

Genesis 24

This chapter is the longest chapter in the book of Genesis. It records a very significant event in the life of Abraham and in the fulfillment of God's plan. For God to bless the world through the family of Abraham (Gen. 12:1-3), Abraham needs a family. God waited 25 years before God gave Abraham and Sarah a son. But one child does not guarantee progeny. Therefore, in this chapter, Abraham sends a trusted servant (we do not know if this is Eliezer whom we met in 15:2) to Abraham's family in order to find a wife for Isaac, to guarantee progeny.

Most commentators assume that Abraham wants to send for a wife from his family because the Canaanites were pagans. However, we know that Abraham's extended family is also pagan (cf. Joshua 24:2). Perhaps it is better to understand the reason in this way: The Canaanites are under the judgment of God (15:16) *because* of their idolatry. Maybe Abraham wanted a wife for Isaac from a distant land who would not be a part of that destruction. With this understanding, the paganism is an *indirect* reason for sending the servant "back home" for a wife. Either way, it is a beautiful story in which we see a strong faith exhibited by a minor character, the servant of Abraham, who remains unnamed.

TRANSLATION - 24:1-9:

1 Now Abraham [was] an old man. He came in days and Jehovah blessed Abraham in all things. **2** Then Abraham said to his servant, an old man in his house, the one ruling over all which [belonged] to him, "Put please your hand under my thigh. **3** And let me swear by Jehovah God of heaven and God of the earth, do not take a wife from the sons from the daughters of the Canaanites which I myself am dwelling in their place. **4** That to my land and to my family you will go and you will take her, a wife, for my son, for Isaac."

5 So the servant said to him, "Perhaps the woman will not come to go after me to this land. To bring back will I bring back your son to the land from which you will go up from there?"

6 Then Abraham said to him, "Be careful to yourself lest you bring my son there. **7** Jehovah, the God of heaven, who took me from the house of my father and from the land of my family and who spoke to me, and who swore to me, saying, "To your seed I am giving this land, He will send His messenger before you and He will take her, a wife, for my son from there. **8** And if the wife will not come to go after you, then you will be free from this, my oath. Only my son you will not bring there."

9 So the servant put his hand under the thigh of Abraham, his master, and he swore to him on this thing.

WORDS:

"To rule" (verse 2; 81 times) means to "rule, reign, or govern." "Thigh" (34 times) is the "thigh, loin, or side." "Oath" (verse 8; 30) is related to the verb to "swear." "Be free" (44 times) means to "be free, innocent, without guilt."

GRAMMAR:

"To bring back, I will bring back" is the infinitive absolute and imperfect, the emphatic Hebrew construction.

ARCHAEOLOGY:

The action of putting one's hand "under" the thigh of someone else is not understood and explanations are only guesses. It is only found here and at 47:29. The speculation is that it had something to do with the future posterity of Abraham, the thigh being located close to the reproductive organs (cf. Exo. 1:5).

COMMENTS:

God had promised Abraham that He would bless him (12:1-3). That blessing has now turned into reality: "Jehovah blessed Abraham in all things." Abraham had a son, but Abraham's son did not have a wife and he was mourning the loss of his mother (24:67), apparently now for three years. Isaac was 37 when Sarah died and he was 40 when he married Rebekah (25:20). So Abraham commissioned his trusted servant to swear an oath, by putting his hand under Abraham's thigh, so as to not take a wife for Isaac from the "daughters of the Canaanites." Abraham was living in their land and knew they were destined for destruction by God, at some point. He wanted Isaac's wife to come from some other people, in fact, his people. Identifying Jehovah as the "God of heaven" and "God of earth" shows that Abraham understood God was not just a local god. He was universal and He was supreme.

The servant responded, asking what if the woman would refuse to come. What then? Should the servant take Isaac back to Mesopotamia? Abraham warned the servant not to do that at all. Abraham reminded the servant that Jehovah God had promised to give Abraham's family *that* land. Abraham had trust in God that He would send His messenger, or angel, before the servant and He would make the servant's way prosperous. Abraham had already heard of the angel taking care of Hagar and Ishmael; here, he trusts that the same angel will take care of the servant and Isaac by providing a suitable wife (16:7-11; 21:17). But, if the woman, any woman, will not agree to come back to the promised land with the servant, then he would be free from the oath. Abraham repeats himself: Do not take Isaac there! These will be the last recorded words of Abraham in the Bible.

The servant put his hand under Abraham's thigh and swore his oath.

