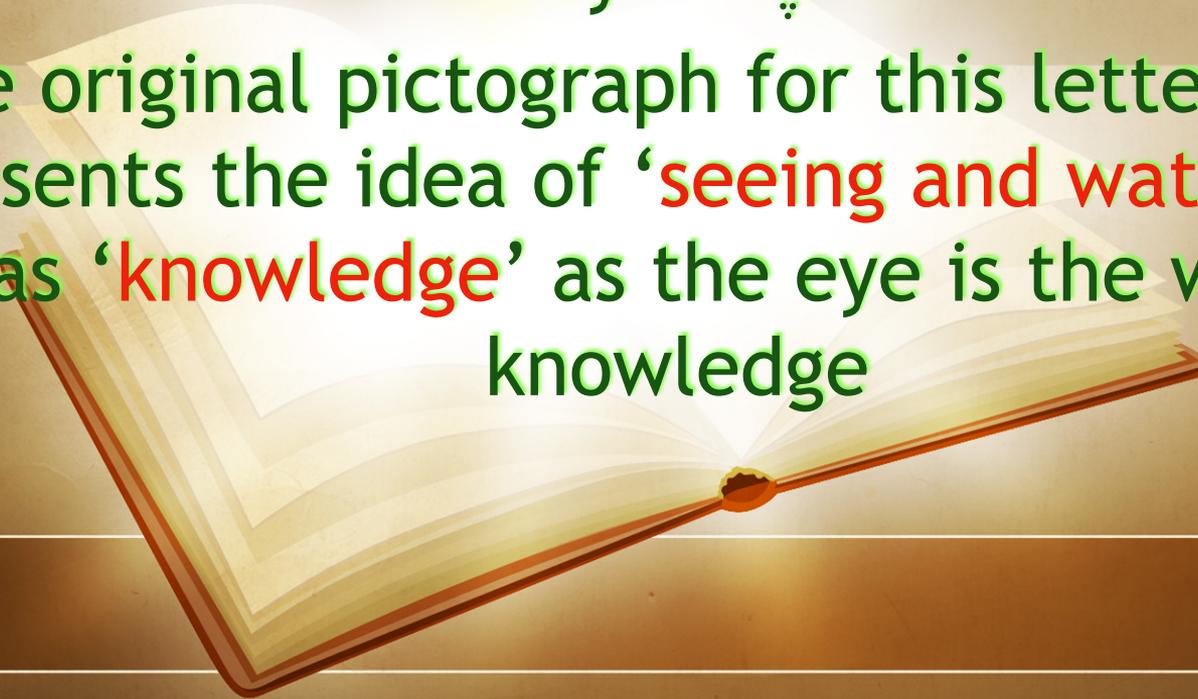


In the ancient pictographic script, the word עֶבֶד
eḇed(eh'-bed) - Strong's H5650 is pictured as:

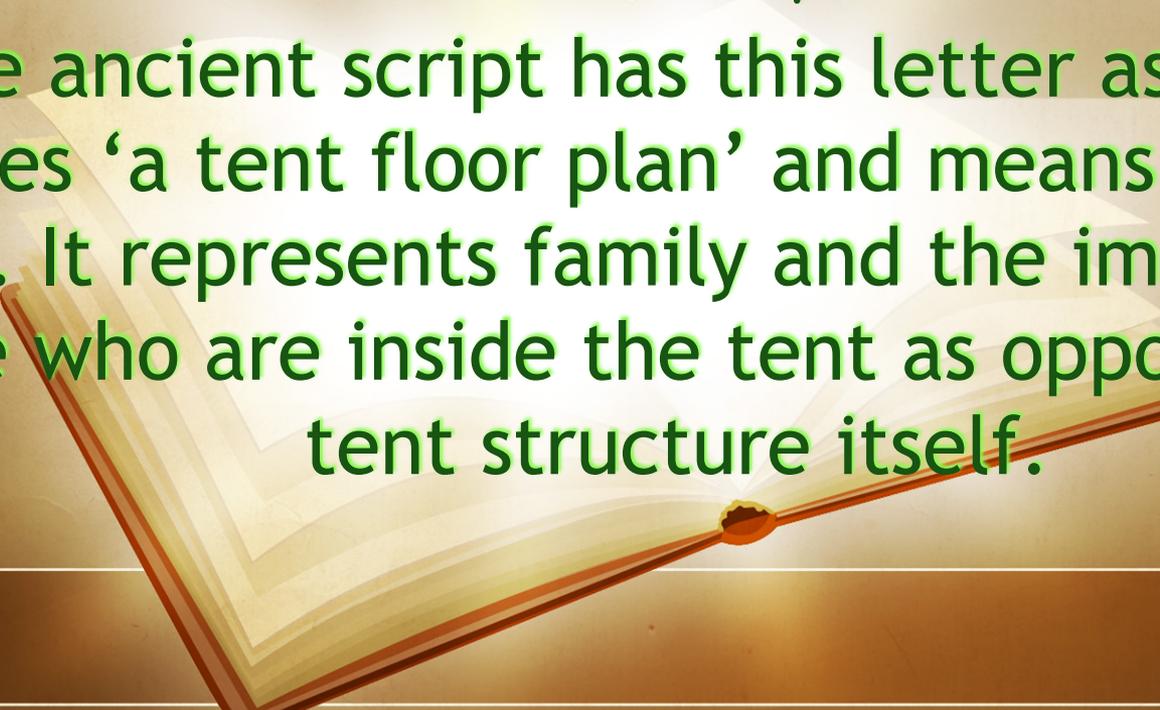


Ayin - א

The original pictograph for this letter is and represents the idea of 'seeing and watching', as well as 'knowledge' as the eye is the window of knowledge



Beyt - ב

The ancient script has this letter as , which pictures 'a tent floor plan' and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

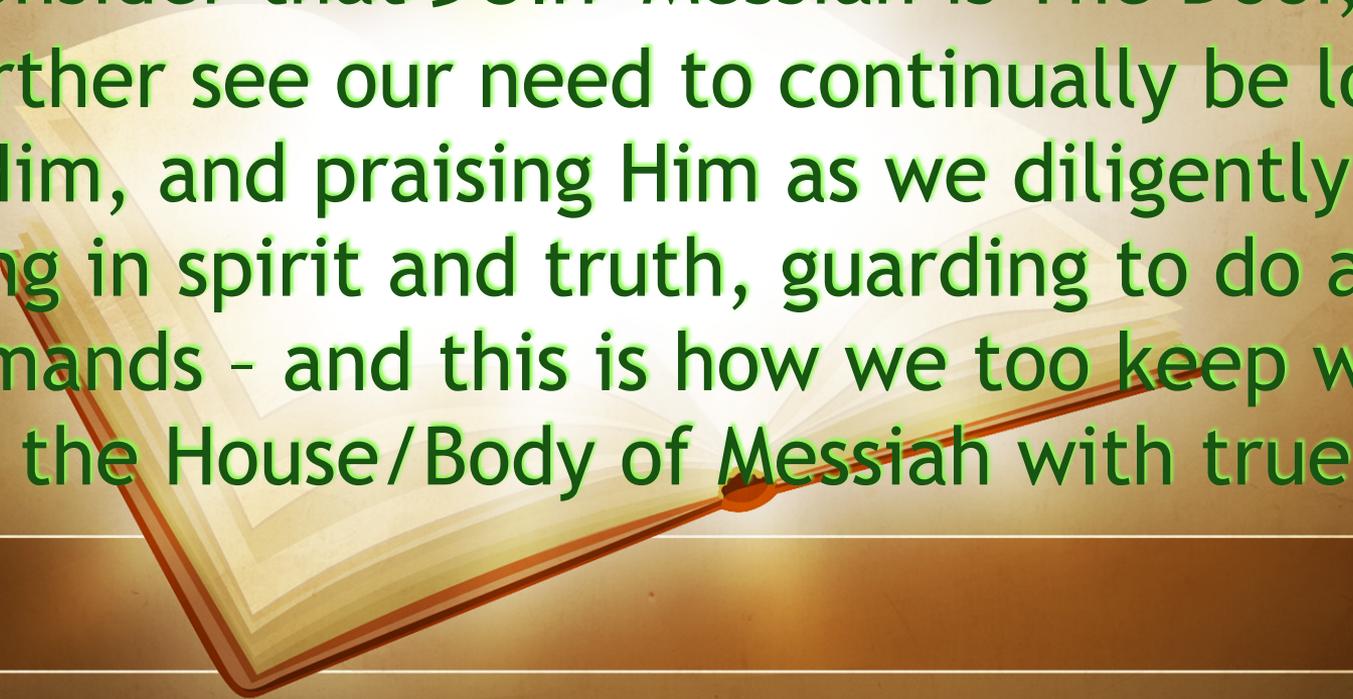
Dalet - ד

The ancient script has this letter as  and is pictured as a 'tent door'. It can also have the meaning of 'a back and forth movement', as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

When we look at this word in the ancient script for a servant, we can see that it speaks of:

**ONE WHO WATCHES AT THE
DOOR OF THE HOUSE**





This is what our Master calls us to do; and when we consider that יהושע Messiah is The Door, then we further see our need to continually be looking at Him, and praising Him as we diligently are serving in spirit and truth, guarding to do all His commands - and this is how we too keep watch over the House/Body of Messiah with true joy!

The equivalent Greek word for servant is δοῦλος doulos (doo'-los) - Strong's G1401 and is translated into English as, 'slave, servant, bondservant, bondslaves - both men and women', and is used repeatedly throughout the renewed Writings.

This word is used repeatedly throughout the Renewed Writings, as we take note how Sha'ul, Ya'aqob, Kěpha and Yehudah called themselves a 'servant' (doulos) of יהושע Messiah.

Romiyim/Romans 1:1 “Sha’ul, a servant of יהושע Messiah, a called emissary, separated to the Good News of Elohim”

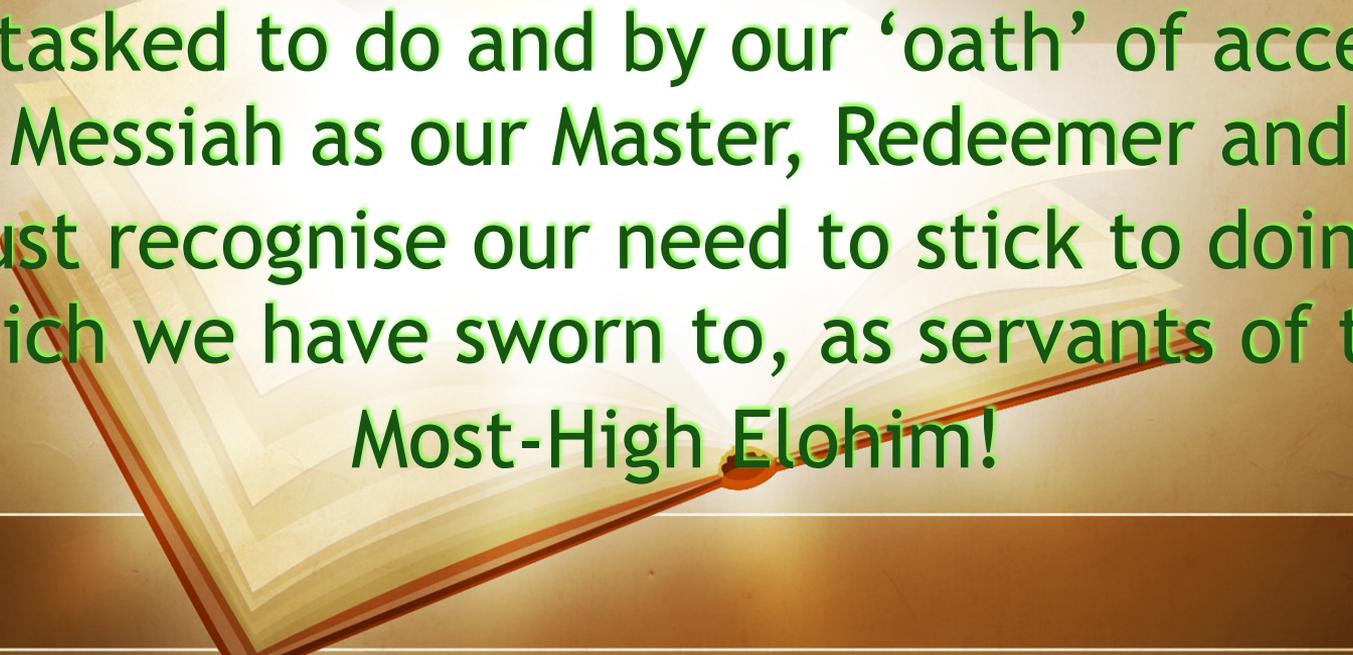
Ya’aqob/James 1:1 “Ya’aqob, a servant of Elohim and of the Master יהושע Messiah, to the twelve tribes who are in the dispersion: Greetings.”



