

GENESIS

OUTLINE AND PRELIMINARY CONSIDERATIONS

1. Outline:
 - A. Abraham's advanced age and state of blessing (vs.1).
 - B. Abraham's commands to his servant concerning a bride for Isaac (vss.2-9).
 - C. The servant's trip (vs.10).
 - D. The servant's prayer (vss.11-14).
 - E. The servant's encounter with Rebekah (vss.15-27).
 - F. The explanation to the family (vss.28-49).
 - G. The response of Laban and Bethuel (vss.50-51).
 - H. The servant distributes lavish gifts (vss.52-53).
 - I. The servant's desire to return home immediately; Rebekah's willingness to go with him (vss.54-58).
 - J. Rebekah's departure for Canaan with her family's blessing and her trip with Abraham's servant (vss.59-61).
 - K. Rebekah meets Isaac for the first time (vss.62-65).
 - L. The servant reports the details of the journey to Isaac (vs.66).
 - M. The marriage of Isaac and Rebekah (vs.67).
2. Many principles of doctrine are taught and/or illustrated in this chapter to include:
 - A. Blessing.
 - B. Exercise and orientation to authority.
 - C. Divine guidance.
 - D. The geographical will of God.
 - E. Separation.
 - F. Right man, right woman.
 - G. Prayer.
 - H. Worship, praise.
 - I. Divine institution number 2, marriage.
3. The fact that an entire chapter is devoted to the subject of acquiring a spouse demonstrates the importance that the POG places on the right man/right woman relationship.
 - A. Marriage is a Divine institution.
 - B. There is no Divine institution of job, business, career or education.
 - C. The context demonstrates the importance that mature believers place on marriage.

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13. It began with orientation to God's geographical will for him and then applying the doctrine of separation.
14. The believer must recognize that the world blesses its own (Cp.Joh.15:19); God blesses those with Divine blessing that are not of the world (Cp.Mat.5:3-16; Eph.1:3 cf.Joh.17:14-16; Rom.12:2).
15. Yahweh blessing **Abraham in every way** was not based on favoritism or partiality, but because of his faithfulness and obedience to BD. Cp.Deu.11:26-28; 30:19,20
16. Blessing comes in the path of obedience recognizing that overt obedience is a manifestation of mental attitude acclimation to God's directive will.
17. While it demands Ph₂ obedience, it remains a path walked in grace.
18. God determined in eternity past that all that went on +V living their life in the faith would be recipients of His blessings both in time and eternity.
19. True faith in the POG is manifested through application of BD resulting in blessing. Cf.Jam.1:19-25
20. **Abraham** was a doer of the WOG, not just a hearer.
21. All those that walk in the footsteps of our father **Abraham** are up for blessing. Gal.3:6-14
22. Those that align with BD have a God that is not ashamed to be associated with them and is willing to provide all good things. Heb.11:16
23. This demands that believers maintain a consistent intake of BD and for us today, even more so. Cp.Heb.10:25
24. The promise revolves around commitment to MPR, not avoiding or abandoning it. Cf.Mat.6:24-33 esp.vs.33
25. We are to please God, not men. 1The.2:4
26. Other verses concerning God's blessings: Psa.1:1; 2:11,12; 5:12; 32:1,2; 41:1,2; 84:12; 128:1,4; Pro.3:13,33; 8:32,34; 10:22; 16:7,20; 22:9; 24:25; 28:20; Jer.27:5; Mat.13:16; Joh.20:28,29; Act.20:35; Rom.15:29; Gal.4:15; Heb.6:7; Jam.1:12; 1Pet.3:14; 4:14; Rev.22:7

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SCENE 1: ABRAHAM COMMISSIONS HIS SERVANT

EXEGESIS VERSES 2 – 9:

וַיֹּאמֶר אַבְרָהָם אֶל-עַבְדּוֹ זָקֵן בֵּיתוֹ הַמִּזְשֵׁל
בְּכָל-אֲשֶׁר-לוֹ שִׁים-נָא יָדְךָ תַּחַת יְרֵכִי:

^{NAS} Genesis 24:2 **And Abraham said to his servant,** (וַיֹּאמֶר אַבְרָהָם אֶל עַבְדּוֹ [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Abraham"; + prep: 'el + n/com/m/s/constr. w/3ms suff: -ebed; "to his servant"])

the oldest of his household, who had charge of all that he owned, (בְּמִזְשֵׁל הַבַּיִת זָקֵן) [adj/m/s/constr: zaken; "the oldest of"; + n/com/m/s/constr. w/3ms suff: bayith; "his household"; + d.a. + v/qal/Ptc/m/s/abs: mashal; "the one having rule/charge"; + prep: bet + n/com/m/s/constr: kol + rel.pro: 'asher + prep. w/3ms suff: lamed; "in all that was his {he owned}"])

"Please place your hand under my thigh, (יָרֵךְ הַתַּחַת יָדְךָ נָא שִׁים) [v/qal/imp/m/s: siym; "put/place"; + interj.part: na'; "now/please"; + n/com/f/s/constr. w/2ms suff: yad; "your hand"; + prep: tachath; "under/beneath"; + n/com/f/s/constr. w/1cs suff: yarek; "my thigh/loins"])

וְאֶשְׁבִּיעֶךָ בִּיהוָה אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ
אֲשֶׁר לֹא-תִקַּח אִשָּׁה לְבְנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אָנֹכִי יוֹשֵׁב
בְּקִרְבּוֹ:

