

# חַיֵי שָׂרָה

## CHAYEI SARAH/THE LIFE OF SARAH Bereshith/Genesis 23:1-25:18

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Our Torah parasha begins with an odd way of giving the **age of Sarah** when she **died**. I will give you the literal translation:

*Bereshith 23:1 And the life of Sarah was one hundred years and twenty years and seven years; the years of the life of Sarah.*

It is fascinating that **Sarah** is the **only woman** in Scripture whose **lifespan is given**. The Hebrew sages teach that the **greatness of Sarah** can be gleaned from the **way her age is written**. She was **100**, she was **20**, and she was **7**. Most people pass from one stage of their lives to the next, leaving behind the previous stage. Each of these **ages** had something **unique** about it. The 7 year-old had **innocence**, the 20 year-old had **strength**, and the 100 year-old had **wisdom**. Sarah retained them all throughout her lifetime.

**Sarah** died in **Kiriath-Arba**, which is **Hebron**. Upon **Abram's separation from Lot**, he was told to **walk the length and breadth of the land** that he was to be **given**. The **first place** he travelled to and settled in was **Hebron**, the place of the **terebinth trees of Mamre**:

*Bereshith 13:18 Then Abram moved his tent, and went and dwelt by the terebinth trees of Mamre, which are in Hebron, and built an altar there to יְהוָה (Yahweh).*

**Hebron** was where **Abram** was living when he heard the news that **Lot was taken captive**. **Abram** ended up taking **318 men** to retrieve his nephew and others captured by four armies. We can assume that this had made **Abram** very **famous in Hebron**:

*Bereshith 14:13 Then one who had escaped came and told Abram the Hebrew, for he dwelt by the terebinth trees of Mamre the Amorite, brother of Eshcol and brother of Aner; and they were allies with Abram.*

**Abraham** lived in **Hebron** when he received his **visit** from the **three messengers**, and was told the news of **Isaac's impending birth**:

*Bereshith 18:1 Then יְהוָה appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day.<sup>2</sup> So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground,*

**Caleb** was rewarded with **Hebron** because of his **faithfulness in spying out the land** (Joshua 14:14); **King David** was crowned there and **reigned from Hebron** for **seven years**, before finishing out his reign from **Jerusalem**.

The **Hebrew root** of **Hebron** (חֶבְרוֹן) is **chavar** (חָבַר) and has the meanings of “close associations”, “couples”, or “companions” (Ezekiel 37:16). Like **Jerusalem**, **Hebron** is considered by the sages to be a **place where heaven and earth meet**. **Hebron's** other name, **Kiriath-Arba**, means “city of four”. Tradition says that **Adam and Eve** were **buried in the cave of Machpelah** in **Hebron**, and that **Abraham** was aware of this. Eventually the cave would become the “city of four couples” as **Adam and Eve** would be joined by **Abraham and Sarah**,

**Isaac and Rebekah, and Jacob and Leah. EVERYONE** who was **laid to rest in the cave of Machpelah** was part of the **Messianic** line.

**Abraham** had received a **promise** from **יהוה** that the **land would be his**. However, **Abraham** didn't just **wait** around for the Almighty to **hand him the land on a platter**. He understands that he must **perform certain actions** in order to **make the land his own acquisition**. **Hebron** is a **starting point**, a **place of holiness**, and the **initial acquisition of the land of Israel**. **Hebron** is where **future generations** would come to **understand their identity** and realize their **destiny by virtue of those buried in the past**.

Upon **Sarah's death**, **Abraham** is certain that he must **acquire the cave of Machpelah** to **bury his beloved wife**. He must first **speak** to the "**sons of Heth**" (this name means **terror**). We see some **bitter parallels** with **Israel's situation today** as they find themselves **negotiating for land** with other "**sons of terror**". Unfortunately, most of the time their negotiations are for the **purpose of giving the land away**, not **purchasing or retaining** it.