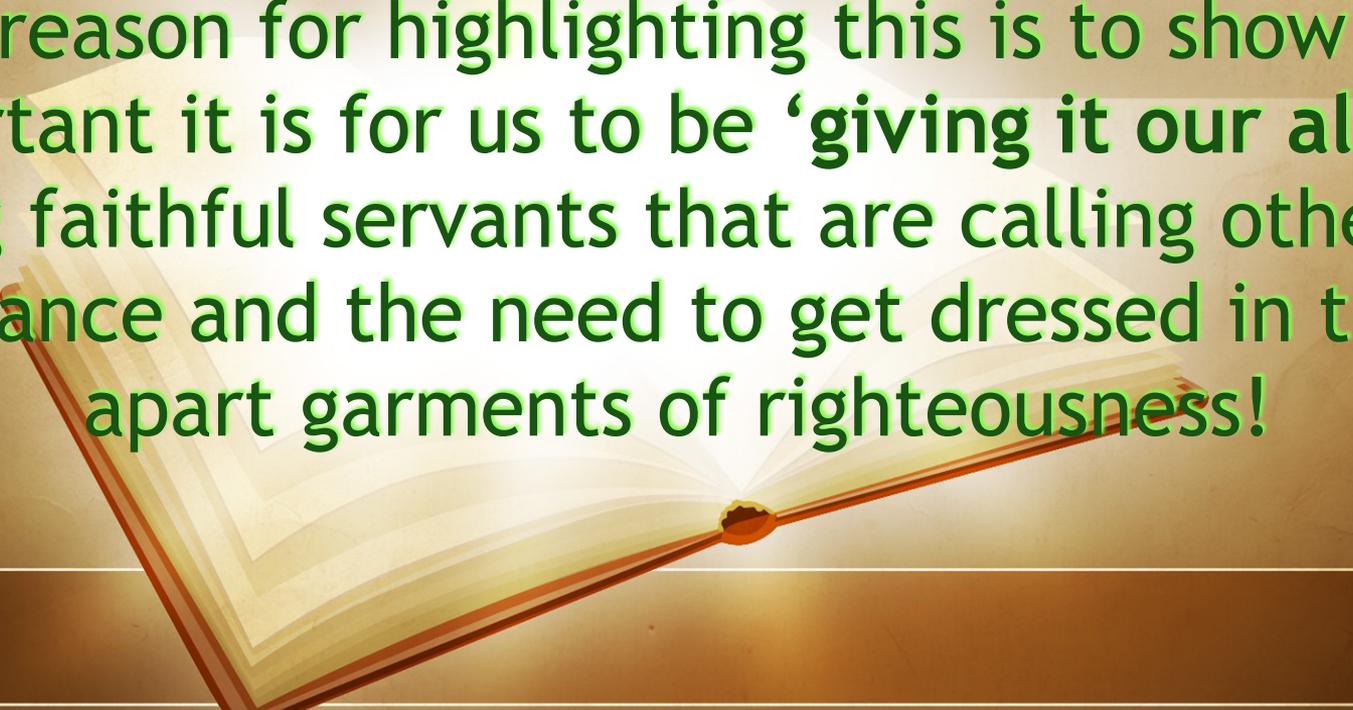
Kěpha Bět/2 Peter 1:1 “Shim'on Kěpha, a servant and emissary of יהושע Messiah, to those who have obtained a belief as precious as ours by the righteousness of our Elohim and Saviour יהושע Messiah”

Yehudah/Jude 1:1 “Yehudah, a servant of יהושע Messiah, and brother of Ya'aqob, to those who are called, set-apart by Elohim the Father, and preserved in יהושע Messiah”

The word עָבַד ebed(eh'-bed) - Strong's H5650 is used 800 times in 714 verses in the Tanak (O.T.) and is used as a noun and comes from the primitive root verb עָבַד abad(aw-bad') - Strong's H5647 meaning, 'to work, serve, observe, do the work, cultivate, worship' and carries the understanding of 'expending considerable energy and intensity in performing a task or function' - in other words - **'giving it your all'!**



This 'servant' of Abraham is a great example of how we are to commit to doing what we have been tasked to do and by our 'oath' of accepting יהושע Messiah as our Master, Redeemer and King, we must recognise our need to stick to doing that which we have sworn to, as servants of the Most-High Elohim!

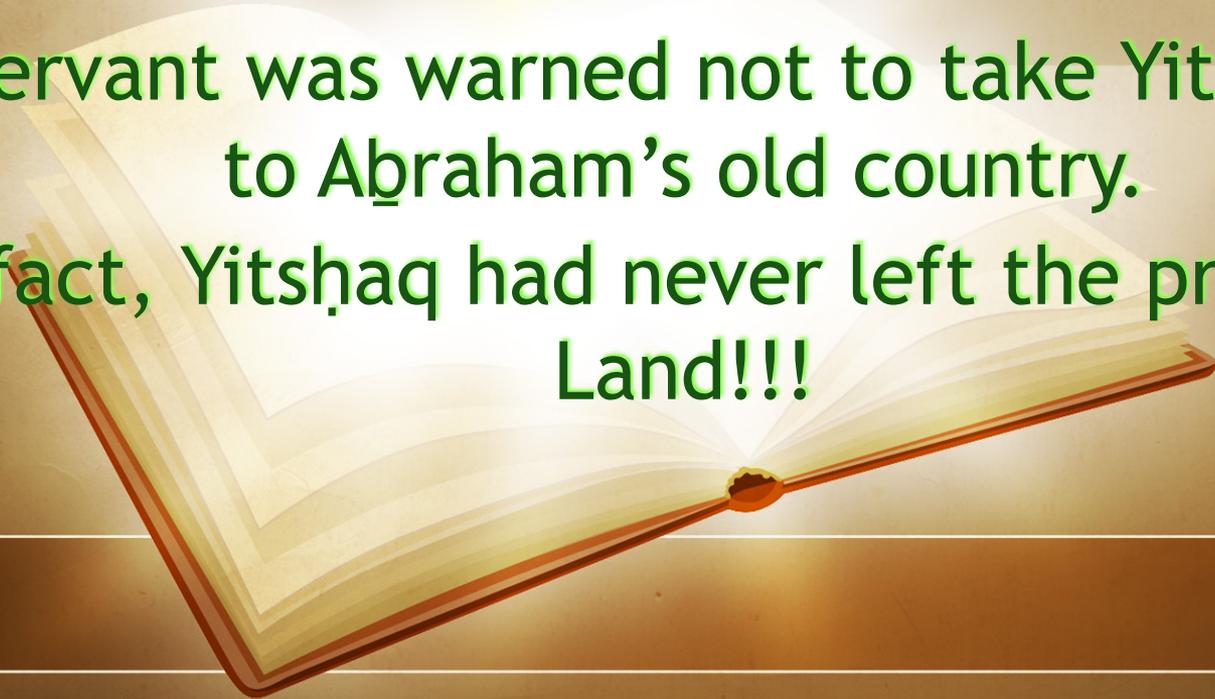


The reason for highlighting this is to show how important it is for us to be **'giving it our all'** and being faithful servants that are calling others to repentance and the need to get dressed in the set-apart garments of righteousness!

Verse 6-9

The servant was warned not to take Yitshaq back to Abraham's old country.

In fact, Yitshaq had never left the promised Land!!!



Gen 24:6 And Abraham said to him, “Beware lest you take my son back there!”

Gen 24:7 “יהוה (YeHoVah), Elohim of the heavens, who took me from my father’s house and from the land of my relatives, and who spoke to me and swore to me, saying, ‘To your seed I give this land,’ He sends His messenger before you, and you shall take a wife for my son from there.



Gen 24:8 “And if the woman refuses to follow you, then you shall be released from this oath; only, do not take my son back there.”

Gen 24:9 Then the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

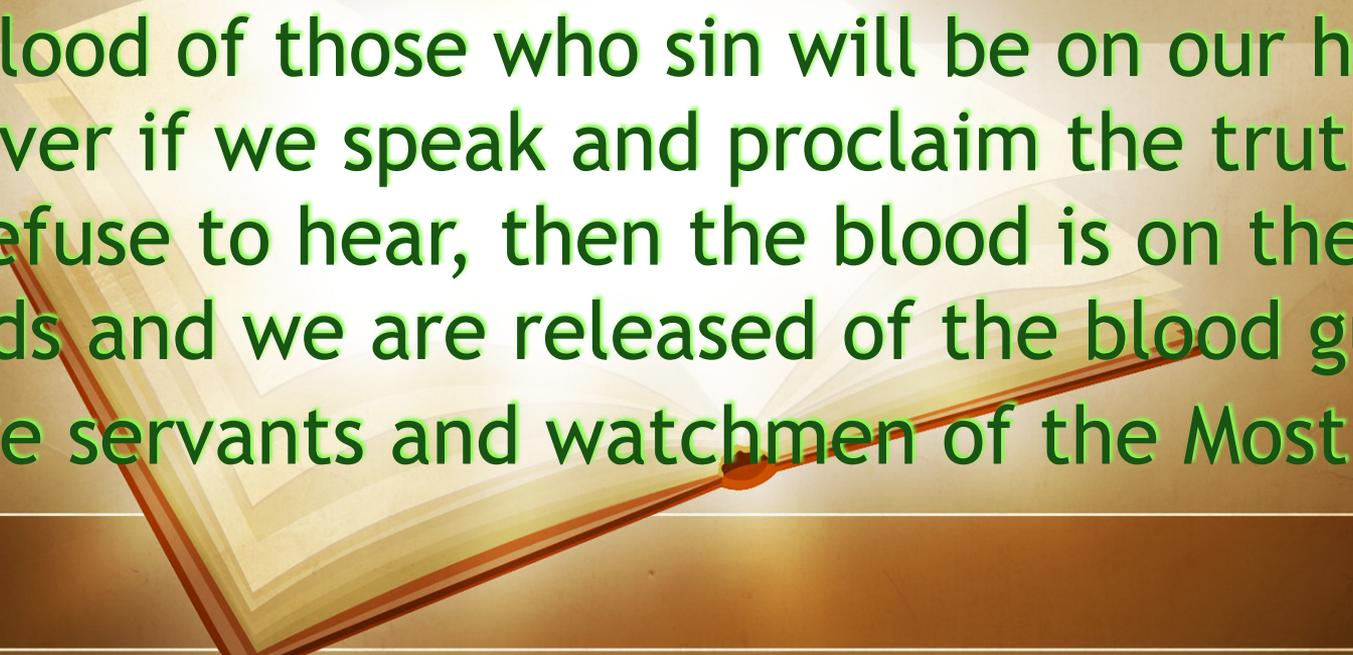


This is a picture of יהושע Messiah, who also only travelled in the Promised Land, as an adult, yet He commissioned His disciples to go to the nations and make disciples - in other words - “Go and fetch My Bride!!!”.