APPLICATION:

Contemporaries in the text - As far as the text is concerned, God has not spoken to Abraham about a wife for his son. Abraham takes it upon himself to send back to Mesopotamia to find a wife for Isaac. As the story progresses, we will see that God does agree with Abraham's plans and God makes the servant's mission profitable.

Contemporaries of Moses - Moses' contemporaries are going to be invading the land of Canaan and they will be warned by God (Deut. 7:1-3; Exo. 34:16; Num. 25) not to marry the inhabitants of the land. In that latter text, Moses will warn that the inhabitants of the land will lead Israel's heart away from God to serve their own idols. That's why intermarriage was forbidden.

Later Hebrew writers - King Solomon would famously marry many non-believers who would lead his heart away from God (1 Kings 11). Even after the exile for idolatry, Israel still did not understand the principle: marry someone who will help you serve God (Ezra 9:1-4; Neh. 13:23-27; Mal. 2:11).

NT writers - Paul will warn Christians not to entangle themselves with unbelievers (2 Cor. 6:14-18). The principal is broader than just the marriage relationship, but it would apply to the marriage relationship since no one influences us more than our spouse.

TRANSLATION - 24:10-27:

10 So the servant took ten camels, from the camels of his master and went and every good of his master in his hand and he arose and went to Aram Naharim to the city of Nahor. **11** Then he knelt the camels outside of the city, to the well of water, at the edge of the evening, at the edge of the going out of the women drawing water.

12 Then he said, "Jehovah, God of my master Abraham, Prosper, please, before me today and do loving loyalty with my master Abraham. **13** Behold, I am standing on the edge of the spring of water and the daughters of the men of the city were going out to draw water. **14** And it will be a young woman to whom I will say to her, 'Extend, please your pitcher and let me give to drink' and she will say, 'Drink and even your camels, let me give her to drink.' Approve her to your servant for Isaac and by her I will know that you did loving loyalty with my master."

15 Then it was he had not yet completed speaking when, behold, Rebekah was going out, who was born to Bethuel, son of Milcah wife of Nahor, the brother of Abraham and a

pitcher [was] on her shoulder. **16** Now the young woman [was] very beautiful in appearance, a virgin, and a man had not known her. Now she went down to the spring and filled the pitcher and went up. **17** Then the servant ran to meet her and said, “Give to drink, please, a little water from the pitcher.”

18 Then she said, “Drink, my lord,” and she hurried and lowered her pitcher to her hand and she caused them to drink. **19** Then she finished causing them to drink and she said, “Even to your camels I will draw water until when they finish to drink.” **20** Then she hurried and lowered her pitcher to the watering channel and she ran again to the well to draw and she drew for all his camels.

21 Now the man from the wondering for her being silent to know to make prosper Jehovah His way if not. **22** And it was just as the camels finished to drink that the man took a ring of gold of half-shekel weight and two bracelets on her hands, ten gold [shekels] their weight. **23** And he said, “Whose daughter [are] you? Announce to me. Is there not the house of your father a place for us to spend the night?”

24 She said to him, “The daughter of Bethuel I [am], the son of Milcah who gave birth for Nahor.” **25** And she said to him, “Both straw and fodder [is] with us as well as a place to spend the night.”

26 Then the man knelt down and worshiped Jehovah. **27** And he said, “Blessed [is] Jehovah, the God of my master Abraham, who has not left His loving loyalty and His truth from us, my master. Jehovah led me to the house of the brothers of my lord.”

WORDS:

“Prosper” (verses 12, 17, 65; 159 times) means to “meet, happen, or direct” which could suggest the idea of “prosper.” “Loving loyalty” (verses 12, 14, 27, 49) has been seen in 19:19. “Spring” (verses 13, 16, 29-30, 42-43, 45, 900 times) can be translated “eye” in appropriate contexts. “Pitcher” (verses 14-18, 20, 43, 45-46) is a large pottery jar. “Approve” (59 times) can mean “to reprove, punish, decide, vindicate.” “To give to drink,” by nature of the episode, is found many times: 24:14, 18-19, 22, 44, 46, 54. For the same reason, “to draw water” is also found in 24:14, 18-19, 43, 45-46.

