

Genesis 24 - A Bride for Isaac; Isaac Marries Rebekah

II. Epilogue: Patriarchal history (Gen 11:10—50:26)

- (1) Life of Abraham (Gen 11:10—25:11)
- (B) Abrahamic Covenant (Gen 12:1—25:11)
 - (c) Transition of covenant from Abraham to Isaac (Gen 22:20—25:11)
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Genesis 24

(iii) Marriage of Isaac (24:1-67)

- 1 Now Abraham was old, advanced in age; and the LORD had blessed Abraham in every way.
- 1 Now Abraham was old, advanced in age; and the LORD had blessed Abraham in every way.
- 1 Now Abraham had grown old, was well advanced in age, and the LORD had blessed Abraham in every way.
- 1 And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things.
 - Abraham was now 140 years old
 - Many, but not all, the individual promises to Abraham contained in the Abrahamic Covenant were fulfilled in his lifetime; one that has not been fulfilled, even today, is the ownership of all the Promised Land. Nevertheless, Abraham had been extremely blessed with wealth, status, and influence.
- 2 Abraham said to his servant, the **oldest** of his household who was in charge of all that he owned, "Please place your hand under my thigh,
- 2 Abraham said to his servant, the oldest of his household, who had charge of all that he owned, "Please place your hand under my thigh,

2 So Abraham instructed his servant, who was the oldest member of his household and in charge of everything he owned, "Make this solemn oath to me

2 And Abraham said unto his eldestservant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

- "...oldest" - a position of authority; he ruled over all that Abraham had; he was 85 years old at this time

— As a good servant, he looked out for the welfare of his master; now he was the one who was assigned to find a wife for Isaac

— He is unnamed here (Gen 15:2, "Eleazer" = "Comforter")

— John 16:13: The Holy Spirit will not testify of Himself

— Had Abraham remained childless, Eliezer would be the heir (Gen 15:1-2). Even after Isaac's birth, Eleazar continued to loyally serve Abraham and is now loyally serving Isaac.

- Eleazer's putting his hand under the patriarch's thigh (Cf. 49:29) was a solemn sign that if the oath were not carried out, the children who would be born to Abraham would avenge the servant's unfaithfulness.

— "Thigh" was actually a euphemism for genitals and actually meant the holding of the genitals. It is the same word that is translated as "loins" in 46:26.

— One reason for this procedure was due to the fact that the genitals are the source of life and the seat of vital power, and so this would solemnize the oath at the point of the very source of life. This may be related to the covenant of circumcision, which was on the same part of the body.

3 and I will make you swear by the LORD, the God of heaven and the God of earth, that you shall not take a wife for my son from the daughters of the Canaanites, among whom I live;

3 and I will make you swear by the LORD, the God of heaven and the God of earth, that you shall not take a wife for my son from the daughters of the Canaanites, among whom I live,

3 as a promise to the LORD, the God of heaven and earth, that you won't acquire a wife for my son from the Canaanite women among whom I'm living.

3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

- Abraham, confident in the Lord's promise, had his chief servant swear an oath: Abraham gave his both positive and negative instructions as part of the oath

— The negative instruction was that Eliezer was not to look for a wife among the Canaanites, under any and all costs. This was the key element in the oath.

— Intermarriage with the Canaanites would disinherit Abraham's descendants from the Land

4 but you will go to my country and to my relatives, and take a wife for my son Isaac."
4 but you will go to my country and to my relatives, and take a wife for my son Isaac."
4 Instead, you are to go to my country and to my family and acquire a wife for my son Isaac."
4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.
- The positive command was for Eliezer to find a wife for Isaac from Abraham's native land, 450 miles away, and among members of his family
— This is the family of Nahor, whom Abraham learned about in 22:20-24, following the offering of Isaac

Gentile Brides

Husband	Wife
Adam	Eve
Isaac	Rebekah
Joseph	Asenath
Moses	Zipporah
Salmon	Rahab
Boaz	Ruth
Christ	Church

...all have no death recorded!

See [7 Gentile Brides](#) for explanations on how each is a type of the Church.

