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Genesis 24

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Genesis 24.

Topics.

- Abraham tells his oldest servant, to take a wife for Isaac from his kindred.
- Abraham's servant prays that God will grant him success in finding a wife.
- Rebekah gives Abraham's servant and his camels' water to drink.
- The servant gives Rebekah a gold ring and two bracelets.
- The servant thanks God for leading him to the house of Abraham's kinsmen.
- The servant tells Laban he has come to take a wife for the son of his master Abraham.
- The servant tells Laban how the LORD, lead him to his sister Rebekah.
- Laban tells the servant to take Rebekah to be the wife of his masters' son.
- Rebekah agrees to go with Abraham's servant to be Isaac's bride.
- Isaac takes Rebekah and she became his wife, and he loved her.
- Symbolisms and types (these are amazingly wonderful).

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

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The previous chapter: in chapter twenty-three the focus was upon Sarah dying and Abraham purchasing the Cave of Machpelah in Hebron in the land of Canaan from Ephron the Hittite to bury Sarah in. It ended with Abraham burying Sarah.

NOTE: this chapter is full of amazing symbolisms and beautiful types that reveal how this story contains within it an underlying message of the Holy Spirit guiding the faithful bride of God's Son the Lord Jesus Christ to the marriage supper of the Lamb. These symbolisms are found at the end of this document under the title: "Symbolisms and Types."

GENESIS 24:1-4

Abraham tells His Oldest Servant, to take a Wife for Isaac.

- **Genesis 24:1-4:** Now Abraham was old, well advanced in years. And the LORD had blessed Abraham in all things. ²And Abraham said to his servant, the oldest of his household, who had charge of all that he had, "Put your hand under my thigh, ³that I may make you swear by the LORD, the God of heaven and God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell, ⁴but will go to my country and to my kindred, and take a wife for my son Isaac."

Abraham is now a hundred and forty years of age, and Sarah was buried in the cave of the field of Mach-pelah east of Mamre (that is, Hebron) in the land of Canaan (Gen. 23:17-20) three years ago. Abraham being too old put his full confidence in this eldest servant who was the chief manager over his entire household and ruled over all that he had. There is no doubt

this servant was faithful and affectionate to Abraham and his family and had earned Abrahams trust over his years of service. With Isaac now being at an age to marry and God's promise that Isaac's offspring would be as the stars of heaven still being upper most in his mind, he sends this trusted servant to find Isaac a suitable wife. It is possible that this eldest servant is Eliezer of Damascus the servant who Abraham prior to the birth of Ishmael believed would be the heir of his house (Gen. 15:2) and who would now be around fifty to sixty years of age, but it cannot be said that it is Eliezer with any sense of certainty.

Put your hand under my thigh: (v2) since the thigh signifies strength, power and authority this was a common ceremony used by those who had authority and power to seal and confirm an oath with those who were in subjection to them.

- When the time drew near that Israel must die, he called his son Joseph and said to him, "If now I have found favor in your sight, put your hand under my thigh and promise to deal kindly and truly with me. Do not bury me in Egypt (Gen. 47:29).

Putting the hand under the thigh is an act of submission by the one who is placing his hand under the thigh and would not only bind them to the oath, but also act as a testimony that they had sworn to keep the promise.

Go to my country and to my kindred: (v4) this could refer to both Haran and Ur. Terah (Abraham's father) led his family out from Ur of the Chaldees to Haran and there they all remained until Abraham's father died, after which Nahor Abraham's brother and his family lived while the LORD called Abraham into the land of Canaan, which means that Haran is rightly called Abraham's country and the place of his kindred as is Ur of the Chaldees. It is possible that had the servant not found a suitable wife at Haran he was to continue his journey to Ur where Abraham would also have had many relatives (although this is unlikely since those left behind were worshippers of other gods).

GENESIS 24:5-9

God's Angel will lead Abraham's Servant to a Wife for Isaac.

- **Genesis 24:5-9:** The servant said to him, "Perhaps the woman may not be willing to follow me to this land. Must I then take your son back to the land from which you came?"
⁶Abraham said to him, "See to it that you do not take my son back there. ⁷The LORD, the God of heaven, who took me from my father's house and from the land of my kindred, and who spoke to me and swore to me, 'To your offspring I will give this land,' he will send his angel before you, and you shall take a wife for my son from there. ⁸But if the woman is not willing to follow you, then you will be free from this oath of mine; only you must not take my son back there." ⁹So the servant put his hand under the thigh of Abraham his master and swore to him concerning this matter.

See to it that you do not take my son back: (v6, 8) following are three reasons for this instruction Abraham gave his servant:

1. God had promised Abraham that Isaac's offspring would be as the stars of heaven.
2. The people of Israel were not to allow themselves to be merged among the Canaanites, but marry women of their own race so that they would remain a distinct people and the inheritance of land would not be divided, but remain the property of the nation.
3. They were not to return to Mesopotamia, but remain devoted to the land that God had promised them for a possession.