“Beautiful” (verse 16) is the Hebrew word for “good.” “Virgin” is found 50 times. This particular word means a young woman who is marriageable and likely sexually pure. “Known” is used with its sexual connotations. “Wondering” (verse 21) could be translated “stand gazing.” This is the only place where the verb is found in this form. “Being silent” (47 times) is the literal meaning of the word here; it suggests, perhaps, meditation. “Ring” (verses 22, 30; 17 times) could be an *ear* ring or a *nose* ring, as it is here (24:47). “Half-shekel” comes from the verb “to split” (51 times) and the word “shekel” (88 times). The “half-shekel” is only used one other time: Exo. 38:26. “Bracelets” is the women’s bracelet (verses 22, 30, 47; Ezek. 16:11; 23:42). “To spend the night” (verse 23) was first seen in 19:2. “Knelt down” (verses 26, 48; 15 times) is different than the verb to “bow down.” We have shown that “worship” can be both bow down and worship. Here, since Jehovah is the object of the action, “worship” is a more appropriate translation. “Truth” (verses 27, 48-49; 127 times) means “truth, fidelity, or faithfulness.”

ARCHAEOLOGY:

Aram Naharim is also known as Padan Aram (28:2) and was located between the Tigris and Euphrates Rivers, in Mesopotamia. Nahor was the city, either founded by Nahor or inhabited by Nahor, so that it was identified with him. It is identified as Haran in 27:43; 11:31.

COMMENTS:

The faithful servant left, taking with him ten camels. Camels were first mentioned in 12:16; see comments there. Possession of camels indicates a wealthy owner. They are mentioned seventeen times just in this text! It would likely take a month to get to Aram

Naharim. Outside of the city, at a well, the servant stopped for refreshment, at the time the women were coming to draw water, past the heat of the day.

Then the servant prays directly to God, without the need of any intermediary, whether prophet or priest. This is the first example of a person saying a prayer in Scripture, asking for personal guidance. As a part of the servant's prayer, he desired to know if Jehovah would make his way "prosper." That word and idea are found throughout the text (24:12, 21, 40, 42, 56), indicating a theme: Will God make the search for a wife for Isaac prosperous? He is asking for the loving loyalty (found four times in the text) of God which was shown to Abraham to be shown to him as well. The servant offers a scenario to God, which would be possible but perhaps not likely. In that way the servant would know if the woman was chosen by God. The servant would ask for water, which would not be unusual, but if the woman offered to give water to the camels as well, then *that woman* would be the chosen one.

A camel can drink as much as 30 gallons of water (113 liters) in ten minutes! Considering the size of the jars, which might hold three gallons (11 liters), Rebekah might have to draw water of 8-10 jars for each camel, which might take a while! Her generosity is extraordinary and commendable.

No sooner had the servant finished praying, than a young woman (Rebekah) walked up. Her father, Bethuel, was the son of Nahor (Abraham's brother) and Milcah. So she met the first criteria: she was from Abraham's family. But was she the chosen one? She had a water pitcher on her shoulder... Moses tells us in verse 16 that the woman was very beautiful in her appearance, just like Sarah. She was a virgin, a young woman of marriageable age, and to emphasize her purity, Moses writes that she had not "known" a man, that is, she had not had sexual relations with anyone. If the seed was to come through Abraham's family, then Rebekah needed to be a virgin when she married Isaac. Now the servant put his plan into action; he asked her to give him some water.

Rebekah immediately responded positively. Notice in verses 16-20, Rebekah is the subject of *eleven* verbs! She is very active. She offered him water, respectfully calling him "lord." Then she "hurried" (verse 18) and lowered her pitcher for him to drink. When she had served the servant and the men who came with him, she offered to give his camels water as well! But not just a little water; she offered to satiate the camels' thirst! She "hurried" (verse 20) and lowered her pitcher to the spring and then "ran again" to the well for the camels.

The servant wondered to himself, in silence, if she was the fulfillment of his prayer to Jehovah God. As Rebekah finished caring for the camels, the servant took a golden ring of half a shekel weight and two bracelets and put them in her hands. The ring could have been an earring but here (24:47) it is a nose ring. The bracelets weighed ten shekels. One ring would have weighed about a fifth of an ounce (28,35 g) while a bracelet weighed four ounces (113 g). So this was a nice gift! An average worker would earn about ten shekels of silver each year. The servant asked her, "Whose daughter are you?" Then he asked if her family might have a place for him to spend the night.

Rebekah answers what Moses has already informed us; she is the daughter of Nahor's son, Bethuel. Again Rebekah offered more than what was asked. They did have a place to spend the night and she offered straw and fodder for the animals to eat.