5 The servant said to him, "Suppose the woman is not willing to follow me to this land; should I take your son back to the land from where you came?"
5 The servant said to him, "Suppose the woman is not willing to follow me to this land; should I take your son back to the land from where you came?"
5 "What if the woman doesn't want to come back with me to this land?" the servant asked.
"Shouldn't I have your son go to the land from which you came?"
5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?
- Eliezer asked a question about how to handle a situation where he finds a suitable wife, but the wife doesn't want to travel and live in Canaan

6 Then Abraham said to him, "Beware that you do not take my son back there!"
6 Then Abraham said to him, "Beware that you do not take my son back there!"
6 "Make sure not to take my son there," Abraham replied.
6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

- Abraham was emphatic about Isaac not going with him to Aram; his place was in the Land and nowhere else

7 The LORD, the God of heaven, who took me from my father's house and from the land of my birth, and who spoke to me and who swore to me, saying, 'To your descendants I will give this land'—He will send His angel ahead of you, and you will take a wife for my son from there.

7 The LORD, the God of heaven, who took me from my father's house and from the land of my birth, and who spoke to me and who swore to me, saying, 'To your descendants I will give this land,' He will send His angel before you, and you will take a wife for my son from there.

7 "The LORD God of heaven, who brought me from my father's house and from my family's land, who spoke to me and promised me 'I will give this land to your descendants,' will send his angel ahead of you, and you are to acquire a wife for my son from there.

7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

- Abraham continued to have faith in God's provision, which is the reason Isaac must have a wife and produce a son

- Abraham believed that God would provide an angel to protect and guide Eliezer in his search

8 But if the woman is not willing to follow you, then you will be free of this oath of mine; only do not take my son back there."

8 But if the woman is not willing to follow you, then you will be free from this my oath; only do not take my son back there."

8 If the woman isn't willing to follow you, then you'll be free from this oath to me. Just don't take my son back there!"

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

- If Eliezer found a suitable wife from among Abraham's family, but the woman did not want to come to Canaan, Eliezer would be cleared from his oath

— Since Abraham already stated that he believed that God would provide the wife, he added this caveat to ease Eliezer's anxiety

9 So the servant placed his hand under the thigh of his master Abraham, and swore to him concerning this matter.

9 So the servant placed his hand under the thigh of Abraham his master, and swore to him concerning this matter.

9 So the servant made a solemn oath to his master Abraham regarding this matter.

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

10 Then the servant took ten camels from the camels of his master, and went out with a variety of good things of his master's in his hand; so he set out and went to Mesopotamia, to the **city of Nahor**.

10 Then the servant took ten camels from the camels of his master, and set out with a variety of good things of his master's in his hand; and he arose and went to Mesopotamia, to the city of Nahor.

10 Then Abraham's servant took ten camels from his master's herd of camels and left on his journey with all kinds of gifts from his master's inventory. Eventually, he traveled as far as Aram-naharaim, Nahor's home town.

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.

- The 10 camels were just a small portion of Abraham's flock, but it proved to be a caravan of wealth
- The material possessions Eliezer brought was to pay the bride price
- The number 10 is common in gift giving in the OT: Jacob's ten bulls (32:15), Joseph's ten donkeys (45:23), Jesse's ten loaves (1 Sam 17:17), Jeroboam's ten loaves (1 Kings 14:3), and Naaman's ten talents (2 Kings 5:5)
- "...city of Nahor" - Haran

11 He made the camels kneel down outside the city by the well of water when it was evening, the time when women go out to draw water.

11 He made the camels kneel down outside the city by the well of water at evening time, the time when women go out to draw water.

11 As evening approached, he had the camels kneel outside the town at the water well, right about the time when women customarily went out to draw water.

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.

- This is the first of three occasions when a man meets a woman at a well, that ends in marriage (Jacob, 29:1-14; Moses, Ex 2:15-21)

12 And he said, "LORD, God of my master Abraham, please grant me success today, and show kindness to my master Abraham.

12 He said, "O LORD, the God of my master Abraham, please grant me success today, and show lovingkindness to my master Abraham.

12 That's when he prayed, "LORD God of my master Abraham, help me to succeed today. Please show your gracious love to my master Abraham.