^{NAS} Genesis 24:3 **and I will make you swear by the LORD, the God of heaven and the God of earth,** (וְשָׁבַע בְּיְהוָה אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ [waw conj. + v/Hiphil/IPF/1cs cohortative: sheba-; "and let me make you swear"; + prep: bet + proper n: yahweh + n/com/m/pl/constr: 'elohiym + d.a. + n/com/m/pl/abs: shamayim + waw conj. + n/com/m/pl/constr: 'elohiym + d.a. + n/com/f/s/abs: 'erets: "by the Lord, the God of heaven and the God of earth"])

that you shall not take a wife for my son from the daughters of the Canaanites, among whom I live, (בְּיֹשְׁבֵי אֲשֶׁר כְּנַעַן הֵן בָּת מִן בְּנֵי לְאִישׁה לִקַּח לֹא אִשָּׁר) [rel.pro: 'asher; "that"; + neg.part: lo' + v/qal/IPF/2ms: laqach; "you will not take"; + n/com/f/s/abs: 'ishshah; "a wife"; + prep: lamed + n/com/m/s/constr. w/1cs suff: ben; "for my son"; + prep: min + n/com/f/pl/constr: bath; "from the daughters of"; + d.a. + proper n: "the Canaanites"; + rel.pro: 'asher; "of whom"; + pro/1cs: 'anoki; "I myself"; + v/qal/Ptc/m/s/abs: yashab; "am living/dwelling"; + prep: bet + n/com/m/s/constr. w/3ms suff: qereb; "in their midst"])

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Genesis 24:4 ^{WTT} כִּי אֶל-אֶרְצִי וְאֶל-מוֹלְדֹתַי תֵּלֵךְ וְלָקַחְתָּ אִשָּׁה
לְבִנִי לְיִצְחָק:

^{NAS} Genesis 24:4 **but you shall go to my country and to my relatives, and take a wife for my son Isaac.**" (כִּי אֶל אֶרְצִי וְאֶל מוֹלְדֹתַי תֵּלֵךְ וְלָקַחְתָּ אִשָּׁה לְבִנִי לְיִצְחָק [conj: kiy; "for"; + prep: 'el + n/com/f/s/constr. w/1cs suff: 'erets; "to my land/country"; + waw conj. + prep: 'el + n/com/f/s/constr. w/1cs suff: moledeth; "and to my relatives"; + v/qal/IPF/2ms: halak; "you will walk/go"; + waw consec. + v/qal/PF/2ms: laqach; "and you will take"; + n/com/f/s/abs: 'ishshah + prep: lamed + n/com/m/s/constr. w/1cs suff: ben; "a wife for my son"; + prep: lamed + proper n: "for Isaac"])

Genesis 24:5 ^{WTT} וַיֹּאמֶר אֵלָיו הֲעֹבֵד אוֹלִי לֹא-תֵאבְדָה הָאִשָּׁה
לְלַכְתּ אַחֲרַי אֶל-הָאָרֶץ הַזֹּאת הֲהִשָּׁב אָשִׁיב אֶת-בְּנִיךָ
אֶל-הָאָרֶץ אֲשֶׁר-יָצֵאתָ מִשָּׁם:

^{NAS} Genesis 24:5 **And the servant said to him, "Suppose the woman will not be willing to follow me to this land;** (וַיֹּאמֶר אֵלָיו הֲעֹבֵד אוֹלִי לֹא-תֵאבְדָה הָאִשָּׁה לְלַכְתּ אַחֲרַי אֶל-הָאָרֶץ הַזֹּאת [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3ms suff: 'el; "and he said to him"; + d.a. + n/com/m/s/abs: -ebed; "the servant"; + adv: 'ulay; "suppose/perhaps"; + neg.part: lo' + v/qal/IPF/3fs: 'abah; "she is not willing"; + d.a. + n/com/f/s/abs: 'ishshah; "the woman"; + prep: lamed w. v/qal/inf/constr: halak; "to walk/go"; + adv. w/1cs suff: 'acherey; "after me {follow}"; + prep: 'el + d.a. + n/com/f/s/abs: 'erets + d.a. + adj/f/s: zo'th; "to the land, this one"])

should I take your son back to the land from where you came?" (בֵּן אֵת שׁוֹב שׁוֹב הֲ) אֶל
בְּנִי מִן יָצָא אֲשֶׁר אֶרְצִי הֲ אֶל
[interr.part: ha; "should?" + v/Hiphil/inf/abs: shub; "causing to return"; + v/Hiphil/IPF/1cs: shub; "I will cause to return {take back}"; + sign of d.o. + n/com/m/s/constr. w/2ms suff: ben; "your son"; prep: 'el + d.a. + n/com/f/s/abs: 'erets; "to the land"; + rel.pro: 'asher; "of which"; + v/qal/PF/2ms; yatsa'; "you came forth"; + prep: min + adv: sham; "from there"])

Genesis 24:6 ^{WTT} וַיֹּאמֶר אֵלָיו אַבְרָהָם הֲשֹׁמֵר לְךָ פֶּן-תָּשִׁיב
אֶת-בְּנִי שָׁמָּה:

^{NAS} Genesis 24:6 **Then Abraham said to him, "Beware lest you take my son back there!** (וַיֹּאמֶר אֵלָיו אַבְרָהָם הֲשֹׁמֵר לְךָ פֶּן-תָּשִׁיב אֶת-בְּנִי שָׁמָּה [waw consec. + v/qal/IPF/3ms: 'amar