We, His disciples, have been commissioned and are ‘under oath’ to go and call out His Bride from among the nations, and we must be faithful to the task!

The servant asked Abraham what should he do if she refuses to come and he was told that he would then be released from the oath!

We too have a huge responsibility to take the Besorah to the lost and be bold in proclaiming the Kingdom, calling out His Bride, and the responsibility we have, is to call - if those who hear the call refuse to listen, then we are released of the responsibility for their lives that are headed for destruction.



Yehezqěl/Ezekiel 33 deals with our need to speak to those who are sinning, and if we do not, then the blood of those who sin will be on our hands, however if we speak and proclaim the truth and they refuse to hear, then the blood is on their own hands and we are released of the blood guilt!
We are servants and watchmen of the Most High:

Yehezqěl/Ezekiel 33:7-9 “And you, son of man, I have made you a watchman for the house of Yisra’ěl. And you shall hear a word from My mouth and you shall warn them for Me. 8 “When I say to the wrong, ‘O wrong one, you shall certainly die!’ and you have not spoken to warn the wrong from his way, that wrong one shall die in his crookedness, and his blood I require at your hand. 9 “But when you have warned the wrong to turn from his way, and he has not turned from his way, he shall die in his crookedness, but you have delivered your being.”

Verse 10

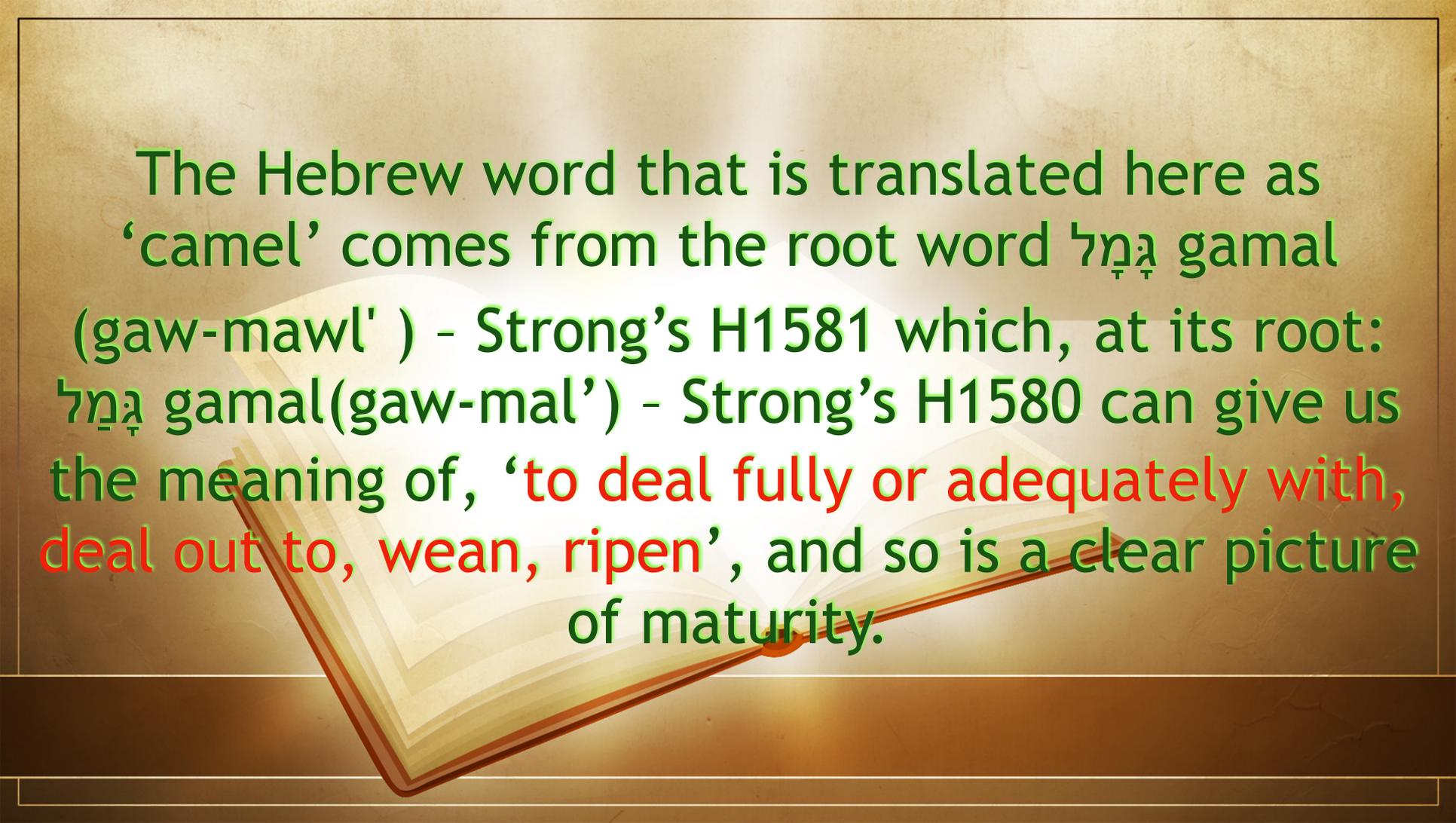
The servant took 10 camels!

In Scripture we often see 10 being symbolic of a quorum or body; and we know that there are 10 omers in an ephah basket, and an omer is often pictured as representing an individual.

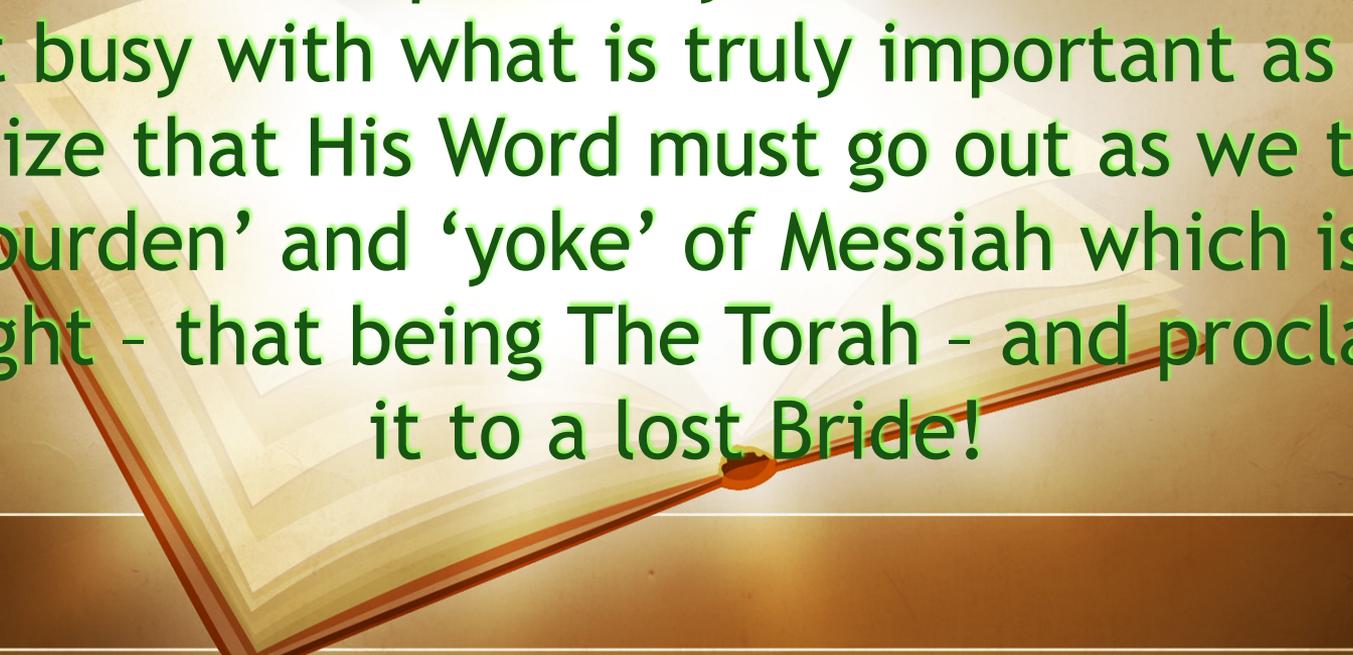
The number 10 can also point to the “10 Words” that Elohim spoke at Mount Sinai.

Gen 24:10 And the servant took ten of his master's camels and left, for all his master's good gifts were in his hand. And he arose and went to Aram Naharayim, to the city of Naḥor.





The Hebrew word that is translated here as 'camel' comes from the root word לָמָּהּ gamal (gaw-mawl') - Strong's H1581 which, at its root: לָמָּהּ gamal(gaw-mal') - Strong's H1580 can give us the meaning of, 'to deal fully or adequately with, deal out to, wean, ripen', and so is a clear picture of maturity.



We need to realise that to be a faithful servant of Messiah we must put away the childish things and get busy with what is truly important as we recognize that His Word must go out as we take up the 'burden' and 'yoke' of Messiah which is easy and light - that being The Torah - and proclaiming it to a lost Bride!

Qorintiyim Aleph/1 Corinthians 13:11 “When I was a child, I spoke as a child, I thought as a child, I reasoned as a child. But when I became a man, I did away with childish matters.”



It is time for the mature servants of the Master
יהושע Messiah to 'mature' and call out His Bride!

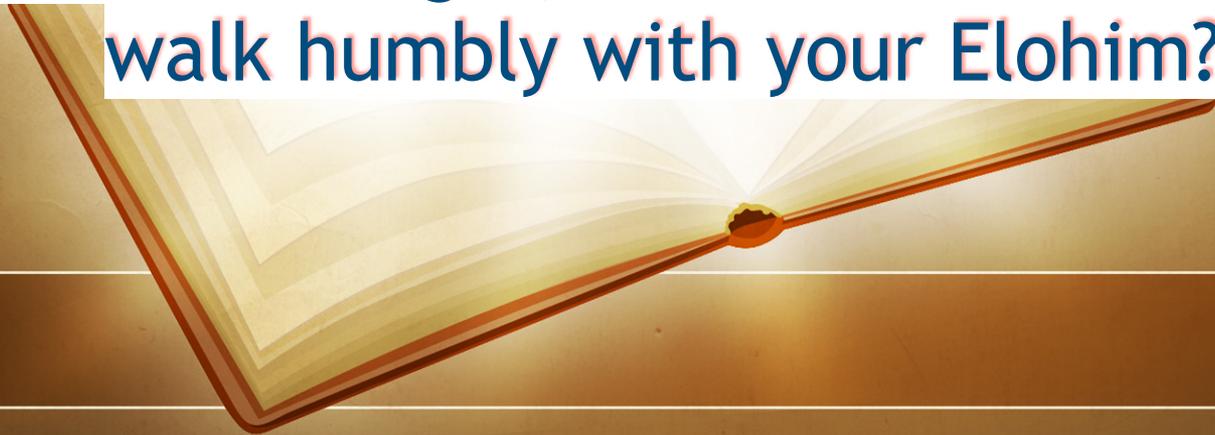
The servant had left Abraham with all his master's
goods in his hand, and this is a wonderful picture
of the talents that we have been given - talents
that must be 'worked' and not hidden!

The servant arose and went to Aram Naharayim:

The Hebrew root word that is translated as 'went' is הָלַךְ halak (haw-lak') - Strong's H1980 which carries the meaning, 'to walk, to live, manner of life, cause to live' and literally speaks of how one lives.

It is used as a verb indicating that it is an active expression of one's life. This verb is written in the 'qal active' tense and therefore renders the meaning, 'to go, to walk, come, proceed, depart, move, go away, to die, live, manner of life (figuratively)'.

