

71 can't

10 Now Jacob went out from Beersheba and went toward Haran. 11 So he came to a certain place and stayed there all night, because the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep. 12 Then he dreamed, and behold, a ladder *was* set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

13 And behold, the LORD stood above it and said: "I *am* the LORD God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants. 14 Also your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed. 15 Behold, I *am* with you and will keep^[fm] you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have spoken to you."

72

16 Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know *it*." 17 And he was afraid and said, "How awesome *is* this place! This *is* none other than the house of God, and this *is* the gate of heaven!"

18 Then Jacob rose early in the morning, and took the stone that he had put at his head, set it up as a pillar, and poured oil on top of it. 19 And he called the name of that place ^[fm]Bethel; but the name of that city had been Luz previously. 20 Then Jacob made a vow, saying, "If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on, 21 so that I come back to my father's house in peace, then the LORD shall be my God. 22 And this stone which I have set as a pillar shall be God's house, and of all that You give me I will surely give a ^[fm]tenth to You."

73

Jacob Meets Rachel

29 So Jacob went on his journey and came to the land of the people of the East. 2 And he looked, and saw a well in the field; and behold, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks. A large stone *was* on the well's mouth. 3 Now all the flocks would be gathered there; and they would roll the stone from the well's mouth, water the sheep, and put the stone back in its place on the well's mouth.

4 And Jacob said to them, "My brethren, where *are* you from?"

And they said, "We *are* from Haran."

5 Then he said to them, "Do you know Laban the son of Nahor?"

And they said, "We know him."

74

6 So he said to them, "Is he well?"

And they said, "*He is* well. And look, his daughter Rachel is coming with the sheep."

7 Then he said, "Look, *it is* still ^[tn]high day; *it is* not time for the cattle to be gathered together. Water the sheep, and go and feed *them*."

8 But they said, "We cannot until all the flocks are gathered together, and they have rolled the stone from the well's mouth; then we water the sheep."

9 Now while he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess. 10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. 11 Then Jacob kissed Rachel, and lifted up his voice and wept.

12 And Jacob told Rachel that he *was* her father's relative and that he *was* Rebekah's son. So she ran and told her father.

13 Then it came to pass, when Laban heard the report about Jacob his sister's son, that he ran to meet him, and embraced him and kissed him, and brought him to his house. So he told Laban all these things. 14 And Laban said to him, "Surely you *are* my bone and my flesh." And he stayed with him for a month.

Jacob Marries Leah and Rachel

15 Then Laban said to Jacob, "Because you *are* my relative, should you therefore serve me for nothing? Tell me, what *should* your wages *be*?" 16 Now Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah's eyes *were* ^[to]delicate, but Rachel was beautiful of form and appearance.

18 Now Jacob loved Rachel; so he said, "I will serve you seven years for Rachel your younger daughter."

19 And Laban said, "*It is* better that I give her to you than that I should give her to another man. Stay with me." 20 So Jacob served seven years for Rachel, and they seemed only a few days to him because of the love he had for her.

21 Then Jacob said to Laban, "Give *me* my wife, for my days are fulfilled, that I may go in to her." 22 And Laban gathered together all the men of the place and made a feast.

23 Now it came to pass in the evening, that he took Leah his daughter and brought her to Jacob; and he went in to her. 24 And Laban gave his maid Zilpah to his daughter Leah as a maid. 25 So it came to pass in the morning, that behold, it *was* Leah. And he

Study
page
74

75

said to Laban, "What is this you have done to me? Was it not for Rachel that I served you? Why then have you deceived me?"

26 And Laban said, "It must not be done so in our ^[fu]country, to give the younger before the firstborn. **27** Fulfill her week, and we will give you this one also for the service which you will serve with me still another seven years."

28 Then Jacob did so and fulfilled her week. So he gave him his daughter Rachel as wife also. **29** And Laban gave his maid Bilhah to his daughter Rachel as a maid. **30** Then *Jacob* also went in to Rachel, and he also loved Rachel more than Leah. And he served with Laban still another seven years.

The Children of Jacob

31 When the LORD saw that Leah ^[fu]was unloved, He opened her womb; but Rachel ^[fu]was barren. **32** So Leah conceived and bore a son, and she called his name ^[fu]Reuben; for she said, "The LORD has surely looked on my affliction. Now therefore, my husband will love me." **33** Then she conceived again and bore a son, and said, "Because the LORD has heard that I ^[fu]am unloved, He has therefore given me this *son* also." And she called his name ^[fu]Simeon. **34** She conceived again and bore a son, and said, "Now this time my husband will become attached to me, because I have borne him three sons." Therefore his name was called ^[fu]Levi. **35** And she conceived again and bore a son, and said, "Now I will praise the LORD." Therefore she called his name Judah.^[fu] Then she stopped bearing.

Jacob's Children

30 Now when Rachel saw that she bore Jacob no children, Rachel envied her sister, and said to Jacob, "Give me children, or else I die!"

2 And Jacob's anger was aroused against Rachel, and he said, "Am I in the place of God, who has withheld from you the fruit of the womb?"