12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

- Instead of praying for himself, Eliezer prays God's favor upon Abraham, his master
— Eliezer was a good servant, who always looked out for the welfare of his master

13 Behold, I am standing by the spring, and the daughters of the men of the city are coming out to draw water;

13 Behold, I am standing by the spring, and the daughters of the men of the city are coming out to draw water;

13 I've stationed myself here by the spring as the women of the town come to draw water.

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

14 now may it be that the young woman to whom I say, 'Please let down your jar so that I may drink,' and who answers, 'Drink, and I will water your camels also'—may she be the one whom You have appointed for Your servant Isaac; and by this I will know that You have shown kindness to my master."

14 now may it be that the girl to whom I say, 'Please let down your jar so that I may drink,' and who answers, 'Drink, and I will water your camels also'—may she be the one whom You have appointed for Your servant Isaac; and by this I will know that You have shown lovingkindness to my master."

14 May it be that the young woman to whom I ask, 'Please, lower your jug so that I may drink,' responds, 'Have a drink, and I'll water your camels as well.' May she be the one whom you have chosen for your servant Isaac. This is how I'll know that you have shown your gracious love to my master."

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

- Eleazer trusted the Lord to grant him specific leading

— He prayed that Isaac's future bride would give him and his camels water to drink

— To water 10 thirsty camels involved much work, as camels guzzle great amounts of water. The fact that she would be willing to provide drink for 10 thirsty camels after such a long journey would attest to her industriousness

(b) Servant meets Rebekah (24:15-28)

15 And it came about, before he had finished speaking, that behold, Rebekah, who was born to Bethuel the son of Milcah, the wife of Abraham's brother Nahor, came out with her jar on her shoulder.

15 Before he had finished speaking, behold, Rebekah who was born to Bethuel the son of Milcah, the wife of Abraham's brother Nahor, came out with her jar on her shoulder.

15 Before he had finished speaking, Rebekah appeared. She was a daughter of Milcah's son Bethuel. (Milcah was the wife of Abraham's brother Nahor.) She approached the well, carrying a jug on her shoulder.

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.

- God had answered his prayer before he finished praying
- Rebekah was Abraham's grand-niece; Isaac's second cousin

16 The young woman was very beautiful, a **virgin**; no man had had relations with her. She went down to the spring, filled her jar, and came up.

16 The girl was very beautiful, a virgin, and no man had had relations with her; and she went down to the spring and filled her jar and came up.

16 The woman was very beautiful, young, and had not had sexual relations with a man. Going down to the spring, she filled her jug and turned for home.

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.

- Rebekah was beautiful, like Sarah (12:11)
- "...a virgin" - *betulah*, "to separate," "to keep oneself modestly," "to be marriageable"
- Since the Hebrew word did not necessarily mean absolute virginity, the author had to add an explanation ("neither had any man known her")

17 Then the servant ran to meet her, and said, "Please let me drink a little water from your jar."

17 Then the servant ran to meet her, and said, "Please let me drink a little water from your jar."

17 Then Abraham's servant ran to meet her and asked her, "Please, let me have a sip of water from your jug."

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

- This was the test that the servant prayed about...

18 And she said, "Drink, my lord"; then she quickly lowered her jar to her hand, and gave him a drink.

18 She said, "Drink, my lord"; and she quickly lowered her jar to her hand, and gave him a drink.

18 "Drink, sir!" she replied as she quickly lowered her jug on her arm to offer him a drink.

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

- She politely offered the servant a drink, but this was not enough to pass the test

19 Now when she had finished giving him a drink, she said, "I will also draw water for your camels until they have finished drinking."

19 Now when she had finished giving him a drink, she said, "I will draw also for your camels until they have finished drinking."

19 When she had finished giving him a drink, she also said, "I'll also draw water for your camels until they've had enough to drink."

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

20 So she quickly emptied her jar into the trough, and ran back to the well to draw, and she drew for all his camels.

20 So she quickly emptied her jar into the trough, and ran back to the well to draw, and she drew for all his camels.

20 She quickly emptied her jug into the trough and ran to the well to draw again until she had drawn enough water for all ten of the servant's camels.

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

- This was the fulfillment: Rebekah eagerly offered to also provide for the 10 camels, and made numerous trips to the well to provide enough water for them all

- In this passage (v16-20), Rebekah is portrayed as being very active. The Hebrew text has one word for speech, but 11 verbs for action. Rebekah was obviously a woman of few words and many actions.