For these reason Abraham would have been fully aware of the importance of finding Isaac a suitable wife for future generations.

The LORD will send his angel before you: (v7) Abraham has no doubt that the LORD'S angel that took him from his father's house and swore that he would give his offspring the land he is now dwelling in, will now protect and guide his servant as he seeks for a suitable wife for Isaac. In the book of Hebrews, it is written:

- Angels are ministering spirits sent out to serve for the sake of those who are to inherit salvation? (Heb. 1:14).

This angel does not visibly appear in any way to the servant, nor does he speak to him, but it is clear that he is leading him by providence (outside circumstances and influences) since all things fall perfectly into place without any effort (other than praying and travelling) on the part of the servant.

You will be Free from this Oath: (v8) being a trusted servant and one that Abraham has given authority over his household he is obviously a wise and honest man and as such has no wish to bind himself to an oath that may be impossible to fulfil and therefore asks his master, "what if the woman is not willing to come with him?" Abraham tells him should this be the case he is free of his oath, but if it is he is not to take Isaac back to the land of his father's (i.e., Canaan) lest he marry into a Canaanitish family and be gradually led away from the true God. It seems Abraham says these things, not because he has any doubt that the LORD will lead his servant to a suitable woman to be the wife of Isaac, but to put his servant's mind at rest by the knowledge that he is free of the oath should he not find a wife. Abraham would have understood that his servant though wise and honest would not have had the same level of faith as he did. This idea is supported by the fact that Abraham confidently said that the God of heaven, who took him from his father's house and who swore to him that he would give his offspring the land will send His angel before him and he shall take a wife for his son from there. (v7). Once the servant is comforted in the knowledge that he will not be held accountable should the woman be unwilling to follow, he places his hand under the thigh of Abraham his master and swore to him concerning the matter. For further information concerning putting the hand under the thigh, see the notes under the title, "Put your hand under my thigh," following (v1-4) (above)

Witnessing today: the principal of the servant being set free from his oath and free of any guilt if the woman is not willing to follow him, can be applied to witnessing, we are all called to share our testimony or the Gospel as opportunities arise, but should the person we are witnessing to not be willing to heed the message and follow Christ there is no guilt upon the one witnessing.

GENESIS 24:10-14

Abraham's Servant Prays God will Grant Success in Finding a Wife.

- **Genesis 24:10-14:** Then the servant took ten of his master's camels and departed, taking all sorts of choice gifts from his master; and he arose and went to Mesopotamia to the city of Nahor. ¹¹And he made the camels kneel down outside the city by the well of water at the time of evening, the time when women go out to draw water. ¹²And he said, "O LORD, God of my master Abraham, please grant me success today and show steadfast love to my master Abraham. ¹³Behold, I am standing by the spring (well in KJV) of water and the daughters of the men of the city are coming out to draw water. ¹⁴Let the young woman to whom I shall say, 'Please let down your jar that I may drink,' and who shall say, 'Drink, and I will water your camels'—let her be the one whom you have appointed for your servant Isaac. By this I shall know that you have shown steadfast love to my master."

The servant took ten of his master's camels: (v10) these camels would not only be loaded with the provisions those travelling with the servant would need for the journey, but also be loaded with rich and most valuable jewels and gifts that would not only display Abraham's wealth

and power, but also be offered as presents to the woman found suitable to be the wife of Isaac. In verse twenty two we read, "When the camels had finished drinking, the man took a gold ring weighing a half shekel, and two bracelets for Rebekah's arms weighing ten gold shekels and in verse fifty three we read, that the servant gave Rebekah jewelry of silver and of gold and garments and to her family he gave costly ornaments.

Mesopotamia the city of Nahor: (v10) Nahor was the brother of Abraham and his city was Haran. The servant arrives at the city of Nahor and having the knowledge that in the cool of the evening women would go out to draw water he rests at one of the wells. He prays that God would grant him success that very day and also give him a sign so that he would know which women the LORD was choosing for Isaac. This sign would come about, not by any miraculous means, but in simple conversation, the servant intended to randomly ask the woman at the well, "Please let down your jar that I may drink," the one who said, "Drink, and I will water your camels," would be the sign that would reveal to the servant that this woman was chosen by the LORD to be the wife of Isaac.

I am standing by the spring (well in KJV) of water: (v11), the English Standard Bible sometimes refers to this well as a spring of water and at other times a well of water, whereas the King James Bible always refers to it as a well of water, so which was it? The word well comes from the Hebrew word (*`ayin*) it literally means an eye (literal or figurative) and by analogy a fountain, which means that both the use of the word well and fountain are correct since a well is only filled by a fountain of water that flows from streams of water running through the earth below the well. Throughout the chapter the well is spoken of as a place women and men go out to draw water (v11, 13) and Rebekah is spoken of as drawing water for the camels, which means that this was a well (most likely a very large one) outside the city that the people of the city would get their water from. Wells were built of stone or clay bricks they could range from five feet (about 1½m) in diameter to twelve and a half feet (about 3½m) in diameter. The depth would go as far as needed to reach a spring water at the bottom and ropes and buckets would be used for drawing the water up. On some wells stone troughs would surround the top edges and be filled with water for cattle to drink from.