Abraham's faithful servant bowed down and worshiped Jehovah God for answering his prayer. To say that he blessed Jehovah God means that he praised God for *His* blessing on the servant. The servant felt that the loving loyalty and faithfulness God had shown to Abraham was now being shown to the servant.

APPLICATION:

Contemporaries in the text - The servant prayed to God, the one thing that anyone can do. He set up a scenario which would allow God to work in His way. At this particular point, it seems that God is fulfilling the servant's wishes.

Contemporaries of Moses - Moses' contemporaries ought to see in this event that God can work behind the scenes if His followers are willing to be led by Him.

Later Hebrew writers - God will tell Israel in Isaiah's day that He can answer prayers before they are finished praying (65:24).

TRANSLATION - 24:28-49:

28 The young woman hurried and announced to the house of her mother these things. **29** Now to Rebekah [there was] a brother and his name [was] Laban and Laban hurried to the man, the one outside at the spring. **30** And it was when he saw the ring and the bracelets on the hands of his sister and when he heard the things Rebekah his sister was saying, "Thus the man spoke to me," that he came to the man and behold, he was standing at the camels, at the spring. **31** And he said, "Come, blessed [by] Jehovah. Why are you standing outside? Even I have prepared the house and a place for the camels."

32 So the man came to the house and he loosened the camels and he gave straw and fodder to the camels and water to wash his feet and the feet of the men who [were] with him.

33 So he set before them to eat but he said, "I will not eat until I speak words," and he said, "Speak."

34 He said, "A servant of Abraham I [am]. **35** Now Jehovah blessed my master greatly and he became great and He gave to him flocks and cattle and silver and gold and servants and female servants and camels and female donkeys. **36** Now Sarah, the wife of my master, gave birth to a son for my master after her old age and he gave to him all which [was] his. **37** And my master swore saying, 'Do not take a wife for my son from the house of the Canaanites whom I am staying in their land. **38** If not, to the house of my father, go, even to my family, and take her a wife for my son. **39** And I said to my master, 'Perhaps she will not go, the woman, after me.' **40** And he said to me, Jehovah whom I follow before me, He will send His messenger with you and He will prosper your way. So take her a wife for my son from my family and from the house of my father. **41** Then you will be acquitted from this agreement that you come to my family and if not, He will give to you and you will be pure from this agreement. **42** Now I came today to the spring and I said, 'Jehovah God of my master Abraham, If there is to you, please, a prospering of my way which I am going to her, **43** behold, I am standing at the spring of water and there is a virgin going out to draw water and I say to her, 'Give to drink, please, a little water from your pitcher, **44** and she says to me, 'Even you I will give to drink and also for your camels I will draw water,' she [is] the woman whom Jehovah has approved for the son of my master. **45** I, myself, not yet had completed to speak to my heart and behold Rebekah came out and her pitcher [was] on her shoulder and she went down to the spring and drew water and I said to her, 'Give me to drink, please.' **46** Then she hurried and she lowered her pitcher from her and she said, "Drink, and also your camels I will give to drink, and I will draw water and also the camels will be given to drink.' **47** Then I asked her and I said, "Whose daughter [are] you and she said, 'The daughter of Bethuel, son of Nahor, who gave birth for him Milcah' and I put the ring on her nose and the bracelets on her hands. **48** Then I knelt down and I worshipped Jehovah and I blessed Jehovah the God of my master Abraham who led me in the way of truth to take the daughter of the brother of my master for his son. **49** But now, if there is for you all the doing of loving loyalty and faithfulness with my master, announce to me and if not, announce to me and let me turn away to the right or to the left."

WORDS:

"Prepared" (verse 31, 49; 134 times) fundamentally means "to turn away or to turn aside" (its translation in verse 49). Here in verse 31, it means to clear up, or prepare. "Loosened" (verse 32, 136 times) means to "open or to loosen." "Speak" and "words" (verse 33) are related words, one is the verb, the other, the noun. "Greatly" (verse 34) is the adverb translated earlier "very" or "extremely". The verb "to become great" is the related word to the adjective "great."

“Acquitted” (verse 41; 44 times) means “to be free, without guilt, or emptied.”
“Agreement” (34 times) means “oath or curse.” “Pure” (43 times) means “blameless or innocent.”
“Led” (verse 48; 39 times) means “to lead, guide, conduct.”