3 So she said, "Here is my maid Bilhah; go in to her, and she will bear *a child* on my knees, that I also may ^[fu]have children by her." **4** Then she gave him Bilhah her maid as wife, and Jacob went in to her. **5** And Bilhah conceived and bore Jacob a son. **6** Then Rachel said, "God has judged my case; and He has also heard my voice and given me a son." Therefore she called his name ^[fu]Dan. **7** And Rachel's maid Bilhah conceived again and bore Jacob a second son. **8** Then Rachel said, "With ^[fu]great wrestlings I have wrestled with my sister, *and* indeed I have prevailed." So she called his name ^[fu]Naphtali.

First page Scripture :

Exodus 19:3-6 New King James Version

³ And Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel: ⁴ 'You have seen what I did to the Egyptians, and *how* I bore you on eagles' wings and brought you to Myself. ⁵ Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. ⁶ And you shall be to Me a kingdom of priests and a holy nation.' These *are* the words which you shall speak to the children of Israel."



Matthew 28:18-20 New King James Version

¹⁸ And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. ¹⁹ Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all things that I have commanded you; and lo, I am with you always, *even to the end of the age.*" Amen.

Last page (bottom) Scripture :

Psalms 139:13-14 New King James Version

- ¹³ For You formed my inward parts;
You covered me in my mother's womb.
- ¹⁴ I will praise You, for I am fearfully *and* wonderfully made;
Marvelous are Your works,
And *that* my soul knows very well.

Enter Reference or Keyword Topical

A B C D E F G H I J K L M N O P Q R S T U

Concordance Dictionary Encyclopedia Thesaurus Topical

Greek Hebrew Interlinear

Bible > Topical > Wells

Go Ad Free Get Free Bible Emails & Downloads Livestream

Wells: Often Covered to Prevent Their Being Filled With Sand

Jump to: Torrey's • Library • Subtopics • Terms

Topical Encyclopedia

In the arid and semi-arid regions of the ancient Near East, wells were vital sources of water, essential for the survival of both humans and livestock. The scarcity of water in these regions made wells highly valuable and often contested resources. To protect these precious water sources from being filled with sand, a common practice was to cover them. This practice is reflected in several biblical narratives, highlighting the importance and vulnerability of wells in biblical times.

Biblical Context and Significance

Wells are frequently mentioned in the Bible, serving as settings for significant events and interactions. They were not only practical necessities but also places of social and communal gathering. The patriarchs of Israel, such as Abraham, Isaac, and Jacob, are often associated with wells, underscoring their importance in the narrative of God's covenant people.

In Genesis 26, we find a detailed account of Isaac's experiences with wells. After settling in the region of Gerar, Isaac reopened the wells that had been dug in the days of his father Abraham, which the Philistines had stopped up after Abraham's death. "Isaac dug again the wells of water that had been dug in the days of his father Abraham, which the Philistines had stopped up after the death of Abraham, and he gave them the same names his father had given them" (Genesis 26:18). This act of reopening wells signifies the continuation of God's promise and blessing to Isaac, as well as the ongoing struggle over water rights.

Go Ad Free



in the harsh desert environment. Sandstorms and the natural movement of sand could easily render a well useless if it became clogged. Covering wells with stones or other materials helped to preserve their functionality and ensure a reliable water supply.

The biblical narrative also reflects the contentious nature of water rights. In [Genesis 21](#), a dispute arises between Abraham and Abimelech over a well of water. Abraham reproaches Abimelech because his servants had seized the well. The resolution of this conflict involved a covenant, underscoring the well's significance and the need for clear agreements regarding water access ([Genesis 21:25-31](#)).

Symbolic and Spiritual Dimensions

Wells in the Bible often carry symbolic and spiritual meanings. They are places of divine encounter and revelation. For instance, Hagar, the maidservant of Sarah, encounters the Angel of the Lord by a spring of water in the wilderness, which is identified as a well ([Genesis 16:7-14](#)). This encounter not only provides physical sustenance but also spiritual assurance and promise.

Moreover, wells are associated with life and sustenance, symbolizing God's provision and blessing. In [John 4](#), Jesus' conversation with the Samaritan woman at Jacob's well reveals a deeper spiritual truth. Jesus speaks of "living water" that He offers, which leads to eternal life ([John 4:10-14](#)). This interaction highlights the transition from the physical necessity of water to the spiritual sustenance found in Christ.

Cultural and Historical Insights

The covering of wells to prevent them from being filled with sand reflects the ingenuity and resourcefulness of ancient peoples in adapting to their environment. It also illustrates the broader cultural and historical context of the biblical world, where water was a precious commodity, and its control was often a source of conflict.

In summary, wells in the Bible are more than mere physical structures; they are integral to the narrative of God's people, representing both practical necessity and spiritual truth. The practice of covering wells to protect them from sand underscores their value and the ongoing human effort to preserve and maintain God's provision in a challenging world.

Torrey's Topical Textbook

[Genesis 29:2,3](#)

And he looked, and behold a well in the field, and, see, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was on the well's mouth.

Torrey's Topical Textbook

Also, I wonder if the significance of Jesus being "the Rock" and also being the "Living Water" might be two-fold. The Rock might also spiritually protect the Living Water that we drink from being contaminated. (x)