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וְאִם־לֹא תֵאָבֵהּ הָאִשָּׁה לָלֶכֶת אַחֲרָיִךָ וְנִקִּיתָ WTT Genesis 24:8
 מִשְׁבַּעַתִּי זֹאת רַק אֶת־בְּנִי לֹא תִשָּׁב שָׁמָּה:

^{NAS} Genesis 24:8 "But if the woman is not willing to follow you, (וְ אִם לֹא אֵבֵהּ הִיא אִשָּׁה לְ אַחֲרָיִךָ הֲלֹךְ לֹא אִשָּׁה [waw conj. + part.conj: 'im + neg.part: lo'; "but if not"; + v/qal/IPF/3fs: 'abah; "she is willing"; + d.a. + n/com/f/s/abs: 'ishshah; "the woman"; + prep: lamed w.v/qal/inf/constr: halak; "to walk/go"; + adv. w/2ms suff: 'acherey; "after you {follow}"])

then you will be free from this my oath; (וְ זֹאת שְׁבוּעָה מִן נִקְהָה וְ) [waw consec. + v/Niphal/PF/2ms: naqah; "then you will be free/clear"; + prep: min + n/com/f/s/constr. w/1cs suff: shebu-ah; "from my oath"; + adj/f/s: zo'th; "this one"])

only do not take my son back there. (וְ לֹא בִּן אֶת רַק) [adv: raq; "only"; + sign of d.o. + n/com/m/s/constr. w/1cs suff: ben; "my son"; + neg.part: lo' + v/Hiphil/IPF/2ms {jussive}: shub + adv: sham; "do not let return there"])

וַיִּשָּׂם הָעֶבֶד אֶת־יָדוֹ תַּחַת יָרֵךְ אַבְרָהָם אָדֹנָיו WTT Genesis 24:9
 וַיִּשָּׁבַע לוֹ עַל־הַדָּבָר הַזֶּה:

^{NAS} Genesis 24:9 So the servant placed his hand under the thigh of Abraham his master, and swore to him concerning this matter. (וְ אַבְרָהָם יָרֵךְ תַּחַת יָד אֶת עֶבְדוֹ הַ שִׁים וְ) [waw consec. + v/qal/IPF/3ms: siym; "so he placed"; + d.a. + n/com/m/s/abs: -ebed; "the servant"; + sign of d.o. + n/com/f/s/constr. w/3ms suff: yad; "his hand"; + prep: tachath; "under/beneath"; + n/com/f/s/constr: yarek; "the thigh of"; + proper n: "Abraham"; + n/com/m/pl/constr. w/3ms suff: 'adon; "his masters {pl.?}"; + waw consec. + v/Niphal/IPF/3ms: sheba-; "and he swore"; + prep: lamed w/3ms suff: lamed; "to him"; + prep: -al + d.a. + n/com/m/s/abs: dabar + d.a. + adj/m/s: zeh; "upon/concerning this matter"])

ANALYSIS VERSES 2 – 9:

1. Even though **Abraham** had been *blessed in every way* (vs.1), he was not content to rest upon his laurels.
2. He was very much aware of the covenant promise of future **descendants** and considers the next obvious steps in this respect.
3. That as it pertains to **Isaac** getting married to continue the Hebrew line of **descendants**.
4. While other **descendants** would be produced from Hagar and Keturah (cf.25:1-4, 12-16), the main issue of the Covenant was the propagation of the Promised Seed (cf.17:19,21).

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5. So he now commissions his most trusted **servant** to secure for **Isaac** an appropriate **wife** so he too could produce an heir.
6. As **Isaac** had been previously represented passive in Abraham's test of his sacrifice, so he is pictured in the present situation.
7. It is his father **Abraham** that is active ensuring his right woman in betrothal.
8. In addition, throughout this rather long story of getting a bride for **Isaac**, the **servant** (*-ebed*) is not named.
9. Some exegetes point to Eliezer of Damascus that **Abraham** proposed as an alternative to the heir of the Covenant via adoption in Gen.15:2.
10. Certainly **Abraham** would not have considered someone that did not come with substantial credentials that included unflagging loyalty and a deep spiritual life.
11. Both of these attributes are obvious to the reader in this episode.
12. Eliezer is a prime candidate as he would have been with **Abraham** some ~55 years having ample time to prove his loyalty spiritually and physically.
13. He would be one that had Abraham's complete trust.
14. It is the omission of the servant's name along with Isaac's continued passive role that has prompted some interpreters to suggest that typology is intended in the marriage passage.
15. If **Abraham** is a **God** the Father figure and **Isaac** a type of Christ (Heb.11:19), then could it not be that the gaining of a bride for **Isaac** is a type of the Church.
16. The unnamed **servant** would then be a figure pointing to the great prophet and forerunner of Christ, namely, John the Baptist.
17. The prophet Isaiah refers to his ministry as "*a voice crying in the wilderness...*" Cp.Mat.3:3; Mar.1:3; Luk.3:4 all quoting Isa.40:3
18. John tended to play down his persona to get people to focus on his message and the One he heralded. Cf.Joh.1:19-23
19. As will be noted in the subsequent verses this **servant** constantly affirmed that he was a **servant** to his master **Abraham** on behalf of **Isaac** (noun **master**/'adon in vs.9 used 17x in the chapter).
20. Jesus' high praise for John the Baptist (Mat.11:11) fits with the highest confidence and trust that **Abraham** placed in this senior **servant** "**who had charge of all that he owned/ha mashal be kol 'asher lamed**".
21. Another intriguing fact regarding this typological connection is the fact that John was responsible for the earliest converts and disciples that came to him and later joined up with Jesus (e.g., Andrew and Peter; Joh.1:40).
22. Jesus referred to Himself as "*the bridegroom*". Mar.2:19-20
23. John referred to himself as the friend of the bridegroom. Joh.3:29-30
24. The bride would be the prospective Church.
25. The acquisition of a bride for the promised heir in our chapter foreshadows the reality of the bride for the Promised Seed given to Him by the Father. Cf.Joh.10:27-29
26. Grammatically there is support fusing **Abraham** with **God** via the Son in the plural use of the noun "**master(s)**/'adonay (vs.9) denoting that the **oath** taken by the **servant** was sworn under the authority of all (**Abraham and the Lord God**; cf.vs.3a).
27. Whether the typology is intended or not, it warrants recognition and consideration by the student and fits the general pattern and players of our scenario at hand.