Miḱah/Micah 6:8 “He has declared to you, O man, what is good. And what does יהוה (YeHoVah) require of you but to do right, and to love kindness, and to walk humbly with your Elohim?”



What does יהוה (YeHoVah) require of us?

Well, as we see - that it is to do right, love kindness and walk humbly with our Elohim!

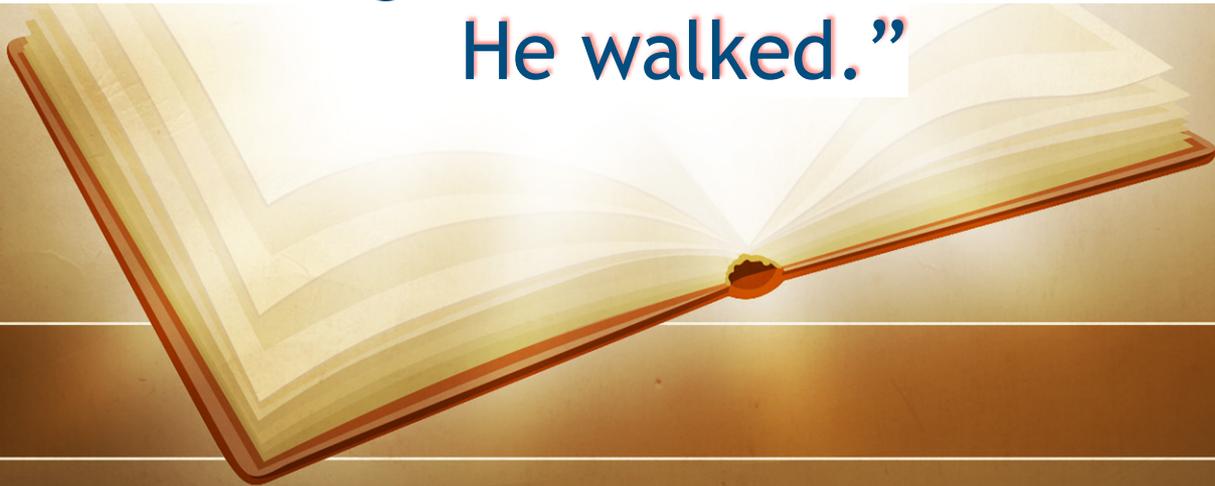
We are to actively and continually be walking in Messiah, and as Miḳah tells us that we are required to walk 'humbly' with Elohim.



The Hebrew root word that is used here for humble is צָנַע tsana(tsaw-nah') - Strong's H6800 meaning, 'to be modest or humble'.

In Mikah/Micah 6:8 it is expressed as follows: וְהִצַּנְעַ לְכַת 've-ha-ts'nea leketh' which can literally be expressed as follows: 'a making humble to walk' or 'showing a humble walk', again emphasising that our humility is seen in our walk - that is our walk of obedience as we clearly see and understand the words in:

Yohanan Aleph/1 John 2:6 “The one who says he stays in Him ought himself also to walk, even as He walked.”



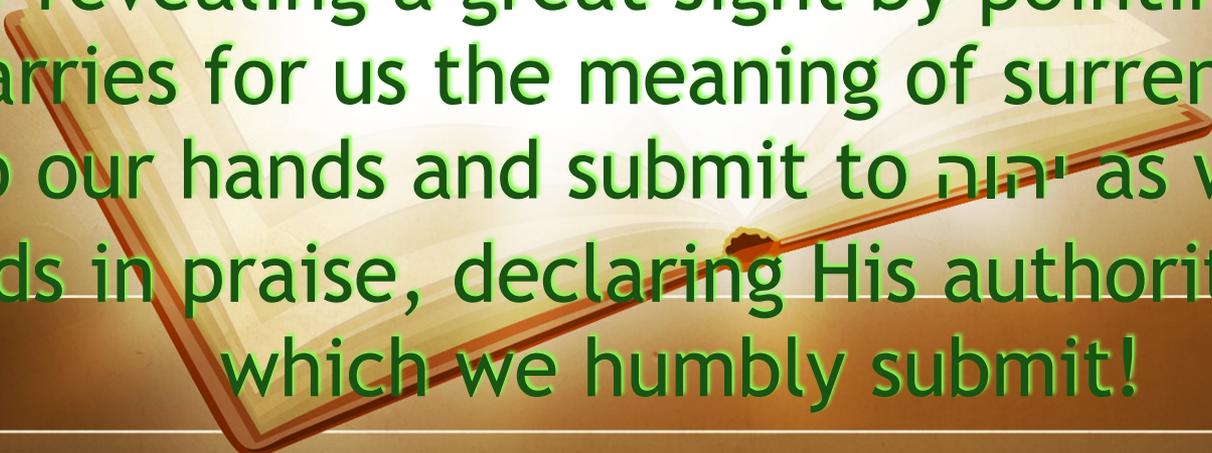
The Greek word for 'walk' is περιπατέω peripateō (per-ee-pat-eh'-o) - Strong's G4043 and carries the same meaning and that is, 'to walk, behaviour, to conduct one's self, to make one's way, to tread with the feet, to make one's life'.

The Hebrew root word for walk - הלך halak (haw-lak') - Strong's H1980, in the ancient pictographic script looks like this:

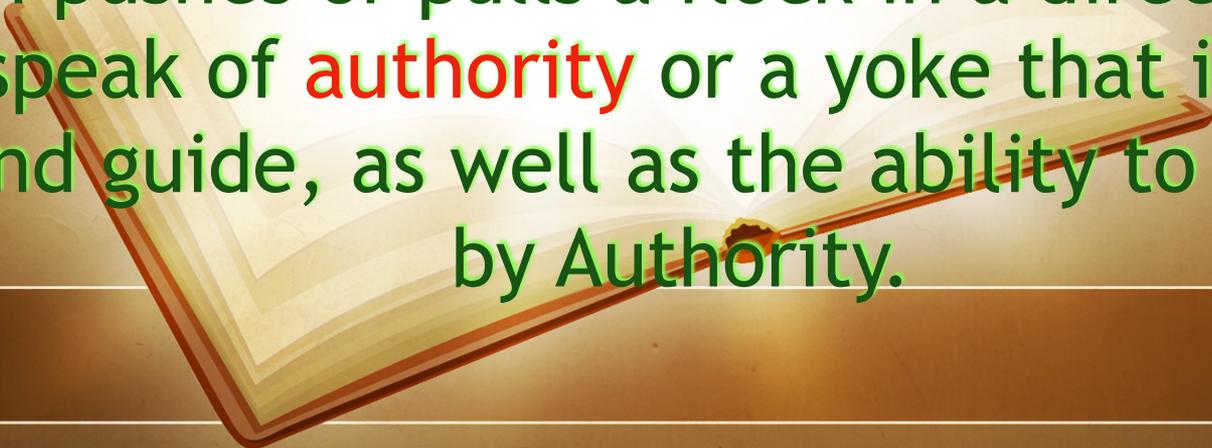
Hey - הָ:

The ancient script has this letter pictured as , which is ‘a man standing with his arms raised out’.

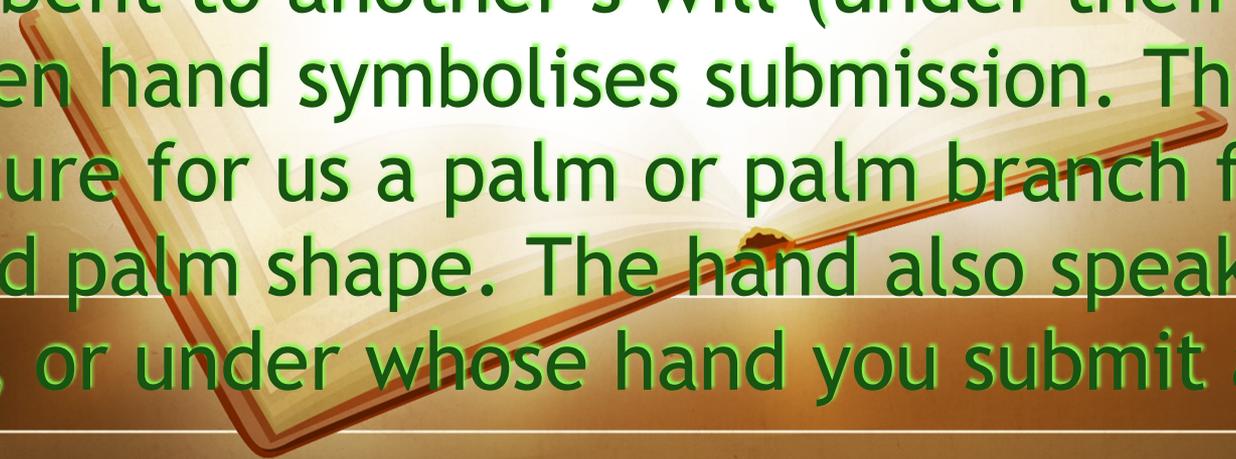
The meaning of the letter is “behold, look, breath, sigh and reveal or revelation”, from the idea of revealing a great sight by pointing it out. It also carries for us the meaning of surrender, as we lift up our hands and submit to יהוה as we lift our hands in praise, declaring His authority under which we humbly submit!



Lamed - לָ:

The ancient script has this letter as  , and is pictured as a 'shepherd's staff', can give the meaning of 'to or toward' and can represent that which pushes or pulls a flock in a direction, and can speak of authority or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

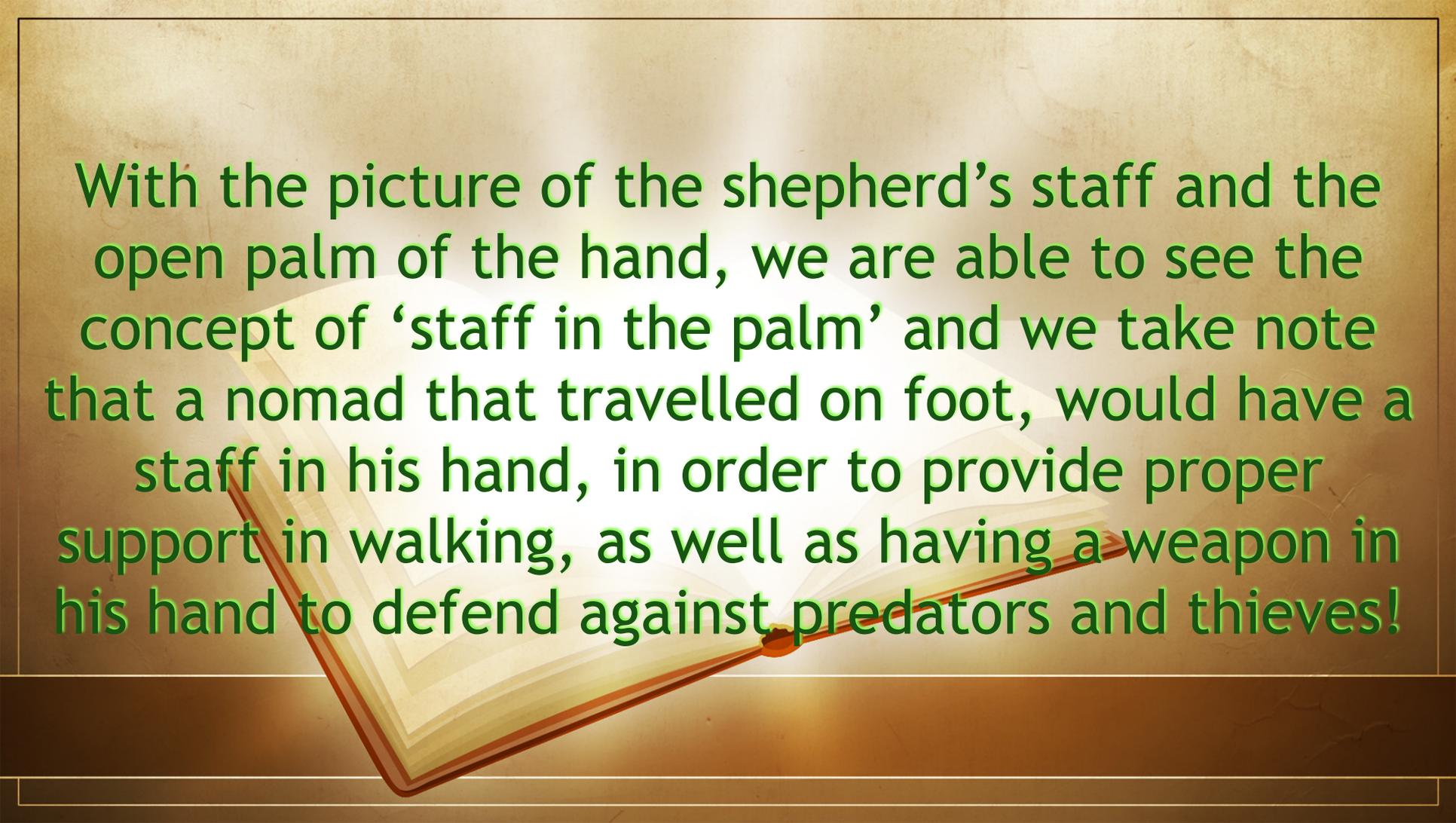
Kaph - קָ:

