

# GENESIS 24

## A Bride for Isaac

4/11/2023  
Abdi Ministries  
Joseph Abdi



(256) 752 JOSEPH



[abdi@abdiministries.org](mailto:abdi@abdiministries.org)



[www.abdiministries.org](http://www.abdiministries.org)

### KEYWORD

### REVERANCE

<b>God (Plural)</b>	Elohim (The Trinity)
<b>God (Singular)</b>	El
<b>LORD</b>	Jehovah & or Yahweh (YHWH)
<b>GOD</b>	Jehovah & or Yahweh
<b>Lord</b>	GOD the Master (Kurios), Adonai
<b>lord</b>	Man the Master
<b>El Olam</b>	Everlasting God
<b>Bara</b>	God creating from nothing
<b>Asah</b>	God making or assembling from existent materials
<b>Beth</b>	House
<b>Numbers</b>	<ul style="list-style-type: none"><li>• 1 - Unity between God the Father &amp; His Son Jesus (John 10:30)</li><li>• 2 - Represents union, division, and verification</li><li>• 3 - Harmony, New Life &amp; completeness (467 times)</li><li>• 4 - Creation &amp; The creative ability of God.</li><li>• 5 - God's grace, goodness and favor toward humans (318)</li><li>• 6 - Imperfection of man and the sin and weakness he has</li><li>• 7 - Perfection</li><li>• 8 - New beginnings</li><li>• 9 - Divine completeness or conveys the meaning of finality (49)</li><li>• 10 - God's authority, completeness, order, and divine perfection</li><li>• 11 - Disorder, chaos and judgment (11 - 24 &amp; "11th" - 19)</li><li>• 12 - God's power and authority (187)</li><li>• 13 - Rebellion</li><li>• 40 - Represent completeness or wholeness.</li><li>• 70 - Perfect spiritual order carried out with all power.</li></ul>
<b>Keywords</b>	"create" (bara), "make" (asah), and "form" (yatsar). In Isaiah 43:7 - All the three are used.

*Jehova means the becoming one as God relates to man and man's needs and becomes to man whatever man may need*

### PRAYER

---

**Father we thank you for the privilege of studying your word together.**

Thank you for the records Jesus, that lead us to you and eternal life in you.

**Jesus let your Holy spirit now implant upon our hearts your truths.**

Thank you Jesus that revelation knowledge will flow freely, uninterrupted & un-hindered by satanic or demonic forces.

**In Jesus's name and everybody say Amen!**

# GENESIS 24

## REVIEW

---

Genesis 24 describes in great detail how Rebekah came to be the wife of Abraham's son Isaac.

The story begins with what sounds like a deathbed scene, though Abraham will apparently live another 35 years.

Abraham summoned his oldest and most trusted servant and commissions the man with a specific mission:

**He must find for Isaac a wife from among Abraham's people back in Mesopotamia.**

Abraham was so urgent that he required the servant to swear an oath binding himself to completing this task.

- More specifically, the servant must not allow Isaac to marry a Canaanite woman
- Plus Isaac must not leave Canaan in order to marry a Mesopotamian woman in Genesis 24:1–4.

The servant received a caveat from Abraham:

**If he cannot find a woman willing to return to Canaan to marry Isaac, then the servant will be released from his oath.**

Abraham however is very confident that God will make this happen, even sending an angel to guarantee his success in Genesis 24:5–9.

The servant arrived in Mesopotamia at the town of Nahor, which shares the name of Abraham's own brother.

Eager not to fail in his mission, the servant prayed to Abraham's God and asked that if any of the young women coming to draw water at the town well offer to water his ten camels, she will be the one God has appointed for Isaac in Genesis 24:10–14.

Before the servant finished his prayer, Rebekah entered the scene and does exactly as the servant has asked.

He immediately gave expensive jewellery to Rebekah.

He asked if her family has room to accommodate a visit from himself and his company, including their camels.

- ❖ He also asked who her father was in Genesis 24:15–23.
- ❖ When Rebekah named her father, the servant knew exactly who she was.
- ❖ She is the granddaughter of Abraham's own brother Nahor.
- ❖ This was better even than the servant had hoped.

## GENESIS 24

He knows now that the Lord has led him to the exact young lady intended for Isaac.

As Abraham had requested, he had found Abraham's kinsmen and identified a bride for Isaac.

He immediately worshiped the Lord right in front of Rebekah in Genesis 24:24–27.

Rebekah hurried home and soon her brother Laban rushed to the well to welcome this servant of their family member Abraham.

Invited into the home of Rebekah's father Bethuel, the servant presented his mission, telling in great detail how the Lord led him to Rebekah.

Finally, he asked if they will give Rebekah in marriage to his master Abraham's son Isaac.

They agreed, stating that they could do nothing else given what the servant has told them in Genesis 24:28–51.

After a brief negotiation the next morning, Rebekah agreed to leave that very day to travel with the servant to the land of Canaan.

At the end of the journey, she met Isaac, now 40, for the first time in Genesis 25:20.

He allowed her to live in the tent of his late mother Sarah, and soon they were happily wedded in Genesis 24:52–67.

---

### *That's it, The Summary of Genesis 24*

---

# GENESIS 24

## GEN 24: 1

---

And Abraham was old, and well stricken in age; and the LORD had blessed Abraham in all things.

---

There is approximately three years between chapter 23 and chapter 24 and Isaac was forty years old when he married Rebekah.

So Abraham was about 140 years old and as such full of years.

Scripture often uses this language at the end of a person's life to set up their final actions.

Abraham, however, will apparently not die for another 35 years or so (Genesis 25:1-11).

In fact, he married another wife and had several more children.

Still, Abraham's conversation as reported in this chapter contains his final recorded words in Genesis.

Many times in Genesis, God promised to bless Abraham.

This is one of the few verses which indicate that God had, indeed, blessed him "in all things."

In addition to the birth of Isaac, God had blessed Abraham with great wealth and status in the land.

He had not yet received the promised possession of the land of Canaan promised to his offspring, but Abraham was known as a man blessed by God in all things.

---

## GEN 24: 2

---

And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh.

---

This oldest servant was probably Eliezer.

He was named for us in chapter 15, when God promised that He would be to Abraham his exceeding great reward and bring to him great riches.