COMMENTS:

Rebekah wastes no time! She “hurried” (verse 28) and announced to her family what had happened. Rebekah had a brother named Laban, who takes the lead in negotiating this marriage. Some have seen greed here on the part of Laban. He sees the rings and bracelets in the hands of his sister. Laban then sees the servant surrounded by all those camels, a sign of wealth for sure! Laban acknowledges the servant is blessed by Jehovah God and offers his hospitality to him and his camels. Where or how Laban came to acknowledge God as “Jehovah” is not revealed. This does not necessarily mean that Laban was a sole believer in Jehovah God. We will see in chapter 31 that Laban owns some small idols.

The servant comes to the house, loosens the camels and provides the straw and fodder Rebekah had promised. He washed his feet and had his men wash their feet. Laban and the family set food before the servant, but the servant refused to eat until he had related his mission and what God was doing before his very eyes!

The monologue in verses 34-49 is one of the longest monologues in all biblical narrative. He begins, not by identifying his own name, but by identifying himself as a servant of Nahor’s brother, Abraham. Then, he states that Jehovah God has blessed Abraham “greatly” so that Abraham has become “great,” by which he means wealthy and he gives many examples of Abraham’s wealth. Sarah gave birth for Abraham, a son to whom Abraham has left all his estate. In verse 65, the servant will identify Isaac as his master. Apparently, Abraham was in the process of turning his estate over to his only, unique son. Abraham desired a wife for his son but not from among the homes of Canaan. So Abraham made the servant swear to bring one from Abraham’s own family. If a woman will not go with the servant, he was not to bring Isaac back to Mesopotamia. The servant relates the belief that God would send an angel / messenger to make his trip fruitful.

Verse 42 begins the account of that day’s proceedings. The servant relates the prayer and the proposition that he had offered to God. As the servant relates the incident, it is obvious that God is answering the servant’s prayer in all its specifics. At the end, the servant asks Laban to show “loving loyalty and faithfulness” to the servant and answer whether or not Rebekah might be the answer to Abraham’s desire and the servant’s prayer.

APPLICATION:

Contemporaries in the text - We can almost hear the excitement in the servant’s voice as he relates the events, beginning with Abraham’s oath but including the prayer to Jehovah God and its fulfillment.

Contemporaries of Moses - Israel needed to be assured that if / when God promises to send His angel / messenger before them, He means to do just that (cf. Exo. 33:1-3).

NT writers - Christians are also reminded that God has angels as His servants on behalf of Christians (Heb. 1:14), but even more than that, Christians are reminded that God will never leave them nor forsake them (Heb. 13:5-6).

TRANSLATION - 24:50-60:

50 So Laban answered, and Bethuel and they said, “From Jehovah has gone out the word. We are not able to speak to you bad or good. **51** Behold, Rebekah [is] before you. Take and go and let her be a wife to the son of your master just as Jehovah has said.” **52** And it was just as the servant of Abraham heard their words and he bowed to the earth to Jehovah. **53** So the servant brought out the items of silver and the items of gold and the garments and he gave [them] to Rebekah and the gifts he gave to her brother and to her mother.

54 Then they ate and they drank he and the men who [were] with him and they spent the night and arose in the morning and he said, “Send me to my master.”

55 Then her brother said, and her mother, “Let the young woman dwell with us today or ten, afterward you will leave.”

56 And he said to them, “Don’t delay me and Jehovah will prosper my way. He sent me and let me go to my master.”

57 Then they said, “Let us call to the young woman and let us ask of her mouth.”

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

59 Then they sent Rebekah with them and her nurse and the servant of Abraham and his men. **60** So they blessed Rebekah and said to her, “Our sister, you should be for thousands, myriads, and let your seed possess the gate of its enemies.”

WORDS:

“Items” (verse 53; 325 times) can be understood in a broad way, “vessels, equipment, gear, baggage, implements, or weapons.” “Nurse” (verse 59; 33 times) is the participle form of the verb “to nurse or suckle.” “Myriads” (verse 60; 18 times) can mean an immense number or, figuratively, innumerable. “Enemy” is a participle of the verb “to hate” (148 times).

COMMENTS:

It apparently was normal in that time and culture for a brother to assume the leading role in arranging his sister’s marriage. We know Bethuel, the dad, is a part of the discussion; he’s just not a leader in the discussion. They acknowledge Jehovah’s hand in the affairs and so, they admit, they will not do anything to stop the servant. Rebekah is available. The servant accepted their offer and bowed to the ground in worship of thankfulness to Jehovah God. Then he brought out further gifts he had for the mom and the dad.