21 Meanwhile, the man was taking a close look at her in silence, to find out whether the LORD had made his journey successful or not.

21 Meanwhile, the man was gazing at her in silence, to know whether the LORD had made his journey successful or not.

21 The man stared at her in silence, waiting to see whether or not the LORD had made his journey successful.

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

- The servant simply observed, waiting to see if Rebekah was indeed the answer to his prayer

22 When the camels had finished drinking, the man took a gold **ring** weighing a half-shekel, and two bracelets for her wrists weighing ten shekels in gold,

22 When the camels had finished drinking, the man took a gold ring weighing a half-shekel and two bracelets for her wrists weighing ten shekels in gold,

22 When the camels had finished drinking, the man took out a gold nose ring weighing a half shekel and two bracelets for her wrists, weighing 10 shekels and presented them to her.

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;

- "...ring" - or, jewel for the forehead. This was expensive jewelry—a gold weighing a *beka* (half a shekel, i.e., 1/5 ounce) and two gold bracelets weighing 10 shekels (4 ounces)

23 and he said, "Whose daughter are you? Please tell me, is there room for us to stay overnight at your father's house?"

23 and said, "Whose daughter are you? Please tell me, is there room for us to lodge in your father's house?"

23 He asked her, "Whose daughter are you? Please tell me, is there room in your father's house for us to spend the night?"

23 And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

24 She said to him, "I am the daughter of Bethuel, Milcah's son, whom she bore to Nahor."

24 She said to him, "I am the daughter of Bethuel, the son of Milcah, whom she bore to Nahor."

24 "I am the daughter of Bethuel," she answered. "He's the son of Milcah and Nahor.

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

- She was part of Abraham's family, which fulfilled one of Abraham's conditions

25 Again she said to him, "We have plenty of both straw and feed, and room to stay overnight."

25 Again she said to him, "We have plenty of both straw and feed, and room to lodge in."

25 And yes," she continued, "we have plenty of straw and feed, as well as a place to spend the night."

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

- Her invitation included the servant, the 10 camels, and all of the other entourage that came along

26 Then the man bowed low and worshiped the LORD.

26 Then the man bowed low and worshiped the LORD.

26 At this, the man bowed down and worshipped the LORD.

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

27 And he said, "Blessed be the LORD, the God of my master Abraham, who has not abandoned His kindness and His trustworthiness toward my master; as for me, the LORD has guided me in the way to the house of my master's brothers."

27 He said, "Blessed be the LORD, the God of my master Abraham, who has not forsaken His lovingkindness and His truth toward my master; as for me, the LORD has guided me in the way to the house of my master's brothers."

27 "Blessed be the LORD God of my master Abraham, who hasn't held back his gracious love and faithfulness from my master! The LORD has led me to the house of my master's relatives!"

27 And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.

- In this thanksgiving, there is a clear recognition of God's covenantal loyalty to Abraham — He recognized God's providential control, through the angel, made sure that the first woman who came to the well was the one that met Abraham's condition of being of his family, and she was willing to do what the servant asked as a sign.

28 Then the young woman ran and told her mother's household about these things.

28 Then the girl ran and told her mother's household about these things.

28 The young woman then ran ahead and informed her mother's household what had happened.

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

(c) Servant's explanation to Laban (24:29-49)

29 Now Rebekah had a brother whose name was Laban; and Laban ran outside to the man at the spring.

29 Now Rebekah had a brother whose name was Laban; and Laban ran outside to the man at the spring.

29 Now Rebekah had a brother named Laban, who ran out to the man and met him at the spring.

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

30 When he saw the ring and the bracelets on his sister's wrists, and when he heard the words of his sister Rebekah, saying, "This is what the man said to me," he went to the man; and behold, he was standing by the camels at the spring.

30 When he saw the ring and the bracelets on his sister's wrists, and when he heard the words of Rebekah his sister, saying, "This is what the man said to me," he went to the man; and behold, he was standing by the camels at the spring.

30 And so it was, as soon as he saw the nose ring and bracelets on his sister's wrists, and as soon as he heard what his sister Rebekah was saying about what the man had spoken to her, he went out to the man who was still standing by the camels at the spring!

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 spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

- From what we know of Laban, there is reason to believe that the sight of the dazzling presents increased both his haste and his invitation

— Laban's motivation was not the family connection, but the wealth. This was true here, and will be true again in the story of Jacob later in Genesis.