In chapter 15 Abraham told God that all of his wealth was of no value because he had no heir but his servant Eliezer, who was born in his house.

The LORD gave him the promise that Eliezer would not be his heir, but he would have a son.

The name Eliezer, in Hebrew, means "God my help" and is a type of the Holy Spirit who goes to get a bride for his master's son.

---

# GENESIS 24

His job was to woo and to win the bride and bring her back that the master's son might marry her.

As a type of the Holy Spirit, his name is significant.

Jesus calls the Holy Spirit the Comforter, which in Greek is "Paracletes" and it means literally, one who comes along side to help.

Eliezer is not named in chapter 24, and I believe that it is a deliberate omission by the Holy Spirit, who inspired the text.

Jesus said, speaking of the Holy Spirit in John 15:26,

*"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."*

The witness and work of the Holy Spirit, in the world today, is not to magnify himself, but to magnify Jesus Christ.

I wonder how the Holy Spirit feels when people seek to magnify him, when his duty is to magnify Jesus.

So important is his magnifying the name of Jesus that even though he inspired the text, he leaves out the name in chapter 24 of the oldest servant.

- ❖ Abraham asked his servant to put his hand under his thigh and take an oath.
- ❖ According to ancient custom, this described a solemn and serious oath.
- ❖ Basically the person binding himself put his hand under the thigh of the person to whom he was to be bound
- ❖ He would sort of put his hand on the *part* that bore the mark of *circumcision*, the sign of God's covenant.

---

## GEN 24: 3-4

---

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;

*(Given that the Canaanites had already been cursed to slavery in Genesis 9:25 it would have been inconsistent with God's word to have united Isaac the heir of the promise with one who was under a curse.*

*Therefore Abraham began by asking the man to place his hand under Abraham's thigh.*

*This involved the ancient Middle Eastern custom of swearing an oath to a man while touching his genitals as a sign of the importance of the commitment.*

---

# GENESIS 24

Strange as that may sound to modern culture, this was a gesture of profound symbolism.

It implied that the one swearing the oath would answer to the other man's seed—his offspring—if the oath was not kept.

Abraham also insisted that his servant swears by the Lord, the God of heaven and earth, binding him to answer to God if he failed to do as promised.)

<sup>4</sup>But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

Abraham was very clear that he did not want Isaac to have a Canaanite wife.

He didn't want Isaac to assimilate into the Canaanite people as one of them.

He insisted that the wife should be found among his ancestors in Ur of the Chaldees in Mesopotamia, Babylon.

Abraham is concerned, even in this first generation, that God's people maintain a separate and distinct identity from the people of the land of Canaan.

Later in Deuteronomy 7:1–4 the Israelites will be officially commanded by God not to intermarry with the people of the land of Canaan.

## GEN 24: 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?

The servant realized that what Abraham was asking of him was not an easy task.

He has to go to Mesopotamia, which is about five hundred miles away.

There he has to coax a young girl to get on a camel and ride five hundred miles across a desert area to meet and to marry a man she has never seen before.

All she knows of him is what the servant has told her.

She'll never see her parents or her home again.

Without a doubt the servant saw a difficulty of talking a pretty young girl into such an adventure.

He really didn't have much hope for the success of the trip and so he asked if he failed in the venture...

What if I find a girl, but she doesn't want to travel away from her family to a strange land to marry a man she's never seen?

Should I then take Isaac back to your people to live among them?

# GENESIS 24

The servant's question was very reasonable.

He needs to know if marrying a girl from Abraham's people is so critical that Isaac should be taken to live in Abraham's former old homeland, if no woman will agree to come to Canaan.

Of course Abraham absolutely forbids the servant to allow Isaac to return to Mesopotamia as Abraham does not want to jeopardize, in any way, his descendants' possession of the Promised Land.

---

## GEN 24: 6

---

And Abraham said unto him, Beware thou that thou bring not my son thither again.

Apparently, Abraham anticipated that he might die while his servant was gone, so the instructions were made perfectly clear.

Isaac **MUST** never leave the Promised Land.

Abraham realized that if Isaac goes to Mesopotamia, he might be talked into staying there after the marriage and then the purposes of God would be thwarted.

None the less Abraham was very confident that Jesus will be with the servant in selecting a bride for Isaac.

And as such Isaac, the son of promise, never once left the Promised Land.

His wife was to come to *him*, as Isaac stayed in the land of Canaan.

This principle was so important that if the woman would not come with the servant, it was better for Isaac to not have a wife

---

## GEN 24: 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 insisted on this, because God made a covenant promise to him and his **descendants** that the land of Canaan was theirs.

Abraham understood that the covenant promise was passed on to Isaac, not Ishmael.

**Where did Abraham's confidence that God would work in this way come from?**

He remembered that the Lord did the exact same thing in his own life.

---



## GENESIS 24

He came to Abraham in the land of his own people and took him from his father's house and promised to give the land of Canaan to his offspring in Genesis 12:1–7.

If God did that in Abraham's life, the Lord would also do that in the life of this woman Isaac was meant to marry.

Abraham's confidence in God's ability to move people where He wanted them was based on the experience of God acting in his own life.

We, too, can have confidence in God's ability to work in the circumstances of others as He has worked in ours.

---

### GEN 24: 8-10

---

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.

(Did Abraham make this concession because he suddenly doubted God would provide?)

Probably not

More likely is that Abraham wanted to reassure his servant.

This would make it easier for the man to swear to take on this mission without himself having to be confident that God would supernaturally intervene.)

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

(This whole conversation raises an obvious question:

Where was Isaac?

As a man around the age of 40 in Genesis 25:20, why did he not participate in this conversation?

Why was Abraham's servant given so much authority over Isaac's decisions instead of Isaac himself being included?

We're never told.

Perhaps custom demanded that finding a wife was absolutely a father's duty and one Abraham could not fulfil without the help of his servant.

Perhaps Isaac was a particularly passive person.

In any case, Abraham saw it as his responsibility to find his son a wife without, apparently, Isaac's input.)

---

# GENESIS 24

<sup>10</sup>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;

(It appears that Abraham had left the whole management of this business to the discretion of his servant, to take with him what dowry he pleased.

In those times it was customary to give a dowry for a wife, and not to receive one with her.)

and he arose, and went to Mesopotamia, unto the city of Nahor.