*Bereshith 23:7 Then Abraham stood up and bowed himself to the people of the land, the sons of Heth.<sup>8</sup> And he spoke with them, saying, "If it is your wish that I bury my dead out of my sight, hear me, and meet with Ephron the son of Zohar for me,<sup>9</sup> "that he may give me the cave of Machpelah which he has, which is at the end of his field. Let him give it to me at the full price, as property for a burial place among you."*

**Abraham** is able to **purchase the land...for 400 shekels, an exorbitant price**. But this is the **first piece of land in Israel** to be purchased with a **legal deed**. Today, the small **Jewish town of Kiriath-Arba** still is located next to **Arab-controlled Hebron** in the **West Bank**. The **cave of Machpelah** is a place where **Jews have worshipped for thousands of years**. It is often a **volatile place**, and many **Jews have given their lives** for the privilege of **living and worshiping** there. The **enemy** always is after our **connections with our ancestors**. There are **virtual tours of Machpelah** available on the website [www.machpela.com/english](http://www.machpela.com/english).

Now, the main topic of our Torah portion is "**finding a bride for Isaac**". The **entire story** contains **67 verses** with many details and drawn-out monologues. We know that Torah often tells **dramatic stories** in a few **brief verses** and in a **condensed form**. The **entire creation story** contains only **half the number of verses**. Even the significant story of the **Akeida (binding of Isaac)** contains only **19 verses**, with very few of the details included. Our task will be to see what we can **learn** from the **many facts** surrounding the **bride story**.

Having taken care of his **duty to the dead**, **Abraham** now turns his attention to the **needs of his son, Isaac**. As long as **Isaac is unmarried**, the **covenantal promise of descendants** cannot be **fulfilled**. **Abraham** has **two requirements** that he impresses upon his **servant** who will be involved in finding the **woman** who will be a **suitable partner for Isaac**:

1. She **cannot** be a **Canaanite**
2. She must be **from Abraham's family**

*Bereshith 24:3 "and I will make you swear by יהוה, the Elohim of heaven and the Elohim of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell;<sup>4</sup> "but you shall go to my country and to my family, and take a wife for my son Isaac."*

Now **why** would **Abraham** insist on a **wife for Isaac** from the **same idolatrous culture** that he had once been **commanded to abandon**? Surely there were many **faithful and available converts** in his **camp**, which by this time had grown to at least **several hundred**. And why, if **Isaac** is to have a **woman** from his **father's family**, cannot this grown man just **go back** and **choose his own wife**?

*Bereshith 24:6 But Abraham said to him, "Beware that you do not take my son back there.*

**Isaac** had already been offered as a special kind of **sacrifice** – an **olah** (עֹלָה), which is an “**ascending offering**”; it can also be interpreted as a “**stairway**”. This word is related to **making aliyah**, which expresses **immigrating to Israel**. **Going to Jerusalem** is always described as “**going up**”. To **leave** is “**to descend**”, or to **yarad** (יָרַד). **Abraham** was adamant that his **ascending offering (Isaac)** would not be seen as “**going down**” by **leaving the land**.

Now let's address **Abraham's command** that his **son's wife** could **not be a Canaanite**. To understand the reason for this, we must go **back to the incident** which occurred after the flood when **Noah got drunk** and his son, **Ham, disgraced him**. Without going into all of the details, it is **Ham's son, Canaan, who is cursed by Noah**:

*Bereshith 9:25 Then he said: "Cursed be Canaan; A servant of servants he shall be to his brethren."<sup>26</sup> And he said: "Blessed be יִיִי, The Elohim of Shem, And may Canaan be his servant."<sup>27</sup> May Elohim enlarge Japheth, And may he dwell in the tents of Shem; And may Canaan be his servant."*

The **curse of Canaan** passes down to **all generations**. It is the result of the **nature and bent** of the **line of Ham**. **Ham could not officially be cursed** because he had been **blessed after the flood** (Bereshith 9:1, Bemidbar/Numbers 22:12). However, because of **Ham's nature**, he often put himself in the **cursed position** through his **life choices**. From **verse 26** above, we see that the **nature of Shem** is that he **belongs to Elohim**. He has a **very special intimacy** with the **Almighty**. **Japheth** is said to **dwell in the tents** (place of **learning Torah**) of **Shem**, i.e., under **Shem's teaching**. If **Canaan** wishes to **overcome his curse**, he must **lower** himself to the **servant level** beneath both **Shem and Japheth**...quite **humbling** for the **arrogant and impulsive Canaan**. This is a **difficult obstacle** for **Canaan (also for Ham)**, but in fact **not impossible**.