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28. On the day when **Abraham** called his trusted **servant** into his tent for this most delicate assignment, he asks him to “**Please, place your hand under my thigh**/siym na’ yad tachath” with a view to taking an **oath**.
29. He first gives the oath’s content before having the **servant place his hand** and swearing.
30. The interjectory particle “**please/now**” underscores Abraham’s authority in grace giving the **servant** opportunity to accept or decline the commission.
31. The absence of any reticence on the part of the **servant** then highlights his loyalty in obedience to his authorities in life both physically and spiritually.
32. Both **Abraham** and his **servant** are exemplary examples in the exchange of executing authority and obedience of the subordinate.
33. As we will see, the **servant** wants to ensure all basis are covered in carrying out the assignment and **Abraham** ensures that there is no question as to what is expected of him.
34. Throughout time solemn oaths are performed by holding some sacred object in the hand (e.g., swearing on a Bible).
35. Here, the **thigh** had an association with something fundamental with regards to the Covenant.
36. It was associated with the seat of reproductive life (*yarek/thigh* or **loins**).
37. If the Covenant promises were to be upheld, then Abraham’s son must marry and father an heir.
38. So what we have here is an **oath** taken in connection with Abraham’s private parts.
39. The **servant** is then asked to “**swear by the Lord, the God of heaven and the God of earth**/sheba- bet Yahweh ‘elohiym ha shamayim waw ‘elohiym ha ‘erets”.
40. The causative Hiphil form of the verb *sheba-* (**I will make you swear**) asserts Abraham’s authority over the **servant**.
41. Further, the authority extends to the Creator, the same **God** of the Covenant, Yahweh.
42. This emphasizes the importance of the matter: It is under God’s jurisdiction and by Divine design.
43. This highlights the principle of right man/right woman as intended by **God** i.e., Divine Institution #2: marriage.
44. Most specifically it focuses on a marital union of +V as might be expected among adjusted believers finding God’s blessing at the highest level.
45. It is a situation marquee’d by maximum blessing (vs.1b), is it not?
46. It illustrates essential doctrinal ingredients necessary for that blessing to be a reality.
47. The **oath** (*shebu-ah*) begins emphatically, “**you shall not take a wife for my son from the daughters of the Canaanites...**/lo’ laqaach ‘ishshah lamed ben min bath ha kena-niy” (vs.3b).
48. **Abraham** judged them as unacceptable based on years of familiarity with Canaanite culture and mores e.g., “**among whom I live**’/asher ‘anokiy yashab bet qereb”.
49. While **Abraham** lived **among** them, he sets himself apart ideologically (spiritually).
50. As the alternative, **Abraham** tells the **servant** to “**go to my country** (Mesopotamia) **and to my relatives, and take a wife for my son Isaac**”.
51. It is here that two avenues of thought are proposed by suggesting either a racial or spiritual distinction as to Abraham’s reasoning.
52. Racially would mean he is trying to keep the genetics as close to his own as possible.
53. This view places racial priority over spiritual and suggests man is responsible for advancing the new Jewish line producing the Promised Seed, rather than **God** (cf.12:2a,b).