The ancient form of this letter is  - meaning 'the open palm of a hand'. The meaning behind this letter is 'to bend and curve' from the shape of a palm as well as 'to tame or subdue' as one has been bent to another's will (under their hand), as an open hand symbolises submission. This also can picture for us a palm or palm branch from the curved palm shape. The hand also speaks of one's work, or under whose hand you submit and obey!

When we look at the letters, that spell out the root word that for 'walk', we are able to see a great declaration, as follows:

BEHOLD THE STAFF IN THE PALM!



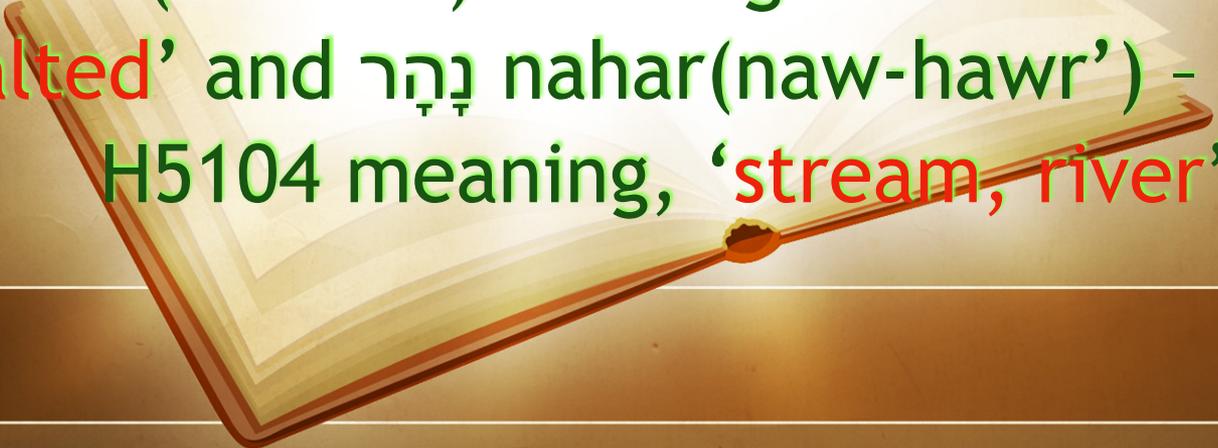
The background of the slide features a parchment-like texture with a warm, golden-brown color palette. In the lower half, an open book is depicted with its pages fanned out. A glowing, golden staff or sword with a circular hilt rests diagonally across the book. The text is overlaid on this scene in a vibrant green color.

With the picture of the shepherd's staff and the open palm of the hand, we are able to see the concept of 'staff in the palm' and we take note that a nomad that travelled on foot, would have a staff in his hand, in order to provide proper support in walking, as well as having a weapon in his hand to defend against predators and thieves!

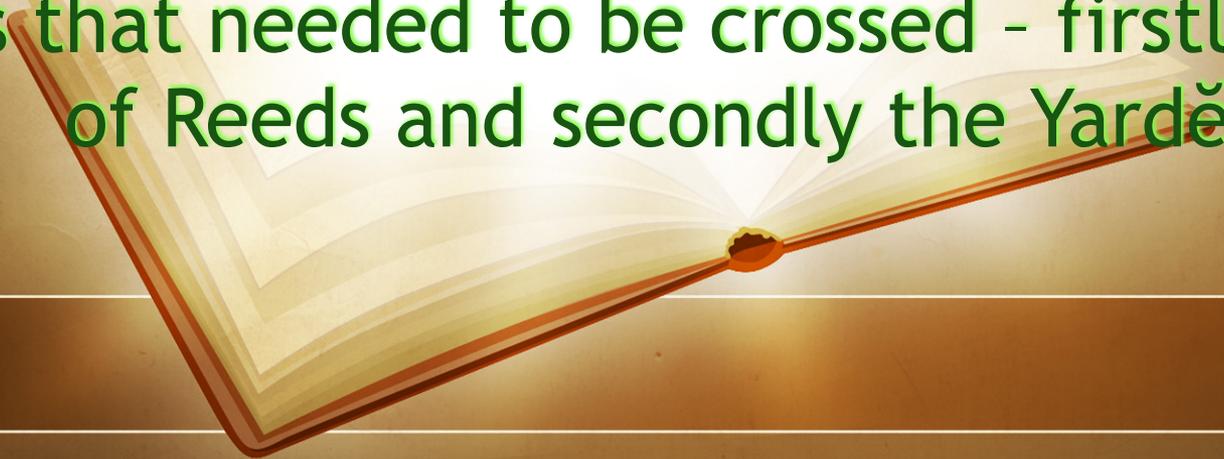
אֲרַם נְהַרִים Aram Naharayimar-am'

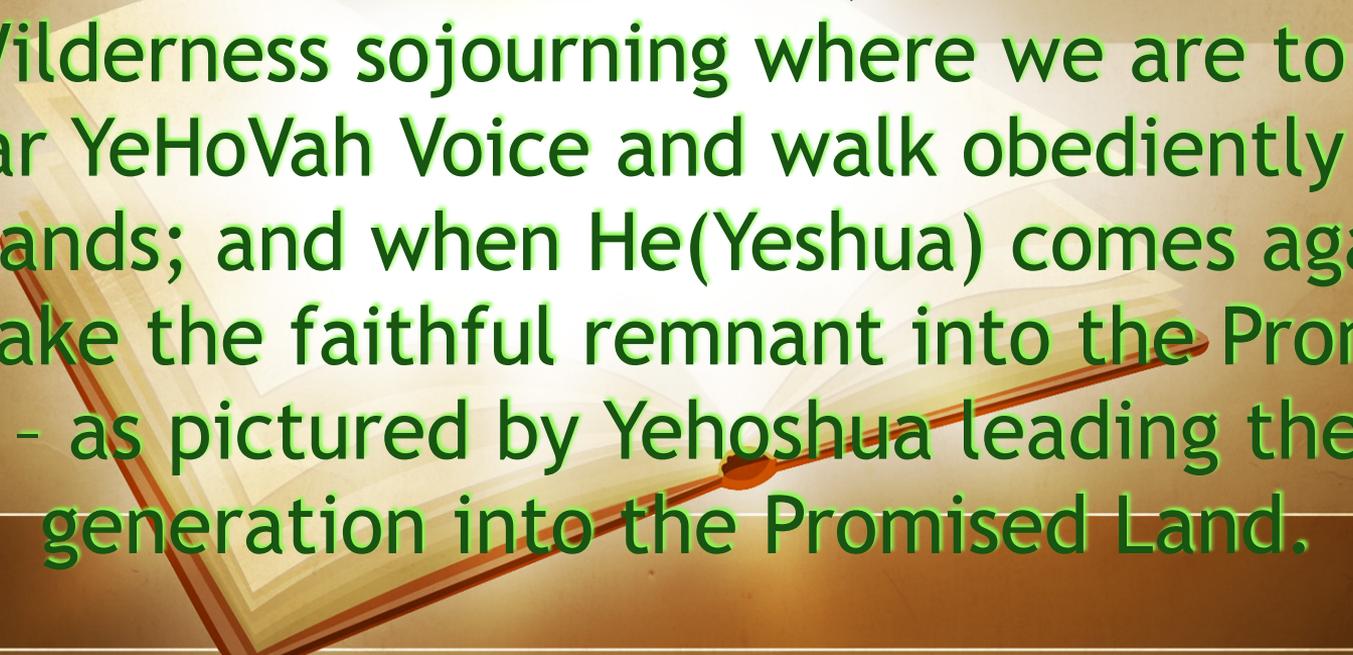
(nah-har-ah'-yim)- Strong's H763 means, 'Aram of the two rivers' and comes from the two words:

אֲרַם Aram(arawm') - Strong's H758 which means, 'exalted' and נְהַר nahar(naw-hawr') - Strong's H5104 meaning, 'stream, river'.



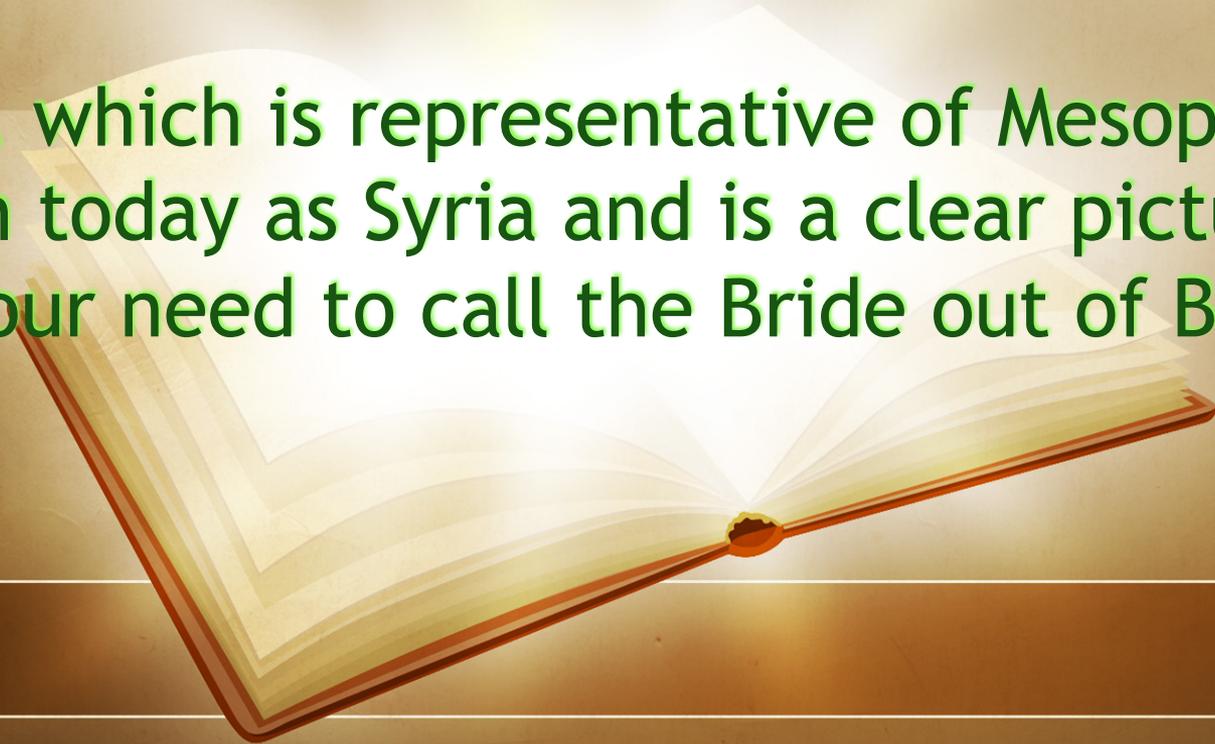
We see a great picture here in the pointing of the text to 'two rivers' and what we see as a shadow picture is how in Yisra'ěl's journey there were 2 rivers that needed to be crossed - firstly the Sea of Reeds and secondly the Yardēn.