NOTE: it is perhaps not truly correct to say that no visible miracle was involved, consider the following: it would be an easy thing to find a woman that would offer to fill a jar of water for a thirsty traveler, but to find one that would volunteer to give ten camels water to drink, especially to a total stranger would be very rare indeed. It is in these seemingly natural ways that the LORD guided and led Abraham's servant to Rebekah.

GENESIS 24:15-21

Rebekah Gives Abraham's Servant and His Camels Water to Drink.

- **Genesis 24:15-21:** Before he had finished speaking, behold, Rebekah, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, came out with her water jar on her shoulder. ¹⁶The young woman was very attractive in appearance, a maiden (a virgin in KJV) whom no man had known. She went down to the spring and filled her jar and came up. ¹⁷Then the servant ran to meet her and said, "Please give me a little water to drink from your jar." ¹⁸She said, "Drink, my lord." And she quickly let down her jar upon her hand and gave him a drink. ¹⁹When she had finished giving him a drink, she said, "I will draw water for your camels also, until they have finished drinking." ²⁰So she quickly emptied her jar into the trough and ran again to the well to draw water, and she drew for all his camels. ²¹The man gazed at her in silence to learn whether the LORD had prospered his journey or not.

Virgin: (v43) comes from the Hebrew word (*`almah*) it can refer to, a lass (as veiled or private), a damsel, a maid and a virgin. In the context of this verse it means a woman who has never known a man sexually.

Before he had finished speaking: (v15) a young woman came out of Haran, the city of Nahor with her pitcher on her shoulder, the servant no doubt with great excitement and hopeful expectation ran to meet her and said, "Please give me a little water to drink from your jar," and she responded exactly as he had prayed and in this way he received the sign he had prayed for. Rebekah, being a beautiful, humble, young maiden who no man had known and being industrious, courteous and kind to a stranger was in all respects perfectly suitable to be Isaac's wife. She was the very woman Abraham's servant had prayed and hoped for.

NOTE: God answers prayer in many ways, sometimes by spectacular miracles or supernal acts, or by visions or a spoken word, either by Him or by a friend or councillor and in the manner in which He has answered the prayer of Abraham's servant, simply by bringing all outward circumstance and situations together in a seemingly natural fashion. These types of answers can at times come about so naturally that the answer to such a prayer almost goes unnoticed, especially if it is over a period of time and not as instant as it was for this servant.

GENESIS 24:22

The Servant Gives Rebekah a Gold Ring and two Bracelets.

- **Genesis 24:22:** When the camels had finished drinking, the man took a gold ring weighing a half shekel, and two bracelets for her arms weighing ten gold shekels.

The servant, being satisfied that the LORD had heard his prayer, gives Rebekah a gold ring and two bracelets.

The ring: the word ring in this verse comes from the Hebrew word (*nezem*) and literally means a nose-ring, earring and Jewel, which means it could refer to any type of jewelry worn in the nose or the ear. Both of these were comely worn in the East. The single gold nose ring was not worn in the centre cartridge of her nose, but the side cartilage which would be pierced for this purpose. Such nose rings would often be made of gold or silver and have precious stones of turquoise, coral, rubies or pearls set in them.

Bracelets: the word bracelet in this verse comes from the Hebrew word (*tsamiyd*) it literally means a bracelet or arm-clasp and can carry the idea of a covering. Such bracelets are sometimes referred to as an armlet, since it was common for young women to wear them from the wrist to the elbow. These bracelets were commonly made of silver, copper, brass or the ivory from an animal's horn. Even today they can be seen through all Asia completely covering the whole arm from the wrist to the elbow and as ornaments worn by women in eastern countries. This ring and these two bracelets came from Abraham's house, it is certain they would have been highly valued and made of the most pure gold and silver and the most precious and valued jewellery. It is also very possible that they belonged to Abraham's dearly departed and loved wife Sarah. Being of such a high value the servant most likely had the ring and the two bracelets safely stored in one of the saddle bags on the camels and once he knew Rebekah was chosen of the LORD he would have taken these out and given them to her as a reward for her kindness and courtesy to a stranger and to show that he greatly honoured, valued and respected her.

GENESIS 24:23-28

The Servant thanks God for Leading Him to Abraham's Kinsmen.

- **Genesis 24:23-28:** and said, "Please tell me whose daughter you are. Is there room in your father's house for us to spend the night?" ²⁴She said to him, "I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor." ²⁵She added, "We have plenty of

both straw and fodder, and room to spend the night." ²⁶The man bowed his head and worshiped the LORD ²⁷and said, "Blessed be the LORD, the God of my master Abraham, who has not forsaken his steadfast love and his faithfulness toward my master. As for me, the LORD has led me in the way to the house of my master's kinsmen." ²⁸Then the young woman ran and told her mother's household about these things.