(This probably refers to the place known as Ur of the Chaldees. Two men named **Nahor** were associated with this place:

1. The grandfather of Abraham (Genesis 11:24-26) and
  2. The brother of Abraham in Genesis 11:26-29.)
- 

Abraham's **servant** (likely Eliezer) led a large and impressive caravan.

To that end, he takes with him a demonstration of Abraham's great wealth, beginning with ten camels.

In that era of the Middle East, apparently, camels, were not yet common.

To bring ten of these rare, useful animals would communicate great riches to the family of any perspective wives.

In addition, the servant packed a variety of expensive gifts to present to a potential bride and her family.

Custom demanded that a suitor give gifts to the bride's family.

Abraham's servant would make sure not to fail in his quest due to a lack of generosity.

Sufficiently equipped, the servant soon arrived at his destination in the city of Nahor.

The straight-line distance from Canaan to Ur of the Chaldeans was some 500 miles (800 kilometers), but the most common route was about 900 miles (1,450 kilometers).

---

## GEN 24: 11-13

---

And he made his camels to kneel down (In other words to rest themselves, or lie 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.

(In Bengal it is the universal practice for the women to go to pools and rivers to fetch water.

Companies of four, six, ten, or more, may be seen in every town daily going to fetch water, with the pitchers resting upon their sides)

---

## GENESIS 24

<sup>12</sup>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.

(Has there ever been a more servant-minded servant such as this?)

Not only is he doing what his master has asked, he is doing it with the prayer that his master's God would show love to his master.

This prayer of faith still stands a model of selflessness and servant hood 4,000 years later.

This is especially poignant, if this servant is, in fact, the man Abraham named as his potential heir many decades ago in Genesis 15:2)

<sup>13</sup>Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water.

---

As Abraham's servant arrived at his master's ancestral city.

- He first had a practical concern, to water **his camels**.
- He then had a spiritual concern, asking for God's guidance through providential circumstances.

This is sometimes a bad way to discern God's will.

Generally speaking, circumstances alone can be a dangerous way to discern God's will.

We have a way of ignoring circumstances that speak against our desired outcome (or we attribute those circumstances to the devil), while focusing on the circumstances that speak for our desired outcome.

But in this case, Eliezer established what he would look for *before* anything happened.

So the evening was the time when they went out to draw water from the well.

The camels are kneeling and the servant sees the girls coming out from the city for water and so he prays that the LORD would give him success.

---

### GEN 24: 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;

(In praying this prayer, there was a sense in which Eliezer set the odds against finding someone.

It would take a remarkable woman to volunteer for this tedious task.

---

# GENESIS 24

Considering that a camel may drink up to 20 gallons, watering ten camels meant at least an hour of hard work.)

and thereby shall I know that thou hast shewed kindness unto my master.

The servant sets up a condition, a sort of fleece, that the girl he asks for a drink will also give his camels water.

Eliezer was wise enough to ask for a sign that was remarkable, but (in human terms) possible.

He didn't tempt God by asking for fire to fall from heaven or for protection as he leapt from an unsafe height.

The scripture speaks, in the New Testament, concerning the church of Jesus Christ; that, we have been chosen in Christ before the foundations of the world.

- The servant realized that the bride for Isaac was already appointed by God.
- God had already appointed Rebekah to be the bride.
- Even as God has already chosen the "bride" for Christ.
- Those who have received Jesus as Lord and Saviour are a chosen generation.

Chosen before the foundations of the world that we should bring forth glory and praise unto God as the bride of His Son, Jesus Christ.

So, the servant prays, let me know the one you have appointed LORD; let this be the condition.

In addition to seeking a divine confirmation from God about which girl is the right one, the servant also intends this as a test of the girl's generosity and servanthood.

Anyone willing to serve in this way without being asked would be demonstrating good and generous character.

The servant is not merely looking for the prettiest or the most eager young woman; he is sincerely seeking a woman of depth and virtue.

The servant concluded his prayer by saying that when the Lord does this for him, he will know that God has shown steadfast love to his master.

God's answer to the prayer will be a sign of God's love..

## GEN 24: 15

And it came to pass, before he had done speaking,

# GENESIS 24

(Isaiah 65:24 speaks of this kind of gracious answer to prayer:

*It shall come to pass that before they call, I will answer; and while they are still speaking, I will hear)*

that, behold, Rebekah came out,

(So the servant is looking at this beautiful girl coming out of the city to fetch water and he doesn't even *know* that his prayer has been answered.

Even as it's with many of us, we don't know that the people we are with are the answered prayers we prayed a long time ago, but hey only time would prove it.

Rebekah is the granddaughter of Nahor, Abraham's brother (Genesis 11:27).

Her father Bethuel was born to Nahor's wife Milcah (Genesis 22:20–23).

The servant did not yet know all of that, but this means that not only will Isaac's wife be from among Abraham's clan, she will be of his more immediate family.)

who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

---

## **GEN 24: 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 is one of the women whom the Bible specifically says was beautiful.

The others are:

1. Sarah in Genesis 12:11-14,
2. Rachel in Genesis 29:17,
3. Abigail in 1 Samuel 25:3,
4. Bathsheba in 2 Samuel 11:2,
5. Tamar in 2 Samuel 14:27,
6. Queen Vashti of the Persians in Esther 1:11,
7. Esther in Esther 2:7, and
8. The daughters of Job in Job 42:15.

In Psalms 45, a prophetic psalm, concerning the “bride” of Christ, it says,

---

# GENESIS 24

*“So shall the king greatly desire thy beauty...”*

The LORD looks upon you and He sees you as very beautiful.

Sometimes we don't feel very beautiful and our attitudes are ugly, but it's neat to know that the LORD sees us as being beautiful.

A lot of the wells in Israel have steps leading down to a large hole and then at the bottom you would let the pitcher down into the well.

This was evidently the case here in the city where Nahor lived.

If you have been to the Holy Land and have visited Megeddo, you would see this type of well.

Now, the significance of this, in our story, is when Rebekah volunteered to draw water for his camels she would have to go down these stairs each time her pitcher was empty.

Camels can drink between twenty to fifty gallons of water each and to go up and down these stairs filling for ten thirsty camels until they were finished drinking would be a very tiring thing for a young woman.