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54. The more popular view among fundamental exegetes suggests **Canaanites** represent unbelievers and Abraham's relatives, believers.
55. While there is truth to this view, many interpreters fall short disclosing the entire picture represented in our verses.
56. Vs.7 strongly suggests that **Abraham** in some way expects Divine guidance in fulfilling the mission (**He will send his angel before you...**).
57. The immediate scenario will show that right man/right woman as to God's directive will isn't only about believer vs. unbeliever; it relates to the right opposite number volitionally both Ph₁ and Ph₂.
58. In some way **God** has enlightened **Abraham** doctrinally that his greatest success for finding Isaac's **wife** will be from his pool of **relatives** back in Mesopotamia.
59. It points to the fact that in looking for one's right opposite number in marriage demands that one seeks God's will in the matter as the highest priority in seeking a mate.
60. The principle exemplified in Abraham's instructions is that through the intake of BD and adherence to it, **God** will orchestrate the situation necessary for right man/right woman to come together.
61. This is made possible because our Creator is omniscient and omnipotent and knows exactly where the potential right spouse exists and will provide the physical logistics otherwise.
62. In adhering to BD **God** will provide the discerning believer with guidance and protection as to their right opposite number.
63. The two general doctrinal categories that one must maintain in discerning God's will are his geographical will and the doctrine of separation (Abraham's doctrinal enlightenment).
64. **Abraham** first employs the doctrine of separation as essential in finding Isaac's **wife**.
65. Where she will not be found is **from the daughters of the Canaanites**.
66. These particular females are representative of all the sects of Canaan having a reputation of pagan idolatry highlighting the concept of religious reversionism. Cp.Psa.106:34-39
67. **Isaac** followed his father's example with Jacob. Gen.28:1
68. Esau, an unbeliever, intentionally married a Canaanite in open rebellion to **Isaac**. Cf.Gen.28:6; 36:2-3
69. Abraham's alternative was to look for a **wife** from those of his lineage with a heritage of being believers back in the land of the Chaldees (vs4).
70. So in applying separation, the first line of defense is that one's right spouse indeed is a believer.
71. It is the servant's question and Abraham's response in vss.5,6 that then dissects +V from -V as believers.
72. This as it centers on orientation to God's geographical will applying separation otherwise.
73. This distinguishes the religious reversionist from the adjusted among believers.
74. The **servant** anticipates a potential problem, "**Suppose the woman will not be willing to follow me to this land...**"/ulay lo' 'abah ha 'ishshah lamed halak 'acherey 'el ha 'erets".
75. The question essentially asks, "What if she refuses to relocate geographically to where God's directive will via the Covenant is to be carried out?" (i.e., negative to BD).
76. This doctrine is further emphasized in Abraham's reference to the Covenant terms as part of his response in vs.7, "**who took me from my father's house and from the land of my relatives**".

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77. The primary Covenant terms are reiterated as to applying separation from negative believing family members and relocating to the new geography under God's directive will.
78. Today the scenario would be applied to the **woman** not willing to submit to God's geographical will under face-to-face teaching with the potential husband.
79. The solution suggested by the **servant**, "**should I take your son back to the land from where you came**/ha shub shub ben 'el ha 'erets 'asher yatsa min sham" meets a "brick wall" with **Abraham**.
80. The double use of the infinitive and imperfect form of the verb "*shub/return (take back)*" looks to the **servant** coming **back** to get **Isaac** and then taking him to the **woman** in Nahor.
81. His response (vs.6): "**Beware lest you take my son back there**/shamar lamed pen shub ben!" that is to say, "*Not if you value your life!*".
82. This points to the very issue at hand in acquiring Isaac's **wife**, life itself spiritually and physically.
83. The warning finds ground because it would be in rejection of God's Covenant directives to orient to His geographic and directive wills in separation from negative volition (vs.7).
84. To execute the servant's suggestion places all concerned in jeopardy of SUD.
85. To engage in such action as to remove God's heir from the parameters of the Covenant terms is to be in opposition to the very One under whose authority the very **oath** is bound, "**The Lord, the God of heaven**" harking back to vs.3a.
86. That Yahweh's title is here shortened simply to "**the God of heaven**/'elohiym ha shamayim" highlights his spiritual reign and that importance in the matter at hand.
87. Abraham's notation of the Covenant recalls his own experiences with his family and his own experience of extraditing himself from their clutches.
88. God in grace delivered him from his "**father's house**/bayith 'ab" and from his homeland.
89. He left them when his father died (SUD) in Haran and came to the **land** promised to him and his **descendants**.
90. He harbored no lingering desires to go back and associate himself with their version of spirituality.
91. He knows the inherent dangers of associating with reversionists and their draw upon even +V and is adamant that he will not place his son in that situation.
92. He has first-hand experience of conflict for failure to separate (e.g.; Lot vs. **Abraham**).
93. He would rather live and die in a land that was not yet his than return to a place (abandon God's geographic and directive wills) where his spiritual interest would be neutralized. Cp.Heb.11:15
94. To go back or let **Isaac** return even for the briefest of visits was for him out of the question as it constituted an insult to the One who had called him to a better possession.
95. This is reflected in the fact that **God** even confirmed His promises to **Abraham** with an **oath** as stated here, "**who swore to me**/'asher sheba- lamed" (cf.22:16-18).
96. His ancestral home and family before his call has nothing to do with what he came to be all about.
97. That these principles were so embedded in Abraham's frame of reference anchored in faith, he is absolutely confident that **God** will bless his efforts in making the applications with respect to **Isaac** and otherwise provide protection as needed.
98. That is **God** will honor his continued application of doctrine in all matters (cf.vs.1b).