The trusted **servant, Eleazar**, is by tradition said to be the **son of Nimrod, descendant of Ham**. The rabbis say that **Eleazar recognized** that he was **cursed** with the **curse of Canaan** and was therefore **destined to be a slave**. But even given that fate, he **realized** that he had **some control over his destiny**. He could **continue as a pagan** and a barbarian, or he **could be a faithful slave** to the greatest man of that generation – **Abraham**. **Eleazar** overcame his **cursed nature**, and became **blessed** as a result of his **choices**.

To digress for a moment, let's take another look at **Lot**. **Lot** was from the **blessed lineage of Shem**. He did **not have** the **curse of Canaan** hanging over his head. Yet because he stepped foot into the world of **Sodom, he lost everything**. Many of his **descendants** chose to live a **cursed lifestyle**.

So...let's look at the picture we have so far in the Torah. The **cursed Canaan** has **settled in the land** which has been **revealed to be the Promised Land**:

*Bereshith 10:19 And the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza; then as you go toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha.*

In **Bereshith 12**, we read of **Abram** being **called out** from the land where he had lived his whole life, along with the **other descendants of Shem**, and told to **move to the land** of the **descendants of Canaan...the most cursed of the nations!** This is the **land** that the Almighty promises to **Abraham's descendants**:

*Bereshith 12:5 ... So they came to the land of Canaan.<sup>6</sup> ...And the Canaanites were then in the land.<sup>7</sup> Then אַבְרָם appeared to Abram and said, "To your descendants I will give this land." ...*

It is not easy to understand why it was specifically the **land of Canaan** that was **chosen** to become the **Promised Land of Israel**. **Why didn't יהוה** just **place the descendants of Shem** there to begin with? **Abraham** comes to the **land** and he must **not mingle with the residents of Canaan** and their culture. Ultimately we will see that it is **Elohim's will** that the **Canaanites must be removed** from the **land** in order for **His people to acquire it**. This will be a **very long process...**in fact one that we can still see going on **today...**and it is happening through **spiritual development**. The **Jews** are coming to **know their Messiah** and the **believers in Messiah** are coming to **know the Torah**. All this is **preparation** for the **future battle**, led by the **King of Kings**, which will **climax** with **His people living in the Promised Land** and the **expulsion** of all **Canaanites**.

So you see, this is the **reason why Abraham** was **not willing** to consider a **Canaanite wife for his son**. Long before this, it was **Sarah** who had **understood** that **Ishmael could not qualify** as the **seed of promise** because he was **born of a descendant of Ham (Hagar)**. Later that **son** had to be **cast out** for he did **not carry the seed of promise**. For **Abraham**, **staying away from the Canaanites** and creating a line of **descendants** that was **pure**, was the **key to inheriting the land**.

Okay, let's begin to delve into some of the **rich symbolism** to be found in this story. **Abraham** is a picture of our **heavenly Father**, who also desires a **bride for His Son**. The **search** for the **bride** of the **Messiah** is **conducted by the Holy Spirit**, this part being **portrayed by Abraham's trusted servant, Eleazar**. Of course the **beloved son, Isaac**, is a picture of **Yeshua**.

**Abraham's trusted servant** (a **main character** throughout our story) is ironically, **never actually identified by name**. By his **description**, we make the assumption that the **servant is Eleazar** who was mentioned many years ago in a **conversation between Abraham and יהוה**:

*Bereshith 15:2 But Abram said, "Adonai יהוה, what will You give me, seeing I go childless, and the steward of my house is Eleazer of Damascus?"*

By remaining **nameless** in our current Torah text, the **servant** is a **picture of the Spirit** who does **not glorify Himself**, but **speaks the words of the Father** and **testifies of the Son**:

*John 15:26 " But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.*

*John 16:13 "However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak;*

*and He will tell you things to come.<sup>14</sup> "He will glorify Me, for He will take of what is Mine and declare it to you."<sup>15</sup> "All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.*

It is also interesting that the **Spirit/servant** did **not search for the bride until after the Son had died** (symbolically for Isaac). Today, the **Spirit** is out amongst the **nations, preparing to retrieve the bride.**

So **Eleazar**, the servant, **departs:**

***Bereshith 24:10** Then the **servant** took **ten of his master's camels** and **departed**, for all his master's goods were in his hand. And he arose and went to Mesopotamia, to the city of **Nahor**.*