So, when the servant had made this stipulation, he had put a pretty good sign, an indication, for which one God had chosen to be the bride.

---

## **GEN 24: 17-20**

---

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

*(The servant did not think it was unspiritual to introduce himself to Rebekah.*

*Yet, he certainly did not do anything to suggest that she should provide water for the camels.*

*Prayer is no substitute for action.)*

<sup>18</sup>and she said, Drink, my lord; and she hastened, and let down her pitcher upon her hand, and gave him drink.

*(Here, she responds by "quickly" giving him a drink from her jar. The emphasis on her immediate reaction is meant to show Rebekah's generosity.)*

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

*(As Rebekah began the hard work of watering all the camels, the servant did not stop her.)*

---

## GENESIS 24

He wanted a woman who would not only say that she would water the camels, but who would actually do the hard work.

He was amazed as he watched her do this (in fact wondering at her).

Perhaps Eliezer knew that for some, it is much easier to talk like a servant than to actually serve.

He wanted to see if she had a servant's heart, not only a servant's talk.)

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

(Now Rebekah does exactly that! Without being asked, she offers to draw water for his camels until they have finished drinking.

With one water jar and ten thirsty camels, that is no small task. It could take a while.

This is beyond what Abraham's servant would have hoped for.

Not only has God given the sign that the right girl has been found, she is demonstrating a generous spirit, a sense of hospitality, and a genuine work ethic.

The emphasis on Rebekah acting "quickly" seems to confirm that this is unprompted behavior.

She's sincerely acting out of good will, not being coerced or manipulated with guilt.

This is a key feature in how Abraham's servant approached his task to find a wife for Isaac (Genesis 24:3-4).

His prayer specifically asked God to send a woman of character.

Rebekah's beauty (Genesis 24:16) is certainly a good thing, but it's not the primary trait this man is looking for.

By God's grace, the servant had found God's bride for his master's son almost immediately after arriving at his destination.

Rebekah doesn't know that, yet, of course. And the mission is not yet complete.

The servant still had work to do, convincing Rebekah and her family to accept a marriage proposal and a long journey.

As it turned out, Rebekah was not only beautiful but she was also hospitable)

---

**GEN 24: 21**

---

# GENESIS 24

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

---

By this time, the servant was watching Rebekah and he was so lost in wonder and astonishment at her simplicity, innocence, and benevolence.

But again, it's also a wonder that he permitted this delicate female to draw water for ten camels, without ever attempting to afford her any kind of assistance!

I don't know whom I should admire the most between Rebekah & the servant 😊

The benevolence and condescension of Rebekah, or the cold and apparently stupid indifference of the servant of Abraham.

Surely both of them are an uncommon cast.

But Rebekah was pleasant and gracious.

- Who could she be?
- Was this the One that God has chosen for Isaac?

He didn't speak until she had finished watering all the camels.

---

## GEN 24: 22

---

And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight

(It was actually a nose ring which is commonly used through all parts of Arabia and Persia, particularly among young women. They are generally worn in the left nostril.)

and two bracelets for her hands

(The small part of the leg was generally decorated in this way, and so is the whole arm from the shoulder to the wrist.

As these bracelets were given to Rebekah for her hands, it clearly distinguishes them from a similar ornament used for the ankles.

In different parts of the scripture there are allusions to ornaments of various kinds still in use in different Asiatic countries.

They are of seven different sorts.

1. for the forehead;
  2. for the nose;
-



# GENESIS 24

3. for the ears;
4. for the arms
5. for the fingers;
6. for the neck and breast;
7. for the ankles.

See Genesis 24:22, Genesis 24:47; also Ezekiel 16:12; Proverbs 11:22; Isaiah 3:21; Genesis 35:4; Exodus 32:2, Exodus 32:3; Job 42:11; Judges 8:24.

The principal female ornaments are enumerated in the third chapter of Isaiah, which are very nearly the same that are in use in Persia and India to the present time.)

of ten shekels weight of gold.

---

After Rebekah fulfilled the sign Abraham's servant prayed for, he immediately revealed precious gifts for her.

This was a sign of his generosity and the wealth of the master he represented.

The weight of these items communicates their value.

A half-shekel, also referred to as a beka, was about 1/5 ounces.

These gifts, weighing more than 4 ounces, would have been worth thousands of dollars, in their modern equivalent.

Rebekah may have assumed that the servant was repaying her act of generosity in watering his camels.

She doesn't know that he is beginning negotiations for her hand in marriage by the giving of gifts and demonstrating just how wealthy his master is.

---

## GEN 24: 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?

---

Having already revealed the gifts indicated that Rebekah was the answer to the servant's prayer and as such he now asked about her family.

---

## GEN 24: 24

---

## GENESIS 24

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

---

The name Nahor is music to the servant's ear.

Abraham's brother, Nahor, and this beautiful young girl is his granddaughter. Wow!

Isaac wasn't born until Abraham was a hundred years old, which means that Isaac and Rebekah were close in age because he was born late in the life of his parents.

Rebekah was a second cousin to Isaac.

---

### GEN 24: 25

---

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

---

In addition to her unknowing revelation that she is the granddaughter of Abraham's own brother, generous Rebekah adds that her family does indeed have room for this traveling stranger to spend the night.

She even thought of the camels, mentioning they have both straw and fodder enough to accommodate the beasts.

Given the room for both men and animals, Rebekah's must have been wealthy.

She stops short of offering to allow the company to stay with them.

But as a young women in her father's household, that would not be her role.

Rather, Rebekah's answer indicated that her family can accommodate the servant and his entourage, not that they necessarily will.

---

### GEN 24: 26

---

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

---

It was all too much for him to take in and being excited, he bowed and worshipped God.

Most of us realize how uncharacteristic this is even among the people of God.

We may be humble enough to ask for help, for success in our efforts, to overcome an obstacle.

We are much less likely to be quick to give God credit when He grants our request and to stop long enough to worship Him in response to His kindness to us.

---

# GENESIS 24

## GEN 24: 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.

---

Notice that being on the way, the LORD led him.

One of the most important steps in being led of the LORD is to get moving.

It's hard to guide a stationery object.

If you're just sitting around, it's hard to get the leading of the LORD.

God leads us as we're moving.

We have to step out in faith and as we step out in faith, then the LORD is able to lead us.