— Laban was always motivated by what he saw, and in this case, he saw wealth

31 And he said, "Come in, blessed of the LORD! Why do you stand outside, since I have prepared the house, and a place for the camels?"

31 And he said, "Come in, blessed of the LORD! Why do you stand outside since I have prepared the house, and a place for the camels?"

31 "Come on," Laban said. "The LORD has blessed you! So why are you standing out here when I've prepared some space in the house and a place for the camels?"

31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

- It is obvious that Laban had a knowledge of the true God

32 So the man entered the house. Then Laban unloaded the camels, and he gave straw and feed to the camels, and water to wash his feet and the feet of the men who were with him.

32 So the man entered the house. Then Laban unloaded the camels, and he gave straw and feed to the camels, and water to wash his feet and the feet of the men who were with him.

32 So the servant went to the house and unbridled the camels. They provided straw and feed for the camels and water for washing his feet and those of the men with him.

32 And the man came into the house: and he ungirded 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.

- This shows that other men had some with the servant; a group of men had come to find one woman

33 But when *food* was set before him to eat, he said, "I will not eat until I have stated my business." And he said, "Speak on."

33 But when *food* was set before him to eat, he said, "I will not eat until I have told my business." And he said, "Speak on."

33 But when they had prepared a meal and set it in front of him, he said, "I'm not eating until I've spoken."

"Speak up!" Laban exclaimed.

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

- The servant wanted to get full disclosure of his mission on the table, before partaking in the hospitality meal

34 So he said, "I am Abraham's servant.

34 So he said, "I am Abraham's servant.

34 "I'm Abraham's servant," he said.

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

- The servant now gives a lengthy repetition of what had already been stated in the account itself

35 The LORD has greatly blessed my master, so that he has become rich; and He has given him flocks and herds, and silver and gold, and servants and slave women, and camels and donkeys.

35 The LORD has greatly blessed my master, so that he has become rich; and He has given him flocks and herds, and silver and gold, and servants and maids, and camels and donkeys.

35 "The LORD has greatly blessed my master, so that he has become wealthy. He has provided him sheep and cattle, silver and gold, male and female servants, camels and donkeys.

35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

- The servant related the blessing of Abraham, listing eight things...

36 Now my master's wife Sarah bore a son to my master in her old age, and he has given him all that he has.

36 Now Sarah my master's wife bore a son to my master in her old age, and he has given him all that he has.

36 My master's wife Sarah gave birth to my master's son in her old age, and Abraham has given him everything that belongs to him.

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

- Now that son, Isaac, would be the heir (instead of the servant)

37 My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live;

37 My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live;

37 My master made me swear this oath: 'You are not to select a wife for my son from among the daughters of the Canaanites in this land where I live.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

- The servant recounts the oath that he took for Abraham...

38 but you shall go to my father's house and to my relatives, and take a wife for my son.'

38 but you shall go to my father's house and to my relatives, and take a wife for my son.'

38 Instead, you are to go to my father's household, to my relatives, and choose a wife for my son there!'

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 Then I said to my master, 'Suppose the woman does not follow me.'

39 I said to my master, 'Suppose the woman does not follow me.'

39 "So I asked my master, 'What if the woman won't come back with me?'

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

40 And he said to me, 'The LORD, before whom I have walked, will send His angel with you to make your journey successful, and you will take a wife for my son from my relatives and from my father's house;

40 He said to me, 'The LORD, before whom I have walked, will send His angel with you to make your journey successful, and you will take a wife for my son from my relatives and from my father's house;

40 "Abraham told me, 'The LORD, who is with me wherever I go, will send his angel with you to make your journey successful. So you are to choose a wife for my son from my family, from my father's household.

40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 then you will be free from my oath, when you come to my relatives; and if they do not give her to you, you will be free from my oath.'

41 then you will be free from my oath, when you come to my relatives; and if they do not give her to you, you will be free from my oath.'

41 Only then will you be released from fulfilling my oath. However, when you come to my family, if they don't give her to you, you'll be released from fulfilling my oath.'

41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.