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99. This is the sense of the clause, “**He will send His angel before you and you will take a wife for my son there**/hu’ shalach male’ak lamed paneh waw laqach ‘shshah lamed ben sham”.
100. Abraham’s doctrinal assertions and read were not based on any idle speculations, blind faith or guess work; it was supreme confidence in the doctrine in his soul.
101. So **Abraham** expects and demands the two very doctrines necessary for him to realize the full blessings of covenant promises to be applied to his **son Isaac** for the continued spiritual heritage of blessing as it pertained to his right woman.
102. Her requirement was to manifest the same willingness to separate from her land and family and enter into union with her right man in alignment with God’s Ph₂ directives.
103. Yet, while the doctrinal approach is sound, it remains possible that Ph₂ +V may not exist in this local.
104. While he can “shepherd” those under his authority, he fully recognizes that a union of such nature requires the active participation of both parties.
105. The believer can only apply the doctrine; it is for **God** to open/close doors and bless accordingly.
106. Obviously, “**if the prospective woman is not willing**”/im lo’ ‘abah ha ‘shshah” to come to sound doctrine, this is not the fault of the **servant**.
107. In such case **Abraham** states, “**then you will be free from this my oath**/waw naqah min shebu-ah zo’th”.
108. He then reiterates that otherwise under no circumstances “**take my son back there**/shub ben sham”.
109. This would be tantamount to soliciting **Isaac** abandoning God’s will for his life.
110. For a man to pursue a spouse that does not show prior commitment to the same doctrinal standards as his under his right shepherd, is to flirt with spiritual disaster.
111. We note that the **woman** is also passive in her role reflecting that **God** will bring her right man into her periphery upon His timing.
112. The complete picture reflects that the adjusted male is to be passive (submit) to his spiritual authorities in life adhering to BD trusting that in the process **God** will bring about the right people at the right time to create a marriage sanctified in terms of +V and blessing.
113. God knows where the right opposite number exists and that the right **woman** will be one that is willing to align herself under the same spiritual priorities as the male.
114. The two prevalent doctrines that must be applied and maintained in both cases is orientation to God’s geographical will (Bible class) and separation from –V.
115. This is exemplified in Abraham’s insistence upon; “don’t resort to a Canaanite bride (the religious reversionist beginning with unbelievers) and don’t under any circumstances **take Isaac back there** (abandon God’s geographical will and failure to separate from believing reversionists).
116. The **servant** is given a most challenging assignment: Find an acceptable **wife** that is **willing** to leave her family and go off and marry a man she knows absolutely nothing about.
117. The **servant** agrees to the terms of the **oath** and submits to the ritual imposed by his **master(s)** (vs.9).
118. All the details of this enterprise are left to the discretion of the **servant** in whom **Abraham** held the utmost trust!

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SCENE 2: AT THE WELL OF ARAM-NAHARAYIM VSS.10-27

THE SERVANTS DEPARTURE AND PRAYER FOR A SIGN

EXEGESIS VERSES 10 – 14:

וַיִּקַּח הָעֶבֶד עֶשְׂרֵה גַמְלִים מִגַּמְלֵי אֲדֹנָיו וַיֵּלֶךְ
וְכָל־טוֹב אֲדֹנָיו בְּיָדוֹ וַיֵּקֶם וַיֵּלֶךְ אֶל־אַרְם נְהָרִים אֶל־עִיר
נְחֹר:

^{NAS} Genesis 24:10 Then the servant took ten camels from the camels of his master, (*וַיִּקַּח הָעֶבֶד עֶשְׂרֵה גַמְלֵי מִן גַּמְלֵי אֲדֹנָיו* [waw consec. + v/qal/IPF/3ms: laqach; "the he took"; + d.a. + n/com/m/s/abs: -ebed; "the servant"; + adj/f/s/abs: -asarah; "ten"; + n/com/m/pl/abs: gamal; "camels"; + prep: min + n/com/m/pl/constr: gamal; "from the camels of"; + n/com/m/pl/constr. w/3ms suff: 'adon; "his masters"])

and set out with a variety of good things of his master's in his hand; (*וַיֵּלֶךְ אֶל־טוֹב אֲדֹנָיו* [waw consec. + v/qal/IPF/3ms; halak {walk}; "and set out"; + waw conj. + n/com/m/s/constr: kol; "and each of/variety of"; + n/com/m/s/constr: tob; "the good things of"; + n/com/m/pl/constr. w/3ms suff: 'adon; "his masters"; + prep: bet + n/com/m/s/constr. w/3ms suff: yad; "in his hand"])

and he arose, and went to Mesopotamia, to the city of Nahor. (*וַיָּקָם וַיֵּלֶךְ אֶל־אַרְם נְהָרִים* [waw consec. + v/qal/IPF/3ms: qum; "and he arose"; + waw consec. + v/qal/IPF/3ms: halak {walked}; "and went"; + prep: 'el + proper n: 'aram - naharayim; "to Mesopotamia"; + prep: 'el + n/com/m/s/constr: -iyr + proper n: nachor; "to the city of Nahor"])

וַיַּבְרֵךְ הַגַּמְלִים מִחוּץ לָעִיר אֶל־בְּאֵר הַמַּיִם
לְעֵת עֶרֶב לְעֵת צֵאת הַשָּׂאֵבֶת:

^{NAS} Genesis 24:11 And he made the camels kneel down outside the city by the well of water at evening time, the time when women go out to draw water. (*וַיַּבְרֵךְ הַגַּמְלֵי מִחוּץ לָעִיר אֶל־בְּאֵר הַמַּיִם לְעֵת עֶרֶב לְעֵת צֵאת הַשָּׂאֵבֶת* [waw consec. + v/Hiphil/IPF/3ms: berek {knee}; "and he caused to kneel down"; + d.a. + n/com/m/pl/abs: gamal; "the camels"; + prep: min + n/com/m/s/constr: chuts; "from outside"; + prep: lamed + d.a. + n/com/f/s/abs: -iyr; "towards the city"; + prep: 'el + n/com/f/s/constr: be'er; "at the well of"; + d.a. + n/com/m/pl/abs: mayim; "water"; + prep: lamed + n/com/b/s/constr: -eth; "at the time of"; + n/com/m/s/abs: -ereb; "evening"; + prep: lamed + n/com/b/s/abs: -eth; "at the time