If you're sitting waiting for the LORD to show you his leading, you will probably just sit the rest of your life.

You'll probably never get any direction.

Stand up! Start walking! The LORD will start leading you as you're going.

To be led of the LORD, we must step out in faith.

Take Note:

It was common in this era and in Abraham's family for close relatives to marry each other.

There was little risk of genetic issues resulting from the offspring of family members, and God had not yet forbid Israel from marriages between close relatives.

In fact, it will become clear that God very much intended for Isaac to marry his cousin Rebekah for the purpose of creating a people that were uniquely His own.

---

## GEN 24: 28

---

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

---

It is easy to picture Rebekah's excitement. A day that likely started as any other turned out to be a remarkable, life-changing day.

Now some have speculated that her father Bethuel was dead; and the person called Bethuel, in Genesis 24:50, was a younger brother.

This is possible, but the mother's house might be mentioned even when the father is alive.

---

## GENESIS 24

For in Asiatic countries the women have apartments entirely separate from those of the men, in which their little children and grown-up daughters reside with them.

This was probably the case here, though it is very likely that Bethuel was dead, as the whole business appears to be conducted by Rebekah's brothers.

Another explanation as to why Rebekah ran home and told those of her mother's house, not her father's house is that:

Bethuel had concubines, which was very common in those days.

The children were actually closer to their mother than to their father; because, the father could have children from several wives.

There would be a tendency for the family unit to be centred around the mother of the children rather than around the father.

---

### GEN 24: 29

---

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

---

Suddenly a new character bursts onto the scene of this unfolding drama.

Now her brother Laban runs back to the spring, the well, where Abraham's servant remained waiting.

As Rebekah's brother, Laban will played a role in the decision of whether to accept the coming marriage proposal for Rebekah and to allow her to travel and settle away from the family.

He will also play a role later in Genesis when Jacob, the son of Rebekah and Isaac, comes to him looking for a wife of his own in Genesis 29.

The role of brothers, or fathers, in accepting marriage proposals, was common in that time; this was part of why Abraham had attempted to pretend that he was only Sarah's brother in years past (Genesis 12:11-13; Genesis 20:2).

---

### GEN 24: 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.

---

We learn from Laban's dealings with Jacob that he was a greedy person.

---

# GENESIS 24

Having this characteristic, it could be when he saw all the gold jewellery that Rebekah was wearing, he thought this man must have great wealth; and so, he came running out to meet him at the well.

---

## GEN 24: 31-32

---

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,

(Laban addressed the servant warmly, calling him the Lord's blessed one and inviting his company to come and stay at their house.

Hospitality was a critical cultural value in this era, especially among reputable people.

To leave anyone, especially a relative or potential guest, without accommodation would be seen as a grave unkindness.

The quickness and eagerness of Rebekah and Laban in offering hospitality to Abraham's servant reminds us of Abraham's own eagerness to offer hospitality to the travelers who turned out to be the Lord and two angels in human form in Genesis 18:1–15.

It reminds us, as well, of Lot's urgent hospitality to the two strangers, also angels, on Sodom's final night in Genesis 19:1–3)

<sup>32</sup>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.

---

It was the custom to provide water for the guests to wash their feet.

They wore sandal type footwear and the roads were dusty and dirty; besides, washing your feet, after a long journey, would be very relaxing.

So, Laban provided food for the camels and bedded them down for the night and then provided water and food for his guest and the men that were with him.

---

## GEN 24: 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.

---

Abraham's servant was focused on his mission and would not be distracted from its fulfillment.

➤ Everyone was excited at this moment.

---

# GENESIS 24

- This man was here on an errand.
- They were all waiting for him to speak.

Abraham's name had already been mentioned, so, they were willing to forgo their meal until they heard the reason for the errand.

Like every true servant of Christ, he put his master's business before his own ease or comfort; even before the question of necessary food.

When a man begins to think more of his eating than of doing the will of God, he ceases to be a true-hearted minister.

Jesus said in John 4:34 that:

*My meat is to do the will of him that sent me, and to finish his work?*

---

## GEN 24: 34-36

---

And he said, I am Abraham's servant,

(Now sitting before her father and brother, the servant starts to tell the story of how he came to them and make his case for why they should accept this offer of marriage on her behalf.

- He begins by revealing who he and his master are.
- He doesn't name himself and as such he's never identified in this particular story.
- In fact, the servant never sees himself as central to the story, at all.
- This is not even about him.
- He represents Abraham

For the first time, he reveals to them that their relative Abraham, Nahor's own brother, is his master and thus the reason he is before them now.)

<sup>35</sup>And the LORD hath blessed my master

(The phrase, 'my master', is the refrain of this chapter; the word 'master' occurs twenty-two times.

Eliezer did not aspire to any independence of Abraham, or of Abraham's son.

His thoughts were of his master; his words were in praise of his master; his deeds on behalf of his master.

He was not his own, but the bond-servant of another.

---

# GENESIS 24

This also should be our position.)

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.

(Part of the reason for emphasizing Abraham's wealth, of course is to assure the family that Rebekah would be richly provided for as a member of this family.

For the servant, the point is also to assure them that this is a family blessed by the Lord, an even greater reason to trust that she will be secure.)

<sup>36</sup>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.

(After establishing Abraham's great wealth and status, given by God, the servant now introduced Isaac.

It matters that they know Isaac was born to Sarah when she was old, to establish that Isaac is not as much older than Rebekah as they might otherwise imagine.

It also helps for them to understand that all of Abraham's great wealth and status and blessing will pass to Isaac alone.

The servant is painting the picture of a supremely eligible bachelor, which indeed Isaac was.)

---

Seeing the picture of Eliezer as the Holy Spirit, he is now wooing the bride for the son as he testifies of the glory of his master's kingdom.

His master has a son and all that he possesses; he has given to his son.

We begin to hear the witness of the Holy Spirit with the glories of God's Kingdom:

The beauty, the glory, and the riches of the Kingdom of God and God has a Son, whom He has appointed "heir" of all things.

The Spirit is here to woo us to Jesus Christ to be the bride of Christ that we may be joint heirs with him of the wealth of the Kingdom of God.

So you see the picture begin to come together here as the servant describes the wealth and glory of his master's kingdom.

I would imagine that he describes the son in glowing terms and Rebekah is listening, I'm sure.