After giving Rebekah the gold ring and the two bracelets, the servant now asks her the following two questions:

1. Whose daughter, was she?
2. Is there room in her father's house for them to spend the night?

To the first question she tells him that her father was Bethuel, (her mother is unknown) and that she was the granddaughter of Nahor, Abraham's brother and sister of Laban. Imagine the servants' enormous excitement when he discovered that Rebekah was a relation of Abraham his master. To the second question she tells him that there is room and food at their house for them to stay the night. He immediately bows his head and worships and blesses God, instantly aware that the LORD had perfectly answered his prayer (v12). Rebekah hearing his prayer perceives who he was and where he came from and immediately ran to tell her mother's household about all things that had happened.

GENESIS 24:30-33

Rebekah's brother Laban sets Food before Abraham's Servant.

- **Genesis 24:29-33:** Rebekah had a brother whose name was Laban. Laban ran out toward the man, to the spring (well in KJV). ³⁰As soon as he saw the ring and the bracelets on his sister's arms, and heard the words of Rebekah his sister, "Thus the man spoke to me," he went to the man. And behold, he was standing by the camels at the spring (well in KJV). ³¹He said, "Come in, O blessed of the LORD. Why do you stand outside? For I have prepared the house and a place for the camels." ³²So the man came to the house and unharnessed the camels, and gave straw and fodder to the camels, and there was water to wash his feet and the feet of the men who were with him. ³³Then food was set before him to eat. But he said, "I will not eat until I have said what I have to say." He said, "Speak on."

Laban runs out toward the man: (v29) as soon as Rebekah had told her brother Laban that a man had come with news of his relatives and he saw the very valuable and beautiful jewelry his sister was wearing, clearly showing that this was a man of some wealth he runs out no doubt with great excitement and invites the servant and those with him into his house. It is somewhat amazing that he addresses the servant as, "Blessed of the LORD," (referring to the true God of Abraham), since the following verse shows that Nahor and his family were by no means pure concerning the worship of the one true God.

- Laban had gone to shear his sheep, and Rachel stole her father's household gods. (Genesis. 31:19).

The fact Rachel felt a need to steal Laban's gods and that Laban later went to great effort searching Abraham's tents to find these gods (Gen. 31:34-35) show that the worship of these gods amongst Laban's household was very strong. It was not uncommon during these ancient early years for those who had been raised in the faith of the one true God to come under the influence of pagan's gods. They would not forsake the one true God, but they did pollute their faith in Him by adding these other gods to the faith they had been raised in. Laban invited the servant and the men with him into his house; prepared a place for the camels; gave them straw to eat; washed the servants' feet and the feet of the men with him. Washing the feet before entering a home or tent was a common custom and an act of courtesy, since after a day of travelling the feet would be covered in

sand and dirt. However, it was not the common practice for the host to wash the guest feet, each would wash their own. Washing the feet of others was a voluntary act of courtesy and an act of esteeming another and humbling oneself before them. The crowning act of Eastern hospitality is the presenting of food since it was a time to catch up with news of distant family and relatives and find out what was happening in the nations surrounding them. But as hungry as the travelers may have been the servant would not eat until he had shared all that he had come to say.

GENESIS 24:34-41

The Servant tells Laban He has come to take a Wife for Isaac.

- **Genesis 24:34-41:** So he said, "I am Abraham's servant. ³⁵The LORD has greatly blessed my master, and he has become great. He has given him flocks and herds, silver and gold, male servants and female servants, camels and donkeys. ³⁶And Sarah my master's wife bore a son to my master when she was old, and to him he has given all that he has. ³⁷My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I dwell, ³⁸but you shall go to my father's house and to my clan and take a wife for my son.' ³⁹I said to my master, 'Perhaps the woman will not follow me.' ⁴⁰But he said to me, 'The LORD, before whom I have walked, will send his angel with you and prosper your way. You shall take a wife for my son from my clan and from my father's house. ⁴¹Then you will be free from my oath, when you come to my clan. And if they will not give her to you, you will be free from my oath.'

Abraham gave to Isaac all that he had: (v36) this of course was because Isaac was the child and heir of God's promise and Ishmael Abraham's son by Hagar was cast out and had taken an Egyptian woman for his wife. Abraham had great riches consisting of cattle and flocks which was the chief form of wealth in the East and precious metals such as silver and gold (Gen. 13:2) which means that Isaac being Abraham's heir was also a very wealthy man. Abraham's servant tells Laban the purpose for his journey; who his master was and why he was looking for a wife in Haran.

GENESIS 24:42-48

The Servant tells Laban how the LORD, lead Him to Rebekah.