Many today, do not recognise this clear picture we see in Scripture, the first crossing of the waters is in our immersion into Messiah, which leads us into the Wilderness sojourning where we are to learn to hear YeHoVah Voice and walk obediently in His commands; and when He (Yeshua) comes again He will take the faithful remnant into the Promised Land - as pictured by Yehoshua leading the new generation into the Promised Land.

Aram, which is representative of Mesopotamia, is known today as Syria and is a clear picture for us, of our need to call the Bride out of Babelon.

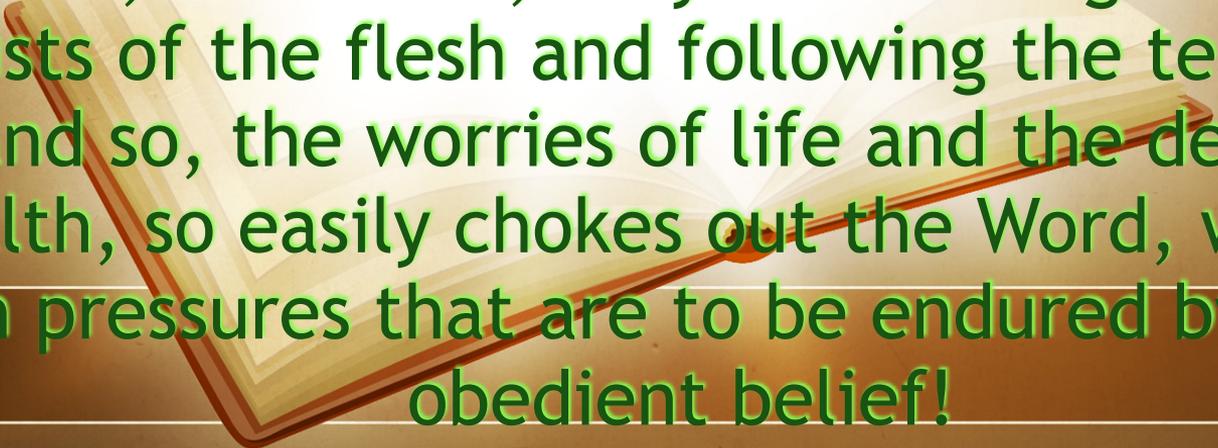


The servant went to the city of Naḥor and the Hebrew word נַחֹר Naḥor (naw-khore') - Strong's H5152 means, 'snorting' which can render a couple of very real pictures for us, as 'snorting' means, 'to force air violently through the nose with a rough harsh sound, to emit explosive sounds resembling snorts' and this can either picture the aggression of the church, that 'snorts' at the call to come out of the traditions and dogmas of man, as well as picturing how those who are in a very deep sleep and are 'snoring loudly'.

Snorting is an explosive sound from the nostrils which can be done as an act of aggression and anger or can be achieved by someone who is so exhausted and flat on their back and snoring extremely loudly.

A health guide quotes:

“Snoring and snorting are often the common problems which anyone can have while asleep. These are usually caused by blockage in the air passage in the throat. This condition poses a problem to the health of a person if left untreated.”



This is a powerful picture of many who are 'asleep', so to speak, and are 'snoring or snorting' (depending on how deep asleep they are), as a result of a blockage in their 'breathing in the fear of יהוה (YeHoVah)' - and by that, I mean that those who are asleep to the Truth, are not walking in the Spirit of Elohim, but rather, they are walking according to the lusts of the flesh and following the teachings of men, and so, the worries of life and the deceitfulness of wealth, so easily chokes out the Word, when faced with pressures that are to be endured by proper obedient belief!

It is time for the servants of Elohim to go and proclaim to many who are part of the Bride of Messiah and are still among those who are sleeping: **Wake Up and Come out of her!**





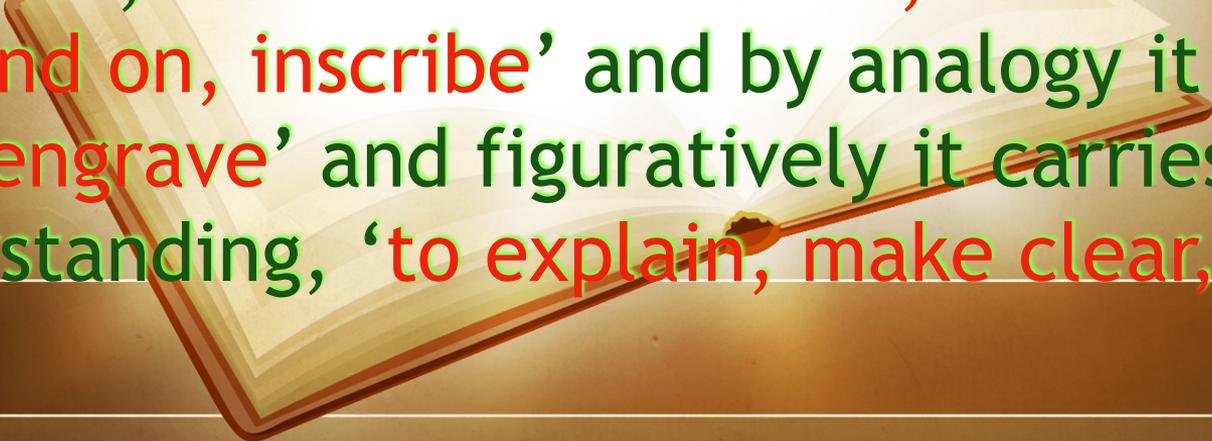
Verse 11

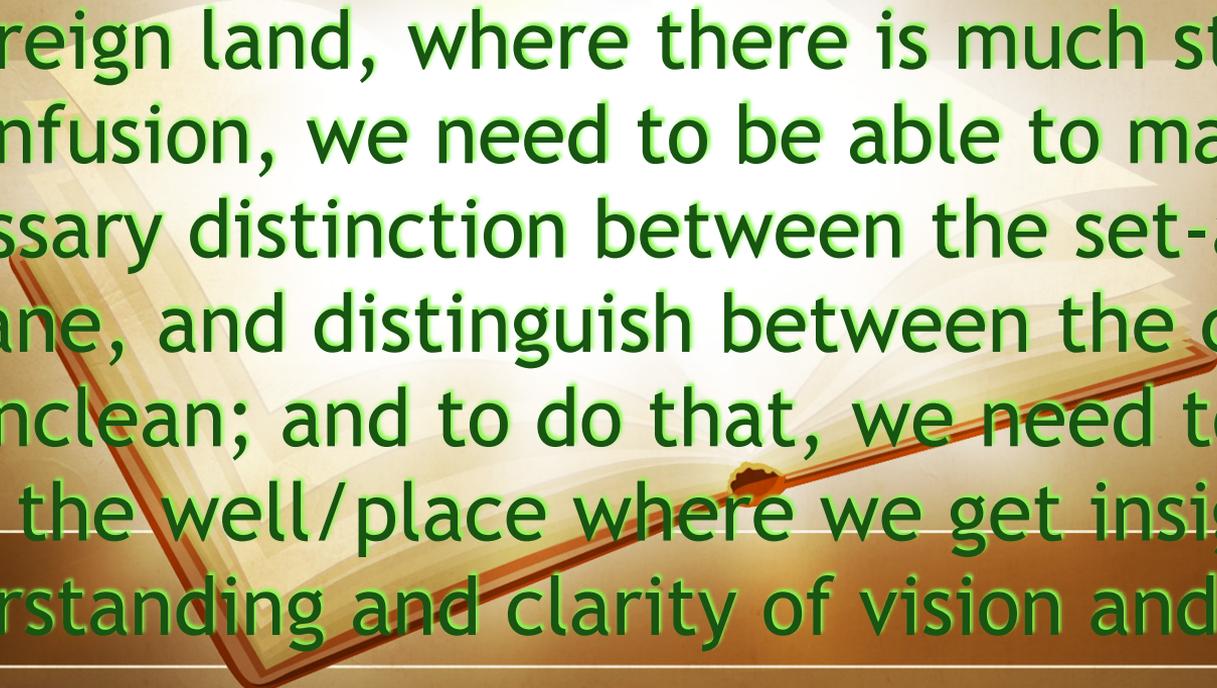
The servant came to a well outside the city!

Gen 24:11 And he made his camels kneel down outside the city by a fountain of water at evening time, the time when women go out to draw water.

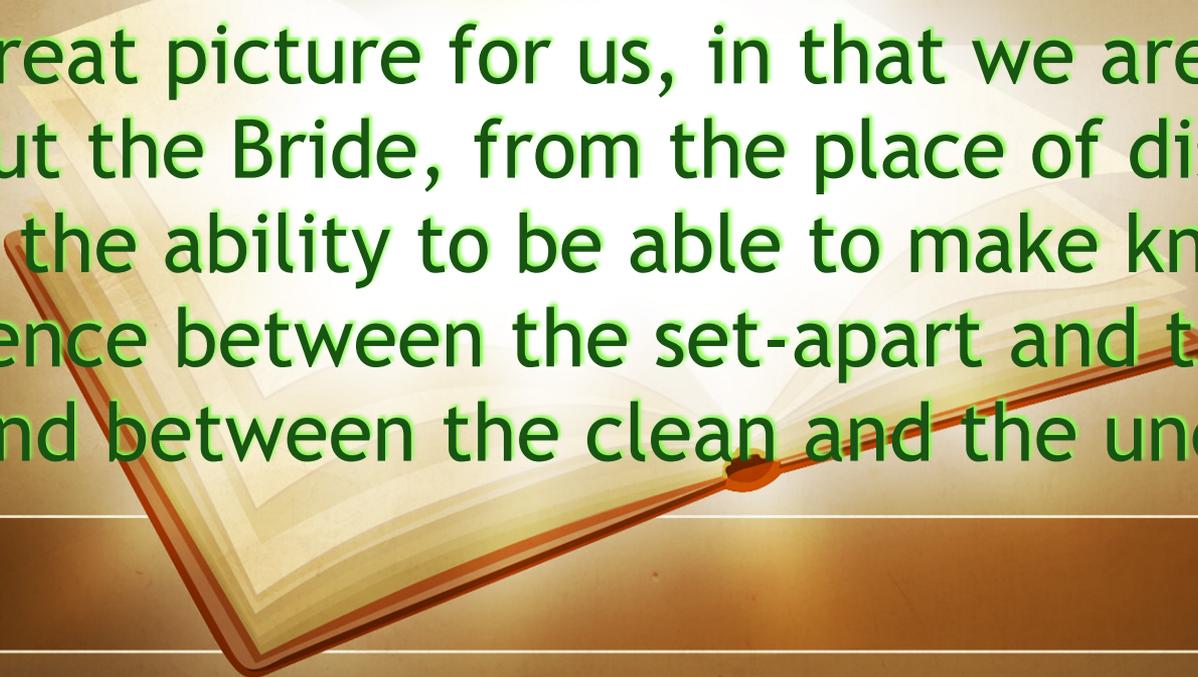


The Hebrew root word that is used for 'fountain' is בְּאֵר be'er (be-ayr') - Strong's H875 which means, 'well, pit' which comes from the primitive root word בָּאָר ba'ar (baw-ar) - Strong's H874 which means, 'to make distinction, to make plain, expound on, inscribe' and by analogy it means 'to engrave' and figuratively it carries the understanding, 'to explain, make clear, declare'.