**Nahor** (brother of Abraham) means “**snorting**” or “**snoring**”. Although the **descendants of Nahor** were from **Shem**, they were “**sleeping**”. The city where **Nahor lived** was in Mesopotamia (**Babylon**). The **bride must wake up** and come out of **Babylon!**

***Revelation 18:2** And he cried mightily with a loud voice, saying, "**Babylon the great is fallen, is fallen...**"<sup>4</sup> And I heard another voice from heaven saying, "**Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.***

***Isaiah 13:19** And **Babylon, the glory of kingdoms, The beauty of the Chaldeans' pride, will be as when Elohim overthrew Sodom and Gomorrah.***

**Eleazar**, along with his **ten camels** and his master's possessions, has **arrived at his destination**. Not by accident, he finds himself at a **well**. In the following verses, we will read of the **first prayer for personal guidance found in the Torah:**

***Bereshith 24:11** And he made his **camels** (בְּרָכָה) **kneel down** (בְּרָכָה) outside the city by a **well** (בְּרָכָה) of **water** (מַיִם) at evening time, the time when women go out to draw water.<sup>12</sup> Then he said, "O Adonai יהוה of my master Abraham, please give me success this day, and show kindness to my master Abraham."<sup>13</sup> "Behold, here I stand by the well of water, and the daughters of the men of the city are coming out to draw water.<sup>14</sup> "Now let it be that the young woman to whom I say, 'Please let down your **pitcher** that I may drink,' and she says, 'Drink, and I will also give your camels a drink' -- let her be the one You have appointed for Your servant Isaac. And by this I will know that You have shown kindness to my master."*

In verse 11, we are told that the **ten camels** are **kneeling down** at the **well of water**. The word for “**kneel**” is **barak** (בְּרָכָה) which also means “**to bless**” or “**to bend the knee**”. These **camels** will **drink from the “waters”** (מַיִם) of the “**well**” (בְּרָכָה)... “**water**” being a picture of the **Word (Torah)** and “**well**” being a Hebrew word meaning “**to see**” or “**to make plain**”. Therefore, **ten camels** have been **led by Eleazar (Holy Spirit)** to **kneel (bend the knee)** at the **water (Torah)** of the **well (where they can see)**.

**Eleazar's test** is to see if the **young maiden** will **provide water** from the **well for both him** and the **camels** (בְּרָכָה). The **root** of the Hebrew word for “**camel**” (בְּרָכָה) means “**to ripen**” or “**to wean**”. Could the “**ten camels**” be the “**ten lost tribes**” who are being “**weaned**” from their **paganism** as

they are “**kneeling**” at the “**waters**” of Torah for “**understanding**”? So the **bride** that Eleazar is **looking for** is one who is **eager to meet the needs** of those ready to **kneel before** and to **drink from the water of the Word**.

***Bereshith 24:15** And it happened, before he had finished speaking, that behold, **Rebekah**, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, came out with her pitcher on her shoulder.<sup>16</sup> Now the young woman was very beautiful to behold, a virgin; no man had known her. And she went down to the well, filled her pitcher, and came up.<sup>17</sup> And the servant ran to meet her and said, "Please let me drink a little water from your pitcher."<sup>18</sup> So she said, "Drink, my adonai." Then she **quickly let her pitcher (קַד)** down to her hand, and gave him a drink.<sup>19</sup> And when she had finished giving him a drink, she said, "I will draw water for your camels also, until they have finished drinking."<sup>20</sup> Then she **quickly emptied her pitcher into the trough, ran back to the well to draw water, and drew for all his camels.***

This may seem like a silly test to us, but what **character trait** was being **reflected** by the young girl's **actions**? By stepping forth and **offering to fulfill all the needs of a total stranger** and his **many camels, Rebekah proved** that she was purely a **giver at heart**. A **giver understands** and **emulates a Creator** who **gave us our soul, our body, and everything that we need**. A **giver loves her Creator and others as herself**. She **fulfills the greatest commandments** according to the **Torah** and according to **Yeshua**.