She probably figures, at this point, there is something very interesting going on.

---

**GEN 24: 37-41**

---

## GENESIS 24

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;

(Rebekah's family probably didn't understand Abraham's concern about Isaac marrying a Canaanite and losing his unique identity among the people there, but they will grasp the point that, for Isaac, the local women are not eligible.)

Later, this prohibition became an official part of God's law for the people of Israel in Deuteronomy 7:1-4)

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

(This is likely the first moment in which Rebekah and her family begin to understand that the servant is here to raise the issue of marriage.)

<sup>39</sup>And I said unto my master, Peradventure the woman will not follow me, <sup>40</sup>And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way;

(Eliezer explained his master Abraham's great faith in God and how that he never doubted that God would lead the servant to the right woman for Isaac.)

and thou shalt take a wife for my son of my kindred, and of my father's house; <sup>41</sup>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.

(Now, though, the servant makes clear to Rebekah, her father, and her brother, that he has fully fulfilled his oath to Abraham simply by coming to Abraham's family and making the attempt to find a willing wife for Isaac.)

His oath does not require that a woman return with him to Canaan.

The servant is bound only to seek out the right woman—not to come back with a marriageable woman at all costs.

Even as the Holy Spirit will not force you to confess with your mouth that, "Jesus is Lord," and believe in your heart that God raised him from the dead, then only you will be saved.

The acceptance to move or confess must be done by Rebekah herself and willingly!)

### GEN 24: 42-44

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; <sup>43</sup>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;



## GENESIS 24

(Am sure as Rebekah listened to this story, the light must have begun to come on in her mind. She was the answer to the servant's prayer!)

<sup>44</sup>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.

(Rebekah would now have understood clearly where the servant's story was headed.

Her father and brother likely began to understand, as well.

The servant was in the process of asking Rebekah to come back to Canaan with him, so that she can marry Abraham's son, Isaac.)

---

### GEN 24: 45-48

---

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.

(This is interesting, he was speaking in his heart.

We think we always have to articulate our prayers, but that's not so.

God can hear the prayer of your heart.

He was just saying a prayer in his heart that God would point out the woman who was to be Isaac's bride.)

<sup>46</sup>And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also;

(Basically the servant is telling Rebekah's father Bethuel and brother Laban what Rebekah already understood, that:

She offered to do exactly as I had prayed. Her response lined up precisely with my prayers.)

<sup>47</sup>so I drank, and she made the camels drink also. 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.

(Interestingly, the servant described giving Rebekah the gift of the nose ring and bracelets after asking who her father was.

Perhaps he simply mixed up the order or perhaps he felt that Rebekah's father and brother would feel the gifts would have been more appropriately given after knowing what family Rebekah was from.

As in other instances, Scripture faithfully records the truth of what certain people said or did, without necessarily claiming those words are accurate.)

---

# GENESIS 24

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

(It's unclear what Bethuel, Laban, and Rebekah thought about this God of Abraham.

They lived in a part of the world known for its worship of the moon.

The worship of various gods was built into the culture of the day.

Did they know of Abraham's Lord specifically or simply accept the idea of Him as one of many possible unknown gods in the world?

How much had Abraham told them about his visit from the Lord before he moved away?

We just don't know.)

---

## GEN 24: 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.

---

Abraham's servant understood that they would say yes or no to his **master**, not to him.

He truly represented his master, not himself.

Eliezer is a wonderful example of the master's faithful messenger:

- He told them that his master was great.
- He told them his master's son was the heir.
- He wanted one who would leave her old home and live with the master's son.
- He pressed for a reply.

Some have speculated that the Abraham's servant intimidated by these expressions that if he did not succeed in obtaining Rebekah, he would go and seek for a wife either among the descendants of Ishmael or the descendants of Lot.

Although this interpretation is fanciful.

---

## GEN 24: 50

---

Then Laban and Bethuel

(These both seem to be brothers, of whom Laban was the eldest and chief; for the opinion of Josephus appears to be correct that Bethuel, the father, had been some time dead.)

---

# GENESIS 24

answered and said, The thing proceedeth from the LORD; we cannot speak unto thee bad or good.

---

In light of the evident hand of God's providence, and the wealth of the servant's master, the answer seemed obvious to Rebekah's brother and father.

They quickly decided that **the thing comes from the LORD** and that **the LORD has spoken**.

---

## GEN 24: 51-52

---

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

(Laban, Rebekah's brother and Bethuel, Rebekah's father said the words the servant has been longing to hear:

Yes, take her and go. Let her be the wife of Abraham's son. The Lord has spoken.)

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

---

In a way, the servant's relationship with God comes very close to our own.

Rarely do Christians experience the kind of visits from the Lord that Adam, Noah, and Abraham did.

Most often, we bring to Him our requests, speaking to Him in our hearts, and we take on faith that the circumstances that unfold include His direction to go one way or another.

In looking back, we accept that the Lord has been leading us along the way to accomplish His will, especially as we have been in submission to Him.

That's certainly how Abraham's servant viewed his own interactions with the Lord.

---

## GEN 24: 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.

---

Even as we, who are committed to Jesus Christ to be His "bride," responded to that wooing of the Holy Spirit and upon consenting, we began to receive the gifts of the Holy Spirit.

We received those gifts of God and the gift of the Spirit, himself, which becomes the "earnest" of our inheritance until the redemption of the purchased possession.

---

## GENESIS 24

The servant brings in this magnificent jewellery and clothing and says, here's a sample of the wealth of my master as the gifts of the Spirit are just a foretaste of the glory that awaits us when we arrive in the heavenly kingdom.

We have a down payment of the glory to come and with Peter we can say,

*"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Peter 1:8).*

So basically the gifts that were given to Rebekah's family were the traditional wedding dowry of the times, items of value given to both the bride and the family of the bride by the bridegroom's family.

---

### GEN 24: 54-55

---

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.

*(When Eliezer got a good answer, then he and his servants sat down to eat; this he had refused to do.)*

<sup>55</sup>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 Laban and her mother are not ready to let her go quite so quickly.

Most Bible translations understand the text as a request for her to stay with them for another 10 days or so.

However, some scholars believe the original language to be a request for Rebekah to stay for as long as a year.

Given what's at stake, their request feels reasonable to us.