The servant stops at the well to water his camels and we also recognise that, as we have come out of Mitsrayim, so to speak, and sojourn and dwell in a foreign land, where there is much strife and confusion, we need to be able to make the necessary distinction between the set-apart and profane, and distinguish between the clean and the unclean; and to do that, we need to come to the well/place where we get insight, understanding and clarity of vision and purpose.

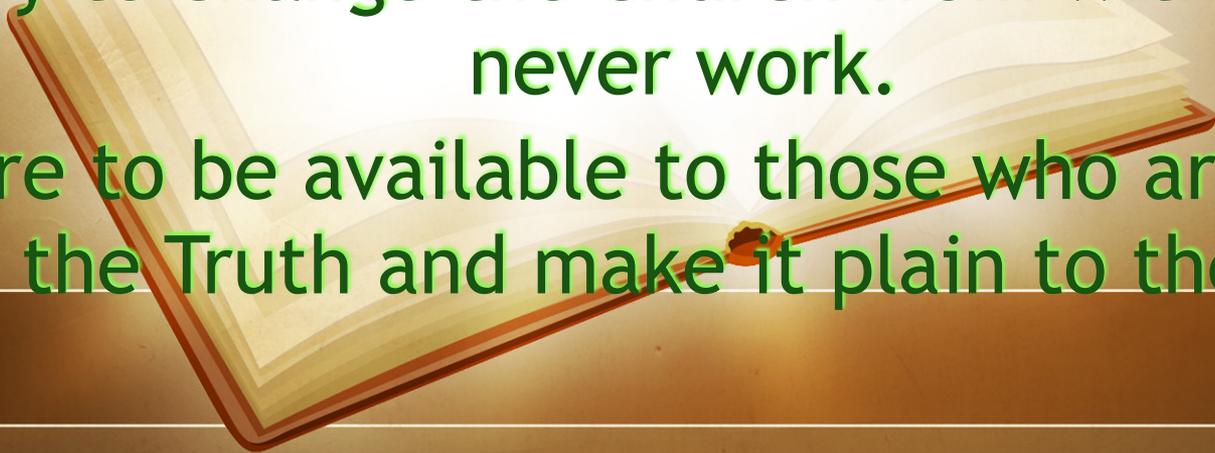


It would be here, at the well, that the servant would meet the Bride for his master's son; and this is a great picture for us, in that we are called to call out the Bride, from the place of discernment and the ability to be able to make known the difference between the set-apart and the profane and between the clean and the unclean.

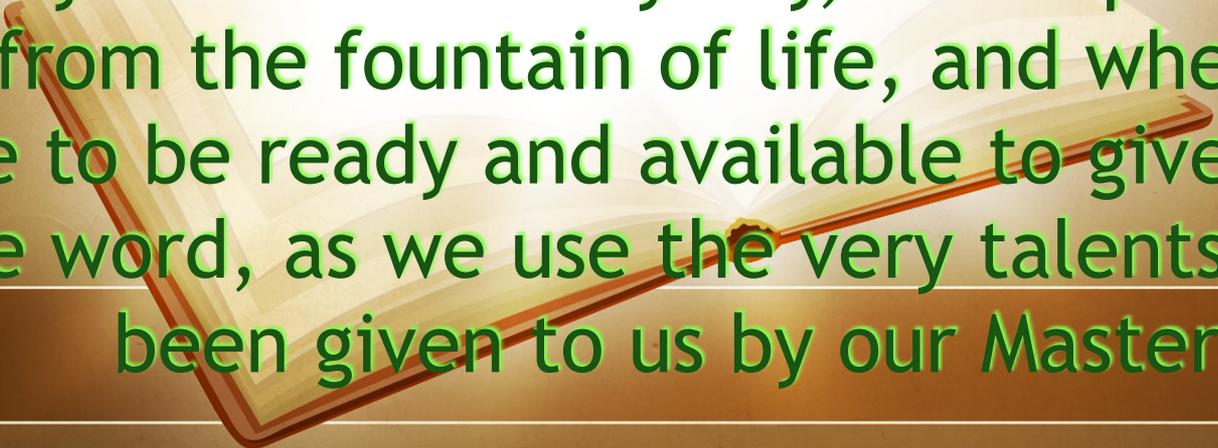
The servant did not go to Ribqah's house to call her out - he did not know it would be her!

He was 'outside the city' and so, we must also recognise that we cannot go back 'into' the church and try to change the church from within - it will never work.

We are to be available to those who are seeking the Truth and make it plain to them.

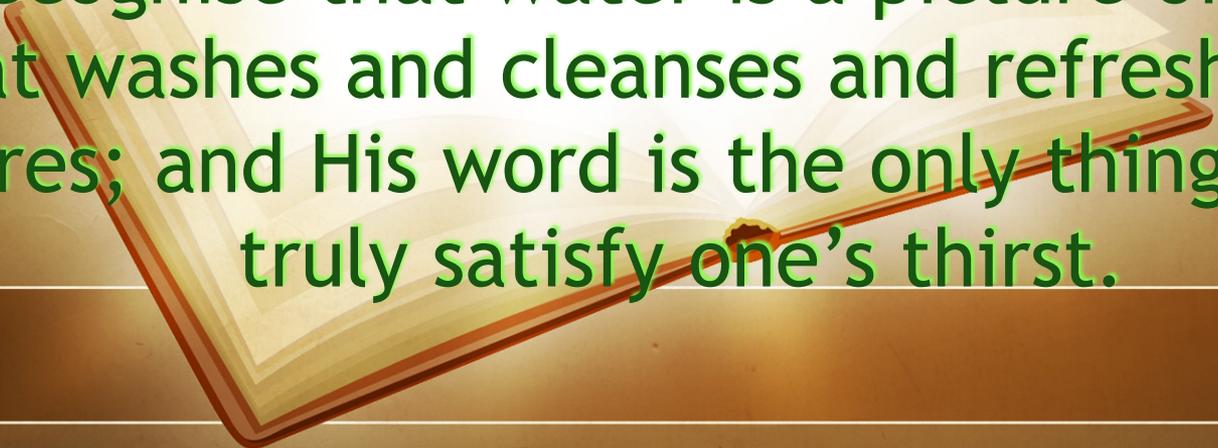


While we know that masses are streaming into so many different denominations of Christianity, we also realise that there are some of our lost brothers and sisters who are still under the snoring/snorting spell of delusion, yet they earnestly come out every day, so to speak, to draw water from the fountain of life, and when they do, we are to be ready and available to give them the mature word, as we use the very talents that have been given to us by our Master!



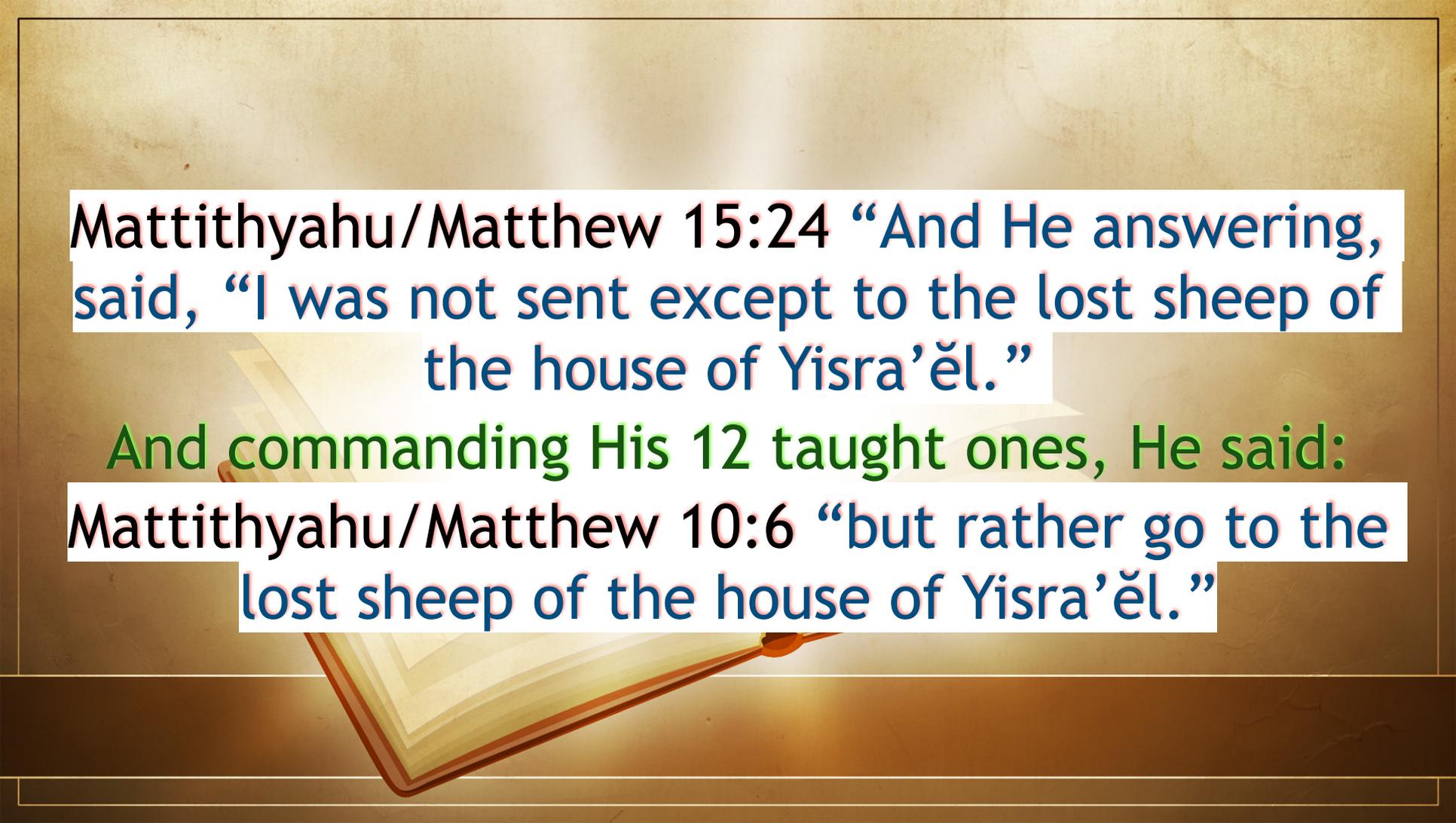
יהושע Messiah met the Shomeroni woman at the well, who came to draw water and as a result many in the city were saved.

Wells are a significant picture in Scripture as we also recognise that water is a picture of the Word that washes and cleanses and refreshes and restores; and His word is the only thing that can truly satisfy one's thirst.



In Yoḥanan/John 4:7 when יהושע said to the woman, “Give Me a drink”, we see a similar picture of when Yitshaq’s servant asked Ribqah for a drink, as test of which woman would become his bride (Berěshith/Genesis 24:13-19).

And here, in Shekem, יהושע is most certainly alluding to these events, as we know that He Himself declares to us that He was sent only for His Bride - the lost sheep of Yisra’ěl - and this woman may have been among the first of the many, who would, in turn, call the rest of the Bride in!



Mattithyahu/Matthew 15:24 “And He answering, said, “I was not sent except to the lost sheep of the house of Yisra’ěl.”