**Rebecca had no idea who Eleazar was**. That is what makes her **kindness** to him so amazing. She displays the **kindness (רַחֲמִים)** **character trait** of the **true family of Abraham**. Obviously, there were **other traits** that Eleazar could have been **searching for** in a mate for Isaac...**shared values, sexual attraction, intelligence...** But **kindness** seems to be in a **class by itself**. It is **kindness (רַחֲמִים)** that will **merit two women** a place in the **lineage of the Messiah**:

***Ruth 3:10** Then he said, "Blessed are you (**Ruth**) of יְיָ, my daughter! For you have shown more **kindness (רַחֲמִים)** at the end than at the beginning, in that you did not go after young men, whether poor or rich.*

***Joshua 2:12** "Now therefore, I (**Rehab**) beg you, swear to me by יְיָ, since I have shown you **kindness**, that you also will show **kindness (רַחֲמִים)** to my father's house, and give me a true token,*

Because our **heavenly Father** has been **kind** to us in **bringing us into a relationship with Him**, we pass that **kindness** on to others:

***Romans 2:4** Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the **kindness of Elohim leads you to repentance**?*

***Ephesians 4:32** And be kind to one another, tenderhearted, forgiving one another, just as **Adonai in Messiah forgave you.***

Let's go back to **Bereshith 24:18** and look at the Hebrew word for **pitcher** (kad - קַד). Its Hebrew root means “**to make deeper**”. These **pitchers for water were tall**...symbolizing “**depth of teaching**”. **Rebekah** lets down her **pitcher** to her “**hand**” symbolizing that **Torah is meant to be brought forth not just by our words, but by the works of our hands**. That is **faith!**

*James 2:17 Thus also faith by itself, if it does not have works, is dead.*

In **addition** to the **kindness** and the **servant's heart** that **Rebekah** has **displayed**, **Eleazar** looks for the **trait of hospitality**, that being so **descriptive of Abraham**:

*Bereshith 24:23 and said, "Whose daughter are you? Tell me, please, is there room in your father's house for us to lodge?"<sup>24</sup> So she said to him, "I am the daughter of Bethuel, Milcah's son, whom she bore to Nahor."<sup>25</sup> Moreover she said to him, "We have both straw and feed enough, and room to lodge."*

**Rebekah's brother, Laban** gets **excited** when he notices the **gifts** that the **servant** has **given her**:

*Bereshith 24:30 So it came to pass, when he (Laban) saw the nose ring, and the bracelets on his sister's wrists, and when he heard the words of his sister Rebekah, saying, "Thus the man spoke to me," that he went to the man. And there he stood by the camels at the well.<sup>31</sup> And he said, "Come in, O blessed of אלהים! Why do you stand outside? For I have prepared the house, and a place for the camels."*

**Laban** means "white", and we get the word "albino" from the root. **White** can be a symbol of **righteousness**, but we will see throughout the Torah that **Laban** is a **picture of greed**. When speaking of the **corrupt Pharisees and scribes**, **Yeshua** says, "For **you are like whitewashed tombs** which indeed **appear beautifully outwardly**, but inside are full of dead men's bones and all uncleanness."

Now let's skip down to the verse where **Eleazar passes out gifts**. Notice that **Eleazar** hands out **gifts** to **both the bride and her family**. Many **believers** are **fooled** into thinking that they are **acceptable** just because they have been **given gifts of the Spirit**. But carefully note that while **all receive gifts**, it is **ONLY the BRIDE** that **receives the garments**:

*Bereshith 24:53 Then the servant brought out jewelry of silver, jewelry of gold, and garments, and gave them to Rebekah. He also gave precious things to her brother and to her mother.*

These "garments" show up again in the book of **Revelation** where it defines its **symbolism**:

*Revelation 3:5 "He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.*

*Revelation 19:8 And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.*

The **extended family of Rebekah** has a **calling**, but they are **not the bride**. They are **not invited to live in the land**. They will play a **role again later** when **Jacob** needs a **wife**, but their **negative influence** on **Jacob** and his family will again **require physical separation**. Remember **Yeshua** said that **family ties** must sometimes be **severed** if we are to **follow Him completely**:

*Matthew 10:37 "He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me."<sup>38</sup> "And he who does not take his cross and follow after Me is not worthy of Me.*

The **bride** must be **willing to come out of the world** and not look back. She must be **willing to return to the ancient paths**.