To send a daughter off with a man they had known for less than a day to be married and settled in a strange land far away must have been emotional.

Marriage, at that time, often involved a complete separation from family.

However, this event is still sudden and unexpected.

Most of us would expect some time to process the idea and perhaps hear more about Abraham, Isaac, and this new life they were sending Rebekah off to.

However, the servant wasn't interested in waiting even a day to depart.

Now the spiritual lesson we learn here is that they're a type of the world that is always seeking to cause you to delay your commitment to Jesus Christ.

---

# GENESIS 24

Everybody wants to be saved someday.

They all want to die the death of the righteous.

No one wants to die the death of a heathen or sinner.

I want to be righteous, but later.

I want to live a little first.

Oh, what a wrong statement that is.

You're dead in your trespasses and sins and what you are really saying is that you want to stay dead a little longer.

You don't know what living is until you live in Christ.

Paul said in *Phil.1:21*,

*"For to me to live is Christ..."*

And in *Col.3:4*

*"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."*

John said *I John 5:12*,

*"He that hath the Son hath life; and he that hath not the Son of God hath not life."*

But wait, not yet, delay!

---

## GEN 24: 56-58

---

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.

(Why was Abraham's servant eager to leave with Rebekah so quickly after her family agreed to the marriage proposal?

Abraham's servant insisted on not being delayed.

His reason is hard to understand: "since the Lord has prospered my way."

Did the servant feel that delaying their departure would somehow dishonor the success God had granted to him?

Perhaps he was concerned that, given time to think about their agreement, Rebekah's family might change their mind.

---

## GENESIS 24

One more possibility is that the servant was concerned Abraham might die before he could get back with this wife for Isaac.

Abraham's words to the servant at the beginning of this chapter did sound like those of a dying man.

Though Abraham went on to live several more decades, perhaps his health status was questionable for a season.

And, lest we forget, Abraham is more than 130 years old at this point (Genesis 17:17; 21:5; 23:1-2).

In any case, the servant wants to leave—immediately!)

<sup>57</sup>And they said, We will call the damsel, and inquire at her mouth. <sup>58</sup>And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

---

For the first time, Rebekah is allowed a say in the matter.

The family suggested they ask her if she is willing to go with Abraham's servant so quickly.

It's possible they presumed that Rebekah would agree with them about waiting a few days before her departure.

If she didn't want to go just yet, it would be difficult for Abraham's servant to compel them to make her leave with him so soon.

However Rebekah showed a remarkable willingness and faith to leave everything she knew in order to be with a bridegroom she had never seen.

The Spirit asks you the big question.

- Will you commit your life to Jesus Christ?
- Will you begin the journey towards Him.

That journey that will, one day, lead us into His presence and the glory of His kingdom.

- Will you consent?
- Will you go?

It always comes to the personal application.

They asked Rebekah, personally, if she would go and she said, "I will go."

Barnhouse once quoted that:

"If the world does not succeed in persuading the believer to abide in the world, it will seek to delay his exit... When you decide to go with the Lord, the world will applaud your devotion but will say, 'Don't rush. Abide a few days, at least ten, and then go.'"

---

# GENESIS 24

## GEN 24: 59-60

---

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

(Along with Rebekah, they sent her nurse, likely a caregiving servant/nanny who has helped to raise Rebekah from a small child. More of a second mother.

We will learn later that the nurse's name is Deborah in Genesis 35:8.

They also sent along with Rebekah some of her "young women" or servant girls in Genesis 24:61.

Abraham's servant and his men were released by the family to depart as well.)

<sup>60</sup>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.

---

Upon her departure to travel to the land of Canaan to marry Isaac, Rebekah's family blessed her, their sister, with this poem that may have been a traditional type of wedding blessing for a bride.

However, it includes very similar language to the Lord's promises of blessing to Abraham earlier in Genesis in Genesis 22:17.

Because of God's promises to Abraham, and because Rebekah would give birth to Jacob, the next in the covenant line of Israel, these blessings on her will absolutely come to pass.

She will become, through her offspring, thousands of ten thousands, and her offspring will conquer their enemies, possessing the gates of their cities.

Her son Jacob will be renamed Israel by God, making Rebekah—literally—the mother of God's chosen people.

---

## GEN 24: 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.

---

We can well imagine the conversations Rebekah and Eliezer had on the journey.

She wanted to know all she could about Isaac, whom she loved without ever seeing, and he would be delighted to tell her.

Now Rebekah had a nurse and she had maids.

That tells us the family was well-to-do and she could have stayed there and lived in comfort; but, she gets on a camel (an awkward uncomfortable beast) to ride some 500

## GENESIS 24

miles that she might meet the man she is to marry and become with him the heir of the kingdom.

Riding a camel is a trial and the only way you can ride is to relax and move with it.

We begin our journey through life the same way.

We have many trials. Peter says in I Peter 4:12,

*“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.”*

We are encouraged to endure hardness as a good soldier; but, always in trials, we are pointed ahead to the rewards that lie ahead of us.

We are pointed to Jesus, as our example, who for the joy that was set before him endured the cross and says to us,

“Take up your cross.”

Paul said,

*“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” (Romans 8:18)*

In Corinthians, Paul says,

*“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” (II Cor.4:17).*

So the LORD points us ahead and I’m sure that as they were riding along and Rebekah began to get weary that Eliezer rode along side and told her of Isaac and his gentle nature and the wealth and glory of his master; so that Rebekah would be encouraged and strengthened.

Even so the Spirit watches over us carefully and when he sees us getting discouraged he comes and relates the glories of the heavenly kingdom that await when we arrive.

It is interesting that when Paul was going through the severest trial of his life that the LORD came to him and ministered and encouraged him.

The LORD told him that he would bear witness of Him at Rome, just as he had in Jerusalem. Every trial that Rebekah was going through was bringing her closer to her destination.

God uses the trials and testings in our lives for the purpose of bringing us closer to that desired destination when one day, we will no longer see through a dark glass but we will see Him face to face.

So in Rebekah’s heart was the anticipation of the meeting of this man she was to marry. She hadn’t seen him, but the things that the servant told her were glorious.

---



## GENESIS 24

Already she was in love with Isaac from the descriptions that the servant had given her, even as we are already in love with Jesus from the descriptions of the Holy Spirit,

“...Whom having not seen, ye love.”