And commanding His 12 taught ones, He said:

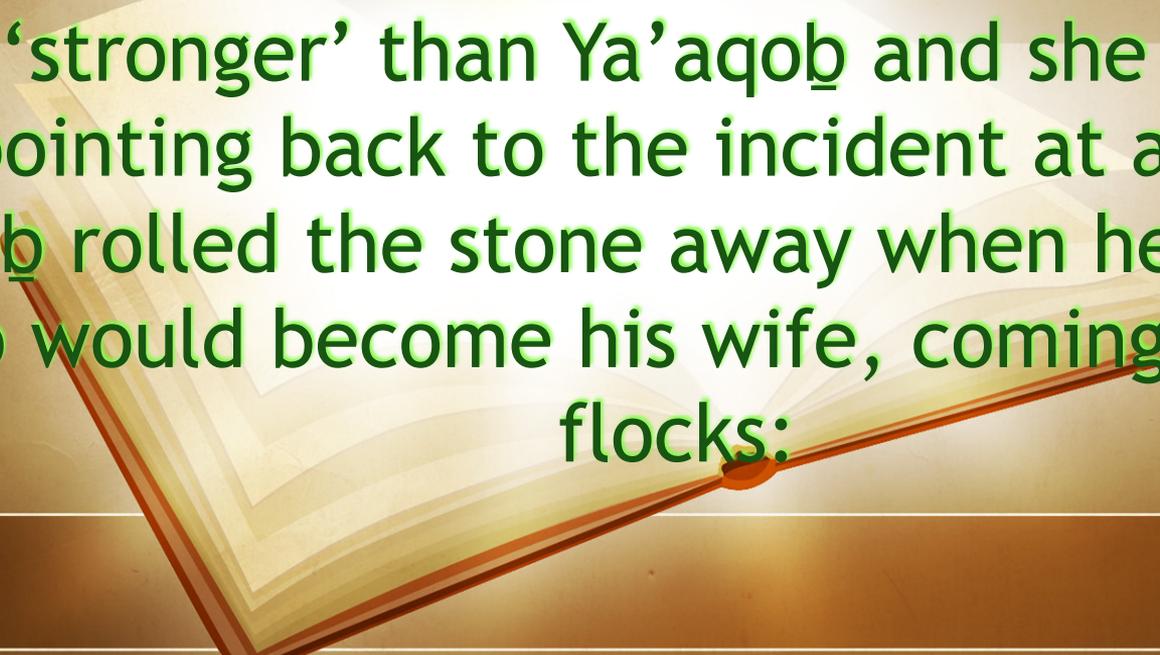
Mattithyahu/Matthew 10:6 “but rather go to the lost sheep of the house of Yisra’ěl.”

When Mosheh was at the well and the 7 daughters of the priest of Midyan came, shepherds came and drove them away, and Mosheh stood up and came to their rescue and watered their flock.

This is a classic picture of the many false shepherds who come to **'muddy the clear waters'**, taking the best for themselves and leave a muddied mix behind! Mosheh rose up and rescued the 7 daughters of Midyan and ensured that they had fresh clear, running water from the well.

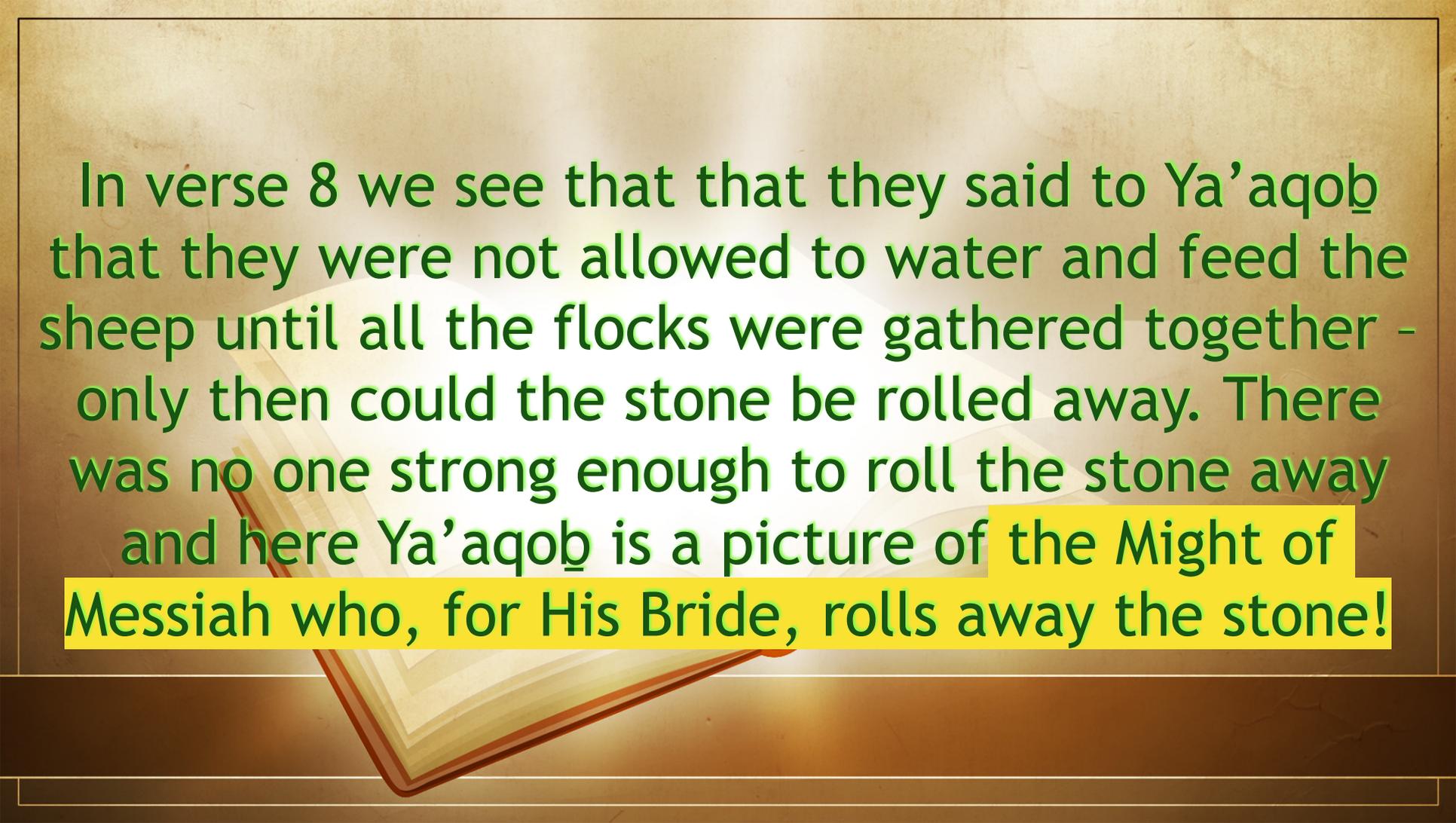
In verse 10 of Yoḥanan/John 4, יהושע tells the Shomeroni woman that if she knew who He was, she would have asked and He would have given **‘LIVING WATER’!**

Living Water is a Hebrew idiom for running water or any water with fresh water running into it, so that it is not stagnant and it is therefore pure. Immersion in ‘living/running’ water is a picture of rebirth and this is what He was alluding to - the very thing that she did not catch at first!



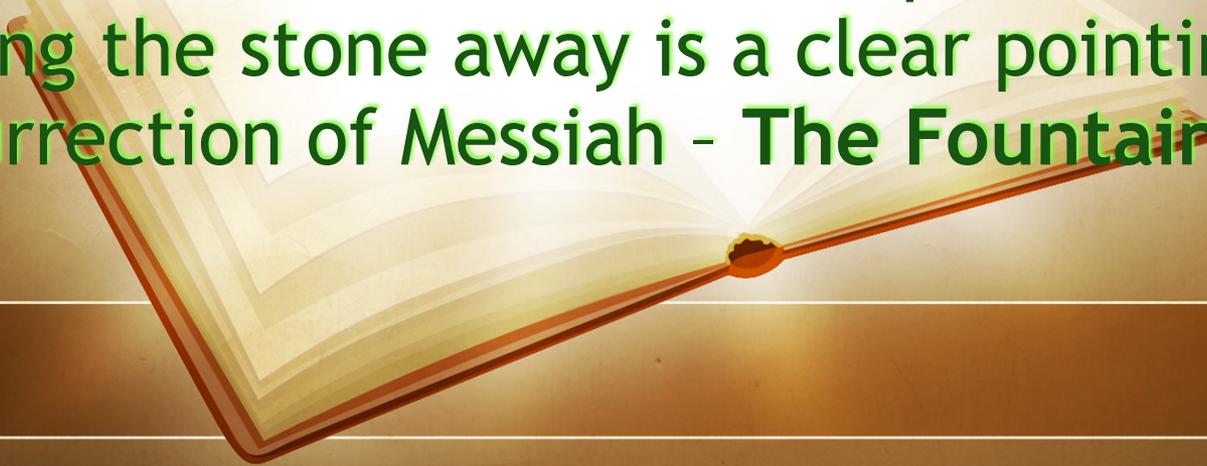
In verse 12 she asks if He was greater than Ya'aqob and here it could also be rendered as asking if He was 'stronger' than Ya'aqob and she may have been pointing back to the incident at a well where Ya'aqob rolled the stone away when he saw Raḥēl, who would become his wife, coming with her flocks:

Berēshith/Genesis 29:8-11 “But they said, “We are not allowed until all the flocks are gathered together, and they have rolled the stone from the well’s mouth, then we shall water the sheep.” 9 While he was still speaking with them, Raḥēl came with her father’s sheep, for she was a shepherdess. 10 And it came to be, when Ya’aqob saw Raḥēl the daughter of Laban his mother’s brother, and the sheep of Laban his mother’s brother, that Ya’aqob went near and rolled the stone from the well’s mouth, and watered the flock of Laban his mother’s brother. 11 And Ya’aqob kissed Raḥēl, and lifted up his voice and wept.”



In verse 8 we see that that they said to Ya'aqob that they were not allowed to water and feed the sheep until all the flocks were gathered together - only then could the stone be rolled away. There was no one strong enough to roll the stone away and here Ya'aqob is a picture of the **Might of Messiah who, for His Bride, rolls away the stone!**

So, the wonderful shadow picture we see being portrayed through all of these combined events that takes place at wells are of יהושע coming to rescue His Bride; and as we know the picture of Ya'aqob rolling the stone away is a clear pointing to the resurrection of Messiah - **The Fountain of Life!**



Verse 12-14

Pilipiyim/Philippians 4:6 “Do not worry at all, but in every matter, by prayer and petition, with thanksgiving, let your requests be made known to Elohim.”



Gen 24:12 And he said, “יהוה (YeHoVah), Elohim of my master Abraham, please cause her to meet before me this day, and show loving-commitment to my master Abraham.

Gen 24:13 “See, I am standing here by the fountain of water, and the daughters of the men of the city are coming out to draw water.

Gen 24:14 “Now let it be that the young woman to whom I say, ‘Please let down your jar to let me drink,’ and she says, ‘Drink, and let me water your camels too,’ let her be the one whom You have appointed for Your servant Yitshaq. And let me know by this that You have shown loving-commitment to my master.”

The servant of Abraham came to the well and sought favour from Elohim and made his prayer very specific, as he knew that it would not just be any female that came, but rather, that she would be one that has been appointed by Elohim, and he asked יהוה (YeHoVah) to cause her to meet him that day.

I wonder how many of us ask the father for specific appointments, every day, in order to meet the right people?

The servant stood at the fountain and then asked יהוה (YeHoVah) to let the woman who comes to draw water and responds to his request for water by offering to water his camels too be the one.

This was a test of hospitality - if she could be as hospitable as he knew his master Abraham to be then she certainly would be worthy to be the wife of his master's son!

Hospitality must be a trait of the Bride of Messiah, and the test of a true Bride is to see if she will care, not only for the leader, but for the whole congregation and this Ribqah passed by offering to water the camels too!