42 "So I came today to the spring, and said, 'LORD, God of my master Abraham, if now You will make my journey on which I have been going successful;

42 "So I came today to the spring, and said, 'O LORD, the God of my master Abraham, if now You will make my journey on which I go successful;

42 "So today I arrived at the spring and prayed, 'LORD God of my master Abraham, if you wish to make the journey that I have traveled successful,

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:

- The servant recounted his prayer at the well...

43 behold, I am standing by the spring, and may it be that the young unmarried woman who comes out to draw water, and to whom I say, "Please let me drink a little water from your jar";

43 behold, I am standing by the spring, and may it be that the maiden who comes out to draw, and to whom I say, "Please let me drink a little water from your jar";

43 here I am standing by the spring. May it be that the young woman who comes out to draw water, from whom I request a little water from her jug to drink,

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

44 and she says to me, "You drink, and I will draw for your camels also"—let her be the woman whom the LORD has appointed for my master's son.'

44 and she will say to me, "You drink, and I will draw for your camels also"; let her be the woman whom the LORD has appointed for my master's son.'

44 if she tells me to drink and also draws water for the camels, may she be the woman that the LORD has chosen for my master's son.'

44 And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son.

45 "Before I had finished speaking in my heart, behold, Rebekah came out with her jar on her shoulder, and went down to the spring and drew water, and I said to her, 'Please let me drink.'

45 "Before I had finished speaking in my heart, behold, Rebekah came out with her jar on her shoulder, and went down to the spring and drew, and I said to her, 'Please let me drink.'

45 "Before I had finished praying, along came Rebekah with her jug on her shoulder! She went to the spring and drew some water. I asked her to please let me have a drink.

45 And before I had done speaking in mine 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 thee.

46 She quickly lowered her jar from her shoulder, and said, 'Drink, and I will water your camels also'; so I drank, and she watered the camels also.

46 She quickly lowered her jar from her shoulder, and said, 'Drink, and I will water your camels also'; so I drank, and she watered the camels also.

46 She quickly lowered her jug from her shoulder and told me, 'Have a drink while I also water your camels!' So I drank, and she also gave my camels water to drink.

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

47 Then I asked her, and said, 'Whose daughter are you?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him'; and I put the ring on her nose, and the bracelets on her wrists.

47 Then I asked her, and said, 'Whose daughter are you?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him'; and I put the ring on her nose, and the bracelets on her wrists.

47 "That's when I asked, 'Whose daughter are you?'

"She replied, 'I'm the daughter of Bethuel, Nahor's son, whom Milcah bore for him.'

"So I gave her a ring for her nose and bracelets for her wrists.

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

48 And I bowed low and worshiped the LORD, and blessed the LORD, the God of my master Abraham, who had guided me in the right way to take the daughter of my master's brother for his son.

48 And I bowed low and worshiped the LORD, and blessed the LORD, the God of my master Abraham, who had guided me in the right way to take the daughter of my master's kinsman for his son.

48 I bowed down and worshipped the LORD, and I praised the LORD God of my master Abraham, who led me on the true way to request the daughter of my master's brother for his son.

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

- The servant recounts his thankfulness to God...

The servant recounted the entire story, in detail, to show the importance of the mission and the need for the family to see that it was important for Rebekah to return with him to the House of Abraham.

49 So now if you are going to deal kindly and truthfully with my master, tell me; and if not, tell me now, so that I may turn to the right or the left."

49 So now if you are going to deal kindly and truly with my master, tell me; and if not, let me know, that I may turn to the right hand or the left."

49 So now, if you wish to show gracious love and truth toward my master, tell me so. But if not, tell me, so that I may go elsewhere."

49 And now if ye 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.

- The servant made his request, and awaited their response

— He clearly recognized the hand of the Lord in all that had transpired thus far, but he still made no assumptions. He waited for his prayer to be fulfilled in its entirety.

(d) Servant leaves with Rebekah (24:50-61)

50 Then Laban and Bethuel replied, "The matter has come from the LORD; so we cannot speak to you bad or good.

50 Then Laban and Bethuel replied, "The matter comes from the LORD; so we cannot speak to you bad or good.

50 "Since this has come from the LORD," Laban and Bethuel both replied, "we cannot speak one way or another.