And so you don't curse the trials, but you rejoice and count it all joy; because, these are the instruments that are drawing us close to Jesus.

God's purpose in every testing and every trial is to force us closer to Jesus.

God doesn't want me to become independent of Him and so He will send a trial to force me closer to Him.

---

### GEN 24: 62-63

---

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

(Here we see Isaac living in the Negeb.

Either Abraham and his estate had moved again after living in Hebron, or Isaac is living apart from Abraham.

He has just returned from Beer-lahai-roi.)

<sup>63</sup>And Isaac went out to meditate

(Scholars are not exactly sure what is meant by the word translated as "to meditate" here.

The term is related to thoughtfulness and communication, but is only used here in the Bible.

Was Isaac just thinking through some things on his mind? We don't really know.

The English term "meditate" is used to translate other Hebrew words used in a positive sense elsewhere in Scripture that's in Psalm 1:2 & Joshua 1:8, and is not the same as the modern concept espoused by eastern philosophies such as Buddhism.)

in the field at the eventide; and he lifted up his eyes, and saw, and, behold, the camels were coming.

---

This is the first mention of Isaac since he was left on top of Mount Moriah in Genesis 22:19.

We see nothing of Isaac from the time of his rescue from death (which might be thought of as a symbolic resurrection) to the time he was united with his bride.

In all this, we see the coming together of Isaac and Rebekah as a remarkable picture of the coming together of Jesus and His people.

➤ A father desired a bride for his son.

---

# GENESIS 24

- A son was accounted as dead and raised from the dead.
- A nameless servant was sent forth to get a bride for the son.
- The servant's name was actually *Eliezer*, meaning "God of help" or "helper."
- The lovely bride was divinely met, chosen, and called, and then lavished with gifts.
- She was entrusted to the care of the servant until she met her bridegroom.

The way Isaac and Rebekah came to each other is also instructive.

They served and sought God (Isaac did **meditate in the field**), and God brought them together.

They obviously were more concerned with the will of God than with the way modern thinking makes love purely a matter of *feeling*.

---

## GEN 24: 64

---

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

---

It literally means she fell off her camel.

---

## GEN 24: 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 veil, and covered herself.

---

The covering with a veil signified chastity, modesty, and submission. This was how Rebekah wanted to meet the man she would marry.

So Isaac was Walking!

- I get impatient with Jesus.
- I wish that the LORD would come quickly.
- He seems to be just walking and I get impatient for Him to come.
- I want to get on with it!
- I want to meet my LORD!
- I want to get on with the kingdom!

But, he walks even as it's written in James 5:7-8.

---

# GENESIS 24

*“Be patient therefore, brethren, unto the coming of the Lord.*

*Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until He receive the early and latter rain.*

*Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.”*

So it seems as though the Lord is walking to meet us, when I wish He were running.

## **GEN 24: 66-67**

---

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

**(Why did the servant make his report to Isaac instead of Abraham?)**

**Even as it’s written in John 14:16, it was the father that sent the helper or Holy Spirit but it shall be Jesus to receive us, his bride on that day.**

**Some believe Abraham may well have died by this point, though the ages given in the Bible make it clear Abraham lived another 35 years after Isaac married Rebecca (in Genesis 21:5; 25:20; 25:7).**

**It’s most likely that Abraham was simply in another location when the servant arrived and would receive the same report at another time.)**

<sup>67</sup>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.

And Isaac loved Rebekah, even as Jesus loves you.

We may summarize the pictures of Isaac, Rebekah, Jesus, and the Church as this.

### **Starting with both Rebekah and the Church:**

- Were chosen for marriage before they knew it (Ephesians 1:3-4).
- Were necessary for the accomplishment of God’s eternal purpose (Ephesians 3:10-11).
- Were destined to share in the glory of the son (John 17:22-23).
- Learned of the son through his representative.
- Must leave all with joy to be with the son.
- Were loved and cared for by the son.

### **Both Isaac and Jesus:**

- Were promised before their coming.
-

# GENESIS 24

- Finally appeared at the appointed time.
  - Were conceived and born miraculously.
  - Were given a special name before birth.
  - Were offered up in sacrifice by the father.
  - Were brought back from the dead.
  - Were head of a great company to bless all people.
  - Prepared a place for their bride.
  - Had a ministry of prayer until united with the bride.
- 

## **THE LESSONS WE LEARN FROM THIS STUDY ARE:**

---

1. Abraham's unnamed servant gives us a great example of a life permeated with prayer and worship.
  2. His first thought when arriving in Mesopotamia was to pray for God's help.
  3. His response to God answering his prayers was immediate worship (24:25-26 and 24:52).
  4. Our lives should also be marked by a revolving pattern of prayer and worship.
- 

We will start from Chapter 25 next week ...

---

## **IF YOU HAVEN'T RECEIVED JESUS CHRIST AS YOUR PERSONAL SAVIOUR, I WANT YOU TO PRAY THIS PRAYER WITH ME RIGHT NOW**

---

- Heavenly Father, I realize that I'm a sinner
  - But right now I repent of my sins
  - I make you my Lord
  - I receive the free gift of forgiveness of sin
  - I need you, Jesus
  - Be my savior
  - So right now I declare by faith that I am saved in Jesus' name. Amen & Praise God
-

# GENESIS 24

If you just prayed that prayer with me online, please let us know through our website and we shall send you a free eBook as a gift to you today.

Otherwise, welcome to the family of God. Amen!

---

## **LET'S STANDUP FOR THE FINAL BLESSING**

---

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us:

- Be with you, bless you and keep you
  - May the Lord cause his face to shine upon you and give you peace
  - May your heart be filled with his love
  - May you walk in the spirit
  - May you be strengthened by the work of his Holy spirit in your inner man
  - May you be increased in knowledge and understanding of His word, His will and His purposes for your life that you might walk before the Lord in a way that's pleasing unto him
  - And may God increase your faith and your trust
  - May he work in your life in a beautiful way as he natures you and as he leads you into that path of fellowship with him self
  - May your life be enriched in all things in Christ Jesus
  - And May the Lord and his blessings be upon you while we are absent from each other until we are brought back together again to continue our fellowship and our growing together in grace and in the knowledge of our Lord and savior Jesus Christ
  - Amen
-