The servant and his entourage then ate and drank and they all went to bed. They arose early in the morning to begin the month-long trip back to Isaac. Laban and Rebekah’s mom decide in the meanwhile to delay the departure a day or ten. But the servant would not allow a delay. Jehovah had prospered him with Rebekah and he was ready to get back home, to his master. Being a little persistent, Laban and Mom decide to ask Rebekah what her wish was. They called her and she agreed to go. If this society and the author of Genesis were as staunchly patriarchal and misogynistic as modern critics claim, it is odd that Rebekah is given her choice whether to go or not! While the society was patriarchal, in the sense that the males made the rules, it does not appear to be as chauvinistic as modern scholars paint it.

Laban, Bethuel, and Mom all sent Rebekah away with the servant of Abraham. They offered a final blessing on Rebekah, that she would be the mother of “thousands and myriads” and that her family would possess the gate of their enemies, a blessing similar to the promise God gave to Abraham in 22:17. The nurse sent with Rebekah, assuming there was only one, is identified in 35:8 by the name “Deborah.”

APPLICATION:

Contemporaries in the text - We do not know the motivation Laban and Mom had for delaying the departure, whether they were getting hesitant to send their loved one away such a long distance with a stranger. But they acquiesced and Rebekah left, not knowing where she was going. Rebekah will prove to be a strong woman, as we see her again in chapters 25 and 27. After chapter 27, Rebekah will not play a significant role; later references to her will only be references (28:5; 29:12; 35:8; 49:31).

NT writers - The only reference to Rebekah in the NT will be by Paul in Romans 9:10.

TRANSLATION - 24:61-67:

61 So Rebekah took her young women and she mounted the camels and went after the man and the servant took Rebekah and he left. **62** Then Isaac came, coming to the well of La-Hai-Roi and he was staying in the land of the Negev. **63** Then Isaac went up to meditate in the field to head in the evening and he lifted up his eyes and saw and behold the camels were

coming. **64** Rebekah also lifted up her eyes and saw Isaac and she slid down from the camel. **65** She said to the servant, “Who [is] that man, the one coming in the field to meet us?” And the servant said, “He [is] my master.” Then she took the veil and covered herself. **66** Then the servant related to Isaac all the things which he did. **67** Then Isaac brought her to the tent of Sarah with him and he took Rebekah and she was to him for a wife and he loved her and Isaac was comforted afterwards with her.

WORDS:

“To meditate” (verse 63) is only used here in the OT, so its meaning is uncertain. “To slide down” (verse 64) is the verb “to fall” (435 times). “Veil” (verse 65) could be a wrap or a shawl. It is only found here and in 38:14, 19. “Covered” is a related word to the waters “covering” the earth at the flood: 7:19-20. “Love” (verse 67) is used here for the first time between spouses. See 22:2 for its first use.

ARCHAEOLOGY:

The well of La-Hai-Roi is where the angel (messenger) of Jehovah God had met Hagar and Ishmael (16:7, 14).

COMMENTS:

Rebekah, her nurse, and her servants mounted the camels and they left with the servant of Abraham. In the meanwhile (remember, it probably took a month for them to return home), Isaac was out at the well of La-Hai-Roi, in the land of the southern part of Palestine, the Negev.

On that fateful day, Isaac had gone out, perhaps to meditate in the field. That evening, he lifted his eyes and saw his camels coming up the way. At the same time, it appears, Rebekah lifted her eyes and saw Isaac. She slid off her camel and asked the servant, “Who is that man coming in the field to meet us?” The servant responded, “My master.” Rebekah covered herself with a veil. The veil would likely have covered her head and her lower face, leaving only her eyes visible.

When they came close enough to speak, the servant related to Isaac what had happened. Knowing that God had worked all things together for Isaac’s good, Isaac took Rebekah into the tent of Sarah, indicating that Rebekah was the new mistress of the family. Isaac took Rebekah as his wife and her love comforted Isaac after mourning for his mom for three years. The promised seed continues.

APPLICATION:

Contemporaries in the text - Abraham will live another 35 years after this event (25:7).

NT writers - Throughout this whole event, God has not acted. At least there is no record of Him actively doing something. There is no miraculous event in all of this; but the astute reader will recognize God working “behind the scenes” in His providential way to answer the desire of Abraham’s heart and the prayer of Abraham’s servant. God can work just as effectively in the normal, everyday affairs of life as He can through miracles. From Christians, it just takes trust in Him to work out what is best for His servants (Rom. 8:28) and prayer for His will to be done (James 4:15). This account ought to encourage Christians to pray in faith (Luke 18:1; 1 Thess. 5:17).