- **Genesis 24:42-48:** "I came today to the spring (well in KJV) and said, 'O LORD, the God of my master Abraham, if now you are prospering the way that I go, ⁴³behold, I am standing by the spring of water (well in KJV). Let the virgin who comes out to draw water, to whom I shall say, 'Please give me a little water from your jar to drink,' ⁴⁴and who will say to me, 'Drink, and I will draw for your camels also,' let her be the woman whom the LORD has appointed for my master's son.' ⁴⁵Before I had finished speaking in my heart, behold, Rebekah came out with her water jar on her shoulder, and she went down to the spring (well in KJV) and drew water. I said to her, 'Please let me drink.' ⁴⁶She quickly let down her jar from her shoulder and said, 'Drink, and I will give your camels drink also.' So I drank, and she gave the camels drink also. ⁴⁷Then I asked her, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.' So I put the ring on her nose and the bracelets on her arms. ⁴⁸Then I bowed my head and worshiped the LORD and blessed the LORD, the God of my master Abraham, who had led me by the right way to take the daughter of my master's kinsman for his son.

Rebekah also gave the camels drink: (v46) since a thirsty camel can drink as much as one hundred and thirty five litres) (thirty gallons) of water in about thirteen minutes some skeptics feel that the story of Rebekah drawing water for ten camels is ridiculous, but consider the following: camels can go several days without drinking and when water does become available they only drink to replenish what they have lost which means that how much water they drink depends upon when they

last had water to drink. Added to this there is no need to think that Rebecca actually kept drawing water until all ten camels were fully filled with water. It is far more likely that Abraham's faithful and kind servant once he saw that Rebecca was willing to draw water for the camels and his prayer had been answered stopped her and immediately began to ask her, "Whose daughter she was? And the men travelling with him continued the task.

I put the ring on her nose and the bracelets on her arms: (v47) not on the central cartilage of the nose, but on the left nostril, the flesh of which was pierced for the purpose. Rings of this type are still the usual betrothal present in Arabia, and are commonly worn there and in Persia. They are made of gold and silver and of coral, mother-of-pearl, and some of even cheaper materials. For further information concerning nose rings and bracelets see the notes under the title: "The Servant Gives Rebekah a Gold Ring and two Bracelets" following (v22) (above). The servant tells Laban that he prayed that the God of Abraham would prosper his way by letting the woman that he is seeking for Abraham's son Isaac to take for his wife, be the virgin that comes down to the well and gives him and his camels water to drink when he asked her to give him a little water. He then tells Rebekah's brother Laban that his sister did all these things and that he immediately worshipped God for leading him to her.

GENESIS 24:49-51

The Servant takes Rebekah to be the Wife of His Masters Son.

- **Genesis 24:49-51:** Now then, if you are going to show steadfast love and faithfulness to my master, tell me; and if not, tell me, that I may turn to the right hand or to the left."
⁵⁰Then Laban and Bethuel answered and said, "The thing has come from the LORD; we cannot speak to you bad or good. ⁵¹Behold, Rebekah is before you; take her and go, and let her be the wife of your master's son, as the LORD has spoken."

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I may turn to the right hand or to the left: (v50) the servant understands that he has done all he can do and now it is up to Laban and his family to tell him whether he should turn to the right hand or to the left hand, meaning return to his master with Rebekah or without her.

The thing proceeds from the Lord: (v50) the LORD answered Laban's prayer, not by an audible voice, a vision or a supernatural miracle, but by the way of providence (i.e., outward circumstances falling into place such as the servant being at the spring of waters at the right time, Rebekah offering to give his camels water to drink and being of Nahors family. Rebekah's brother Laban and her father Bethuel recognise that the LORD had led the servant to Rebekah and therefore concluded that it was His will that Rebekah goes with the servant.

We cannot speak to you bad or good: (v50) Laban, as the brother of Rebekah had a voice in Rebekah's choice of a marriage partner, but only the father had the power to authorise it or stop it. However, both Rebekah's father and brother understood by the providence of God that it was clearly His will that Rebekah was to be the wife of Isaac and therefore they had no grounds for denying Rebekah from going with Abraham's servant. As soon as they perceived that it was God's will they submitted to God's will, since it was made so plain that they had nothing to object to.

Take Rebekah and let her be the wife of your master's son: (v51) it appears at first glance that Rebekah had no say in the choice of who she marries or whether she goes with Abraham's servant or not, but it seems from her response to hearing all that the servant had said concerning Isaac that she was excited at the prospect of becoming Isaac's bride and later in verse fifty nine we read that Laban and Bethuel called Rebekah and said to her, "Will you go with this man?" And she said, "I will go." (v58).

NOTICE: though Laban and Bethuel had other gods, they still had some knowledge of the true God among them even though they had added idols to their belief system they recognised by the outward circumstances concerning the servant and Rebekah that the one true God had ordered things in it according to His plan, purpose and will:

GENESIS 24:52-54

Rebekah Agrees to Go with Abraham's Servant to Be Isaac's Bride.