*Jeremiah 6:16 Thus says  $\text{יהוה}$ : "Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; Then you will find rest for your souls. ....*

**Rebekah** expressed a **desire to marry the son of Abraham** and **leave her idol-worshipping brother** and everything she had ever known:

*Bereshith 24:58 Then they called **Rebekah** and said to her, "Will you go with this man?" And she said, "I will go."*

We'll skip ahead now to catch up with **Isaac**:

*Bereshith 24:62 Now Isaac came from the way of **Beer Lahai Roi**, for he dwelt in the South.  
<sup>63</sup> And Isaac went out to meditate in the field in the evening; and he lifted his eyes and looked, and there, the camels were coming.*

This is the first we've seen of **Isaac** since the **Akeida**. **Isaac** has **left Beer Lahai Roi** and returned to **Hebron** (where his mother's tent is – Bereshith 24:67). In **Bereshith 23:17**, we read that **when Abraham purchased the cave of Machpelah**, he also purchased a **particular field**:

*Bereshith 23:17 So the field of Ephron which was in Machpelah, which was before Mamre, the field and the cave which was in it, and all the trees that were in the field, which were within all the surrounding borders, were deeded*

It is amazing that this **field** in **Hebron** is where we find **Isaac praying!** It was **evening**, which means a **new Hebrew day** was **beginning**. When he "**lifts his eyes**" (idiom for **spiritual vision**) he does **not** actually see **Rebekah**, but the **camels coming**. But, according to our **symbolism**, the **camels, eager to drink of the waters of Torah, ARE the bride!** **Yeshua** also will **return at the beginning of a new millennial day (the evening of the 7<sup>th</sup> day)**. He will be coming for **His bride!** Until then, He is **praying (interceding)** on our behalf:

*Romans 8:34 ... Messiah who died, and furthermore is also risen, who is even at the right hand of Adonai, who also **makes intercession for us**.*

**Isaac takes Rebekah for a wife:**

*Bereshith 24:67 Then Isaac brought her into **his mother Sarah's tent**; and he took Rebekah and she became his wife, and he loved her. So Isaac was **comforted after his mother's death**.*

*Bereshith 25:20 Isaac was **forty years old** when he took **Rebekah as wife**, the daughter of Bethuel the Syrian of Padan Aram, the sister of Laban the Syrian.*

I always assumed that **Sarah** had only **recently died** when **Isaac married her**, but when you know that **Sarah was 127** when she **died** (Bereshith 23:1) and that she was **90** when she had **Isaac** (Bereshith 17:17), you can see that **she died three years before Isaac married at age 40**.



**Isaac loves Rebekah** within “**his mother Sarah’s tent**”. It is the **first place the bride is taken** when **she steps out of the world**. **Sarah** has been the **keeper** of the **covenantal seed**, and now the baton will be passed to **Rebekah**. Now see if you can catch this **play on the rearrangement of four Hebrew letters**:

The **loss** of one member of the family, **Sarah**, who went into the **grave** (הַקְּבֵרָה), opens the way for the entry of a new member to build the family – **Rebekah** (רִבְקָה). This will bring about a **new morning, or a new day** (הַבֹּקֶר).

**Marrying Rebekah** is a momentous event in **Isaac’s life**. There have really been **three** events in **Isaac’s life** worth noting. All **three** strongly **identify him** with our **Messiah**:

- The first was his **miraculous birth**
- The second was the **Akeida (sacrifice)**
- The third is his **marriage to his bride**

Now I do have “one more thing”. “**Servant**”, “**master**”, and “**man**” are **three titles of Eleazar** in our parasha. Of course we know that these are **three titles for the Messiah** in the Gospels, but **who** do you suppose is **also referred to by these three titles** in our parasha? It is **Isaac**!

***Bereshith 24:14** ... let her be the one You have appointed for Your servant Isaac.*

***Bereshith 24:65** for she had said to the servant, "Who is this man walking in the field to meet us?" The servant said, "It is my master." So she took a veil and covered herself.*

**Isaac** does not actually play a **role** in the **selection of his bride**. He does **not** even make a **physical appearance** in **chapter 24** until **verse 62**. Yet it may surprise you to know (it did me) that the **mention of Isaac** as the **father’s “son”** occurs **13 times** in those first **61 verses of chapter 24**. So in addition to being referred to as a **servant, a master, and a man**, it is very obvious that **the Father wants us to know that he is His Son**. And the **Father’s mission** is to find a **suitable bride** for Him.

In reference to the **Father’s mission** of finding a **bride**, I was thinking the question we each must answer (like Rebekah) is.... “**will you go?**”

Shabbat Shalom,

**Ardelle**