50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

- Rebekah's father and brother both recognized divine providence, meaning they were not the ones who could say yes or no; these events were obviously superintended by God, thus they offered their consent (v51)

51 Here is Rebekah before you, take *her* and go, and let her be the wife of your master's son, as the LORD has spoken."

51 Here is Rebekah before you, take *her* and go, and let her be the wife of your master's son, as the LORD has spoken."

51 So here's Rebekah—she's right in front of you. Take her and go, so she can become a wife for your master's son, just as the LORD has decreed."

51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

- In that society a woman's brother gave his sister in marriage, which explains why Laban, Rebekah's brother, was the negotiator in this marriage contract (34:5-7; Judges 21:22)

52 When Abraham's servant heard their words, he bowed himself to the ground before the LORD.

52 When Abraham's servant heard their words, he bowed himself to the ground before the LORD.

52 When Abraham's servant heard what they had said, he bowed down to the ground before the LORD.

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

- The servant expresses thanksgiving; his prayer had been fully answered

53 And the servant brought out articles of silver and articles of gold, and garments, and gave them to Rebekah; he also gave precious things to her brother and to her mother.

53 The servant brought out articles of silver and articles of gold, and garments, and gave them to Rebekah; he also gave precious things to her brother and to her mother.

53 Then the servant brought out some silver and gold items, along with some clothing, and gave them to Rebekah. He also gave gifts to her brother and to her mother.

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.

- The servant paid the bride price

54 Then he and the men who were with him ate and drank and spent the night. When they got up in the morning, he said, "Send me away to my master."

54 Then he and the men who were with him ate and drank and spent the night. When they arose in the morning, he said, "Send me away to my master."

54 He and the men with him ate and drank, and then they spent the night.

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.

- The servant was able to partake of the festive meal. It would have been easier to enjoy now that all the questions were answered.

55 But her brother and her mother said, "Let the young woman stay with us a few days, say ten; afterward she may go."

55 But her brother and her mother said, "Let the girl stay with us a few days, say ten; afterward she may go."

55 But her brother and mother said, "Let the young lady stay with us a few days—at least ten—and after that she may go."

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.

- Rebekah's brother and mother wanted to delay her departure for at least 10 days

56 However, he said to them, "Do not delay me, since the LORD has prospered my way. Send me away so that I may go to my master."

56 He said to them, "Do not delay me, since the LORD has prospered my way. Send me away that I may go to my master."

56 "Please don't delay me," the servant answered them. "The LORD has made my journey successful. Send me off so I can return to my master."

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

- Because God had expedited things, the servant believed he also needed to expedite his return to Abraham

57 And they said, "We will call the young woman and ask her."

57 And they said, "We will call the girl and consult her wishes."

57 But they said, "We'll call the young lady and see what she has to say about this."

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

- There was another attempt at delay by insisting on getting Rebekah's consent

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

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

58 So they called Rebekah and asked her, "Do you want to go with this man?" "I will go," she replied.

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

- They were hoping she would approve a delay, but she did not

— Her consent was immediate; she was ready to leave that very same morning and did not encourage any further delay

— Normally in ancient Middle East practices, the daughter's consent was not required; but under Hurrian Law, which was in effect here, the consent of the daughter was required

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

59 Thus they sent away their sister Rebekah and her nurse with Abraham's servant and his men.

59 So they sent off their sister Rebekah, along with her personal assistant, Abraham's servant, and his men.

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

- "...nurse" - according to 35:8, the nurse's name was Deborah

— She was the one that had suckled Rebekah at birth; by the time she died, Deborah was a part of Jacob's household (35:8)

60 And they blessed Rebekah and said to her, "May you, our sister, Become thousands of ten thousands, And may your descendants possess The gate of those who hate them."

60 They blessed Rebekah and said to her, "May you, our sister, Become thousands of ten thousands, And may your descendants possess The gate of those who hate them."

60 As they were leaving, they all blessed Rebekah by saying, "Our sister, may you become the mother of tens of millions! May your descendants take over the city gates of those who hate them."

60 And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

61 Then Rebekah got up with her **femaleattendants**, and they mounted the camels and followed the man. So the servant took Rebekah and departed.

61 Then Rebekah arose with her maids, and they mounted the camels and followed the man. So the servant took Rebekah and departed.

61 Then Rebekah and her young servant women got up, mounted their camels, and followed Abraham's servant, who took Rebekah and went on his way.