- **Genesis 24:52-54:** When Abraham's servant heard their words, he bowed himself to the earth before the LORD. ⁵³And the servant brought out jewelry of silver and of gold, and garments, and gave them to Rebekah. He also gave to her brother and to her mother costly ornaments. ⁵⁴And he and the men who were with him ate and drank, and they spent the night there. When they arose in the morning, he said, "Send me away to my master."

After Laban and Bethuel told Abraham's servant to take Rebekah to be the wife of Isaac, as the LORD had spoken (i.e., by bringing outward circumstances perfectly together in alignment with the servant's prayer), he gave very rich and costly gift to Rebekah, Laban and her mother (who is not named in Scripture).

GENESIS 24:55-61

Rebekah Agrees to Go with Abraham's Servant to Be Isaac's Bride.

- **Genesis 24:55-61:** Her brother and her mother said, "Let the young woman remain with us a while, at least ten days (a few days in KJV); after that she may go." ⁵⁶But he said to them, "Do not delay me, since the LORD has prospered my way. Send me away that I may go to my master." ⁵⁷They said, "Let us call the young woman and ask her." ⁵⁸And they called Rebekah and said to her, "Will you go with this man?" She said, "I will go." ⁵⁹So they sent away Rebekah their sister and her nurse, and Abraham's servant and his men. ⁶⁰And they blessed Rebekah and said to her, "Our sister, may you become thousands of ten thousands, and may your offspring possess the gate of those who hate them!" ⁶¹Then Rebekah and her young women arose and rode on the camels and followed the man. Thus the servant took Rebekah and went his way.

At least ten days (a few days in KJV): (v55) the word few and ten is not in the original manuscripts and the word, "days" comes from the Hebrew word (*yowm*) it literally means a day (from sunrise to sunset, or from one sunset to the next), figuratively it can refer to a full year, an age of time, a season of time, a period of time and forever. This means that we cannot know for certain exactly how long Laban and Rebekah's mother asked the servant to wait, but if it was a full ten days it is unlikely that Rebekah's mother and brother would ask for longer since they were all in agreement with her going and could not expect the servant to stay for months.

This departing of Rebekah was all very sudden so the request of Rebekah's mother and brother was not unreasonable, but natural since any family in the same circumstances would like to have at least a few days to say goodbye to their loved daughter and get used to the idea.

Let us call the young woman and ask her: (v57) the extent to which Rebekah's parents would consult her or even take into account her will, would depend very much on the custom and culture of the country, and the good nature of the parents. During these early years it was the custom for many parents to decide upon a suitable groom for their daughter regardless of her will. In this case Rebekah was in full agreement with the will of her family to leave her home and become the wife of Isaac. This should not surprise us since she is the woman God had selected to be the wife of Isaac and the woman who the LORD led the servant of Abraham to.

Rebekah is asked if she will go: (v58) this question is not asking if she would go with the servant it was already decided that she would, the question is asking if she would go that day, rather than wait a few days, she immediately replied, "Yes I will go now."

Rebekah's nurse: (v59) the following verse shows us that the name of this nurse was Deborah.

- Deborah, Rebekah's nurse, died, and was buried under an oak below Bethel. So, he called its name Allon-bacuth. (Gen. 35:8).

Deborah followed Rebekah into Canaan and faithfully served her and Isaac (Gen. 24:59). After Rebekah's death Deborah was taken into Jacob's family. This is why her death is recorded in Jacob's history rather than in Isaac's. The word and name "Allon-bacuth," comes from the Hebrew word (*'Allown Bakuwth*), it means oak of weeping, because of the weeping and mourning of Jacob's family at her death. This shows that she was a loyal, faithful and good woman and very dear to them.

May Rebekah become thousands of ten thousands: (v60) Rebekah's parents and friends prayed that God would make Rebekah the mother of thousands of millions, their prayer was answered, Rebekah by Isaac her husband gave birth to Jacob the father of the Israelites and Esau the father of the Edomites. It is very likely that Laban's family was aware of the following promise the angel of the LORD had made to Abraham:

- I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore and your offspring shall possess the gate of his enemies. (Gen. 22:15-17).

It is also very likely that Abraham's servant had shared this promise with Laban to show how great his master was.

May Rebekah's offspring possess the gate of those who hate them: (v60) meaning have dominion and authority and be powerful and victorious over their enemies as both the Israelites and Edomites were at different times and especially the Israelites, in Christ who sprung from Rebekah's line through Jacob (Matt. 1:1-2). This blessing will be fully accomplished when the Lord Jesus Christ returns in glory as King of kings and Lord of lords to establish God's Kingdom of righteousness, justice, joy and peace on earth.

Rebekah and her young women: (v61) from this we learn that as well as having a nurse Rebekah had female attendants to attend to her needs.