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of"; + v/qal/inf/constr: yatsa'; "going out"; + v/qal/Ptc/f/pl/abs: sha'ab; "when women are drawing water"])

וַיֹּאמֶר יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם הַקָּרֵה־נָא
לְפָנַי הַיּוֹם וַעֲשֵׂה־חֶסֶד עִם אֲדֹנָי אַבְרָהָם:

^{NAS} Genesis 24:12 And he said, "O LORD, the God of my master Abraham, (אָמַר אֱלֹהֵי אֲדֹנָי אַבְרָהָם הַקָּרֵה־נָא [waw consec. + v/qal/IPF/3ms: 'amar + proper n: yahweh + n/com/m/pl/constr: 'elohiym + n/com/m/s/constr. w/1cs suff: 'adon; "and he said, 'Lord, the God of my master"; + proper n: "Abraham"])

please grant me success today, and show lovingkindness to my master Abraham. (וַאֲשֶׁר אֲשַׁכֵּחַ לְפָנַי הַיּוֹם וְעִם אֲדֹנָי אַבְרָהָם הַקָּרֵה־נָא [v/Hiphil/imp/m/s: qarah; "cause to occur/grant"; + interj.part: na'; + "now/please"; + prep: lamed + n/com/m/pl/constr. w/1cs suff: paneh; "before my presence {face}"; + d.a. + n/com/m/s/abs: yom; "this day"; + waw conj. + v/qal/imp/m/s: -asah; "and do/show"; + n/com/m/s/abs: chesed; "loyal-love/lovingkindness"; + prep: -im + n/com/m/s/constr. w/1cs suff: 'adon; "with my master"; + proper n: "Abraham"])

הֲנִי עֹמֵד עַל־עֵין הַמַּיִם וּבָנוֹת אֲנֹשֵׁי
הָעִיר יֹצְאוֹת לְשָׂאֵב מַיִם:

^{NAS} Genesis 24:13 "Behold, I am standing by the spring, and the daughters of the men of the city are coming out to draw water; (אִישׁ בַּת וּ מַיִם הָ עֵין עַל נֹצֵב אֲנֹכִי הֲנִידָה) הֲנִי עֹמֵד עַל עֵין הַמַּיִם לְשָׂאֵב לְ יֹצְאוֹת הָ עִיר הָ [interj.part: hinneh; "behold"; + pro/1cs: 'anokiy; "I myself"; + v/Niphal/ptc/m/s/abs: natsab; "am standing"; + prep: -al + n/com/b/s/constr: -ayin {lit. eye}; "by the source of"; + d.a. + n/com/m/pl/abs: mayim; "water"; + waw conj. + n/com/f/pl/constr: bath; "and the daughters of"; + n/com/m/pl/constr: 'ish; "the men of"; + d.a. + n/com/f/s/abs: -iyr; "the city"; + v/qal/ptc/f/pl/abs: yatsa': "are coming out"; + prep: lamed w. v/qal/inf/constr: sha'ab; "to draw"; + n/com/m/pl/abs: mayim; "water"])

וְהָיָה הַנֶּעֱרָךְ אֲשֶׁר אָמַר אֵלַיָּה הַטִּי־נָא כַדָּךְ
וְאֲשַׁתָּהּ וְאִמְרָהּ שְׂתֵה וְגַם־גִּמְלִיד אֲשָׁקָה אֶתְּהָ הַכַּחַת לְעַבְדְּךָ
לְיִצְחָק וּבָה אֲדַע כִּי־עָשִׂיתָ חֶסֶד עִם־אֲדֹנָי:

^{NAS} Genesis 24:14 now may it be that the girl to whom I say, 'Please let down your jar so that I may drink,' (וְהָיָה הַנֶּעֱרָךְ אֲשֶׁר אָמַר אֵלַיָּה הַטִּי־נָא כַדָּךְ [waw consec. + v/qal/PF/3ms: hayah; "and let it come to pass/may it be"; + d.a. + n/com/f/s/abs: na-

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arah; "the youthful girl"; + *rel.pro*: 'asher; "of whom"; + *v/qal/IPF/1cs*: 'amar; "I will say"; + *prep. w/3fs suff*: 'el; "to her"; + *v/Hiphil/imp/f/s*: nathah {lit. stretch}; "let down"; + *interj.part*: na'; "please"; + *n/com/f/s/constr. w/2fs suff*: kad; "your jar"; + *waw conj.* + *v/qal/IPF/1cs cohortative*: shathah; "and let me drink"])

and who answers, 'Drink, and I will water your camels also';-- (גַּם וְ שָׁתָה אָמַר וְ) נְמַלְּךָ שָׁקֵה [waw consec. + *v/qal/PF/3fs*: 'amar; "and she will say/who answers"; + *v/qal/imp/m/s*: shathah; "drink"; + *waw conj.* + *conj*: gam; "and also"; + *n/com/m/pl/constr. w/2ms suff*: gamal; "your camels"; + *v/Hiphil/IPF/1cs*: shaqah; "I will cause to give drink/water"])