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.

- "...female attendants" - there were a number of other maidservants besides Deborah

(e) Servant returns with Rebekah (24:62-67)

62 Now Isaac had come back from a journey to Beer-lahai-roi; for he was living in the Negev.

62 Now Isaac had come from going to Beer-lahai-roi; for he was living in the Negev.

62 Later on, as Isaac was returning one evening from Beer-lahai-roi (he had been living in the Negev),

62 And Isaac came from the way of the well Lahairoi; for he dwelt in the south country.

- "...Lahairoi" - the place of Hagar's encounter with the Angel of Jehovah (16:14)

— By this time, the water, which had provided quenching for Hagar and Ishmael, fell under the ownership of Isaac as his property

63 Isaac went out to **meditate** in the field toward evening; and he raised his eyes and looked, and behold, camels were coming.

63 Isaac went out to meditate in the field toward evening; and he lifted up his eyes and looked, and behold, camels were coming.

63 Isaac went out walking in a field. He looked up, and all of a sudden there were some camels coming.

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.

— "...meditate" - *suah*, has been rendered "walk about," "pray," "wail," "lament," or "moan"
— It was Isaac's evening prayer time

[Verse 67 may throw some light on its meaning. Isaac needed comforting. It is possible that Sarah had passed away during the absence of Eliezer (Gen 23)]

64 Rebekah raised her eyes, and when she saw Isaac, she **dismounted** from the camel.

64 Rebekah lifted up her eyes, and when she saw Isaac she dismounted from the camel.

64 Rebekah looked up, and when she saw Isaac, she quickly dismounted from her camel

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

— "...dismounted" - *naphal*, to fall; Rebekah fell prostrate before

— The picture conveyed is that when she saw Isaac, she "fell off" her camel. This did not happen because she knew who he was, because she didn't yet.

— There was something about Isaac's demeanor or looks or whatever that caused her to fall off her camel. If ever there was any implication of love at first sight, this may very well be it.

65 She said to the servant, "Who is that man walking in the field to meet us?" And the servant said, "He is my master." Then she took her veil and covered herself.

65 She said to the servant, "Who is that man walking in the field to meet us?" And the servant said, "He is my master." Then she took her veil and covered herself.

65 and asked the servant, "Who is that man coming in the field to meet us?"

"That's my master," the servant told her. So she reached for a veil and covered herself.

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

— Women at the time did not walk around with veiled faces. Her face had been unveiled up to this point, and only now does she veil her face. That was in keeping with the custom of those days in that the bride's face was veiled on the wedding night.

— This helps to explain why later in Genesis, Jacob did not recognize who he was sleeping with that first night.

— Realizing that Isaac is the one she is going to marry, in keeping with the tradition of a bride veiling her face on the wedding night, she veiled herself

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

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

66 Then the servant informed Isaac about everything he had done.

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

- The servant now recounts the events of his journey to Isaac, as he had done previously for Laban, and adding events that had happened since
 - This would leave no doubt in Isaac's mind that Rebekah was the one that was chosen by God to be his wife
 - Everything was in keeping within the confines of the oath that the servant was asked to take from Abraham

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.

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

67 Later, Isaac brought Rebekah into the tent that had belonged to his mother Sarah and married her. Isaac loved her, and that's how he was comforted following the loss of his mother.

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.

- This was the essence of a wedding in that day—nothing elaborate
- The ceremony would be performed, then Isaac and Rebekah would initiate sexual intercourse
- Although Sarah had been dead three years, her tent was still there

A Bride for Isaac

Abraham commissions Eleazer to gather a bride for Isaac. Eleazar qualifies her by a well; she agrees to marry the bridegroom she's never seen; On the way home, he gives her gifts...she joins her bridegroom at the well of Lahai-Roi.

Typology

Abraham = The Father

Isaac = The Son

Eliezer = The Holy Spirit...sent to gather a Bride for the Son

Gen 22:19: So Abraham returned to his young men, and they got up and went together to Beersheba; and Abraham lived in Beersheba.

Where's Isaac?

From the time God provides a ram as a substitute sacrifice on Mt Moriah, Isaac is "edited out of the record" until he is united with his bride by the well of LaHai Roi...two chapters later

(The well of LaHai Roi: "the well of Living One [who] sees me")