The servant took Rebekah and went his way: (v61) Rebekah leaves with Abraham's servant to travel to the land of Canaan and become the wife of Isaac and her family members and friends farewell her with best wishes. This principal should apply to all who belong to Christ today there are times when God may call a dearly loved son or daughter to leave the family home to minister in His service.

Though it is sad for the parents and friends to see them go, they should send them with heartfelt prayers of grace and well-being and that God would prosper their way.

GENESIS 24:62-67

Isaac takes Rebekah and she became His Wife, and He Loved Her.

- **Genesis 24:62-67:** Now Isaac had returned from Beer-lahai-roi and was dwelling in the Negeb. ⁶³And Isaac went out to meditate in the field toward evening. And he lifted up his eyes and saw, and behold, there were camels coming. ⁶⁴And Rebekah lifted up her eyes, and when she saw Isaac, she dismounted from the camel ⁶⁵and said to the servant,

"Who is that man, walking in the field to meet us?" The servant said, "It is my master." So she took her veil and covered herself. ⁶⁶And the servant told Isaac all the things that he had done. ⁶⁷Then Isaac brought her into the tent of Sarah his mother and took Rebekah, and she became his wife, and he loved her. So Isaac was comforted after his mother's death.

Isaac had returned from Beer-lahai-roi: (v62) the well of water the angel of the LORD found Hagar by in the wilderness on the way to Shur after she had fled from Sarah her mistress was called Beer-lahai-roi; (meaning, a well of the Living One who sees me). It lies between Kadesh and Bered. Gen. 16:7-14). After the death of Abraham, Isaac settled at Beer-lahai-roi. (Gen. 25:11) in the southern parts of Canaan.

Rebekah lifted up her eyes, and saw Isaac: (v64) Isaac is in a field near the close of day meditating (i.e., holding a thoughtful conversation and pondering things within his mind) it seems with his head bowed. At some point he lifts his head (perhaps he heard the camels coming), sees the servant and Rebekah and gets up and walks toward them. Rebekah, after being made aware that the man walking toward her is to be her future husband covered her face with a veil. The veil was a token of modesty and reverence, often in country places it would be set aside, but upon the appearance of a stranger be drawn over the face to conceal all but the eyes. On a bride it was a token of her reverence and subjection to her husband.

Isaac brought Rebekah into the tent of Sarah his mother: (67) after the servant had told Isaac all that had been done Isaac takes Rebekah into his mother's tent and she became his wife, and he loved her. This shows that God was leading Abraham's servant from the beginning of his journey to the very end of it. Ponder for a moment and consider what the chances would be of the servant actually finding a woman at random that Isaac would truly love. This was clearly the LORD'S doing.

Isaac was comforted after his mother's death: (67) since this was about three years after Isaac's mother died, the statement, "Isaac was comforted after his mother's death," shows what a loving mother she was to Isaac and how deeply he loved her. Details of the affectionate conversation that would have taken place when Rebekah and Isaac were introduced and when she was presented to Abraham as his daughter-in-law or of any marriage celebrations are not told.

NOTE: some wonder why Abraham sent a servant and not Isaac to find the bride, following are two reasons why this may have been.

1. Isaac was Abraham's only son and heir to the promise of God, so his father did not want to risk his life by sending him to travel through the land of Canaan.
2. It was the custom and culture amongst pastoral tribes that the matrimonial arrangements were made by the parents.
3. God may have told Abraham to send his servant and not Isaac, since the servant was much older and therefore much wiser.

Though Isaac was not sent does not mean that he was not aware or involved in sending the servant to find a suitable wife for him.

SYMBOLISMS AND TYPES

This chapter is full of beautiful symbolisms; I have no doubt that it is no accident that the name of Abraham's servant is not mentioned as he acts as a type of the Holy Spirit. This study shines a light upon many of these symbolisms and shows that Abraham can be seen as a type of God the Father, the unnamed servant as a type of the Holy Spirit and Isaac as a type of the Lord Jesus Christ.

Introduction: Abraham can be seen as a type of God the Father sending out the Holy Spirit (the unnamed servant) to seek a bride for His Son. This is exactly what God is doing today He at this present time is by the Holy Spirit seeking out from amongst the sea of people dwelling on earth a suitable Bride for His Son.

Genesis 24:2-4: Abraham's servant was sent to find a woman that was willing to follow him to his master son Isaac and become his bride (v5-9), likewise God has sent the Holy Spirit to call those who are willing to follow His Son and be taken as his Bride.

Genesis 24:10: in the same way the servant took Abraham's most valuable gifts to adorn Isaac's bride with, likewise the Holy Spirit takes God's most valuable gifts (i.e., salvation, righteousness, mercy, grace and eternal life) to adorn the Bride of God's Son the Lord Jesus Christ.

Genesis 24:16: the bride for Abraham's son was very beautiful in appearance and a virgin who no man had known, likewise the beauty of the Bride for God's Son will be beyond anything we can comprehend and will certainly have no other lovers (i.e., gods) than her most beloved Groom. Jesus said:

- Those who are considered worthy to attain to the resurrection from the dead neither marry nor are given in marriage,³⁶ for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection. (Luke 20:35-36).

The apostle Paul wrote:

- I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.¹⁹ For creation waits with eager longing for the revealing of the sons of God.²⁰ For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope²¹ that the creation itself will be set free from its bondage to decay and obtain the freedom of the glory of the children of God. (Rom. 8:18-21).

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Then in the book of Revelation we read:

- I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.³ And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.⁴ He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away." (Rev. 21:2-4).

After this amazing vision an angel tells John he will show him the Bride, the wife of the Lamb and John saw, the holy city New Jerusalem coming down out of heaven having the glory of God and radiating like a most rare jewel as clear as crystal. The city had twelve gates made of single pearls with the names of the twelve tribes of Israel inscribed on each gate and twelve foundations with the twelve names of the twelve apostles on them. The city itself was made of pure gold clear as glass and adorned with every kind of precious jewel and its streets were as transparent glass and the glory of God and the Lamb gave the city its light. (Rev. 21:9-4). This most glorious city signifies the twelve tribes of Israel and the twelve apostles which together symbolizes the faithful Bride of the Old and New Testament. There is no doubt that as beautiful as Rebekah was to Isaac, the resurrected Bride of Christ will by far surpass any beauty we could possibly imagine with our finite and mortal minds.

Genesis 24:22: in the same way the servant clothed the bride of Isaac with the beauty of precious metals and jewels (v22), likewise the Holy Spirit clothes Jesus Bride with the beauty of the fruits of the Spirit (i.e., love, grace, kindness, compassion and forgiveness etc.).

Genesis 24:26: in the same way that God led the faithful and obedient servant to the perfect bride for Abraham's son Isaac (v26), likewise God is at this present time preparing a faithful and obedient people to be a perfect Bride for His Son.

Genesis 24:28: in the same way that Rebekah being the chosen bride after hearing the good news concerning Abraham's most loved and only son Isaac and races to tell her family (v28), likewise those who are chosen to be the Bride of God's Son quickly tell others after hearing the Good News of the Gospel concerning the most beloved Son of the heavenly Father.

Genesis 24:33: the servant would not eat until he had spoken the message Abraham had sent him to share, he considered sharing the message of his master more important than filling his belly with food (v33), likewise those who have been sent by God consider sharing the Good News of the Gospel richer food than any earthly food they can fill their belly with.

Genesis 24:35-36: Isaac's father Abraham gave all his riches to his dearly loved and only son born of a miraculous birth (v35-36), likewise Jesus heavenly Father gave all His riches (i.e., power and authority) without measure (i.e., without limitations) (John 3:34-35) to His most beloved Son also born of a miraculous birth.

Genesis 24:42-49: the bride for Isaac was of a humble spirit, kind, and willing to help and feed strangers (v42-49), likewise the Bride of the LORD Jesus Christ is called to feed the poor and help those who are less fortunate.

Genesis 24:42-49: the servant brings a virgin bride to be the wife of Abraham's son Isaac and honours her with his masters most valued ring and bracelets (v42-49), likewise the Holy Spirit is gathering a Bride without blemish for the heavenly Fathers Son the Lord Jesus Christ (v42-49). (Without blemish in this context carries the idea of being made righteous by Christ's righteousness and not our own self-righteousness).

Genesis 24:51: the LORD led Abraham's servant to Rebekah and he invited her to leave her home to become the bride of Abraham's dearest and only son, (v51) likewise the Holy Spirit is inviting people to forsake the world to become the Bride of God's most beloved and only Son.

Genesis 24:52-53: the servant gave very costly gifts to the bride of Abraham's son and her family (v52-53), likewise the Holy Spirit gives very costly gifts (i.e., eternal life through the life of the Lord Jesus Christ) to the Bride of God's Son and to his global family.

Genesis 24:50-51: no one could force Rebekah to willingly follow the servant or force her to give her heart to Abraham's son she had to make that decision for herself. Likewise, no one can force another to willingly follow the leading and calling of the Holy Spirit or force them to give their heart to the Son of God, each must choose themselves to follow the call of the Holy Spirit and surrender their heart to the Son of God.

Genesis 24:61: Rebekah, the future bride of Abraham's son had attendants to help her and no doubt to prepare her for the groom and the wedding, likewise the future Bride of God's Son has brothers and sisters in Christ to help them in times of need and prepare them for their Groom and the marriage supper of the Lamb. (Revelation. 19:7-9)

Genesis 24:66-67: the servant delivered Rebekah the faithful bride to Abraham's son Isaac and he took her as his wife and loved her, likewise the Holy Spirit will deliver the faithful Bride to God's Son the Lord Jesus Christ and he will take her to be his wife and love her throughout all eternity.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