may **she** be the one **whom You have appointed for Your servant Isaac**; (לְ יַצְהֵר לְ יָכָח אֵת) לְ יַצְהֵר [sign of d.o. w/3fs suff: 'eth; "her/she/that girl"; + *v/Hiphil/PF/2ms*: yakach {decide}; "cause to appoint"; + *prep*: lamed + *n/com/m/s/constr. w/2ms suff*: -ebed; "for your servant"; + *prep*: lamed + *proper n*: "for Isaac"])

and by this I shall know that You have shown lovingkindness to my master." (וְ בַּזְּכָרְךָ יָדַעְתִּי) [waw conj. + *prep. w/3fs suff*: bet; "and by her"; + *q/qal/IPF/1cs*: yada-; "I will know"; + *conj*: kiy; "that"; + *v/qal/PF/2ms*: -asah; "you have shown"; + *n/com/m/s/abs*: chesed; "loyal-love"; + *prep*: -im + *n/com/m/s/constr. w/1cs suff*: "adon; "with my master"])

ANALYSIS VERSES 10 – 14:

1. The unnamed **servant** makes immediate preparation to carry out Abraham's orders wasting no time to get on the road.
2. A fairly large caravan is assembled in order to accommodate not only that to be taken, but for additional passengers and goods that might be needed on the return trip.
3. "**Ten camels from the camels of his master**"/-asarah gamal min gamal 'adon" are estimated to be able to carry 400 pounds each along with a passenger with a strong **camel** able to carry as much as 990 pounds in total.
4. This gives the reader an idea of how much of "**a variety of good things/kol tob**" was compiled in the form of gifts to the prospective bride and family.
5. These were used as betrothal gifts from the perspective groom's family and that such a large dowry is offered demonstrates the vast wealth of which God had blessed **Abraham**.
6. That the **camels** and possessions are also considered Isaac's property in tandem with his father is noted in the plural use of 'adon (lit. **masters**) in vs.10a,b.
7. The trust of both **Abraham and Isaac** in this man now becomes completely obvious as he has charge of all this wealth and is left to his own with adequate transportation to abandon the mission at whim.
8. The general destination is the Fertile Crescent (translated **Mesopotamia**) and the specific target is "**the city of Nahor**"/-iyer nachor" most probably SE of Haran (cf.11:31-32).

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9. The Hebrew reads **Mesopotamia** as “*Aram-Naharayim*” that means “Aram of the Two Rivers”.
10. The two rivers are the Euphrates on the west and Habur on the east.
11. This distance from Hebron would be some 300 miles+ east and would be at least a month long trip for the caravan.
12. Abraham’s surviving brother **Nahor** had relocated to this area sometime after Abraham’s departure from Ur moving to Canaan.
13. Here **Nahor** fathered sons and daughter(s), the details mentioned earlier in the narrative shortly after the sacrifice of **Isaac** episode in Gen.22:20-24.
14. The **servant** arrives at his destination toward “**evening time**/-eth –ereb” where he parks the **camels** just “**outside the city by the well of water**/min chuts lamed ha –iyr ‘el be’er ha mayim”.
15. The arrival of the caravan at this **time** of day was fortuitous as it was when **women** arrived “**to draw water**/sha’ab” from the public cistern.
16. Particularly young and unmarried “**women**” as indicated in the servant’s prayer vs.14 “**the youthful girl**/ha na-arah”. Cf.Gen.29:10; Exo.2:16
17. After resting the animals having them take a “knee (*berek*)”, the **servant** begins to pray (vss.12-14).
18. His prayer was not audible per vs.45.
19. The prayer is both petition and intercessory (for self and another).
20. He addresses deity as Yahweh, “**God of my master Abraham**’/elohiym ‘adon (in the singular) aberaham” in whose service he was a most committed **servant**.
21. The phrase “**O Lord**” indicates he had a personal relationship with **God**.
22. The first half of his general petition is: “**please grant me success today**/na’ qarah lamed paneh ha yom” or literally, “**make it occur/happen in front of me today**”.
23. The second intercessory half is: “**and show lovingkindness to my master Abraham**/waw – asah chesed –im ‘adon aberaham”.
24. “**Lovingkindness** (*chesed*) emphasizes grace in its expression (Gen.39:21) and assumes steadfast loyalty (Gen.20:13; 21:23).
25. The **servant** appeals to steadfast **love** in his solicitation of God’s blessing in the matter at hand.
26. Psalm 136 celebrates this divine virtue in all of its 26 verses.
27. The **servant** asks for **God** to demonstrate this aspect of the divine character not to himself, but on behalf of his **master Abraham**.
28. It implies that he recognizes the doctrinal gravity behind his commission as it pertains to the Covenant.
29. The **servant** asks for himself that **God** might expedite his efforts at his present location in order that if not to be, he could circulate through the area otherwise in his search.
30. In vs.12, he informs **God** as to his physical location and the immediate situation at hand, “**Behold, I am standing by the spring, and the daughters of the men of the city are coming out to draw water**”.
31. The **servant** doesn’t think that **God** is not privy otherwise.
32. His iteration of location is implied recognition that this is where **God** had placed him at while adjuring divine providence to continue guiding him in his endeavor.

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33. He sees God's hand in the location being conducive to his mission and then prays for a very specific result.
34. He devised an imaginative character test for the would-be female that would make a satisfactory bride for **Isaac** in vs.14a, "**now may it be that the girl to whom I say, 'Please let down your jar so that I may drink', and who answers, 'Drink, and I will water your camels also' --** "
35. The test imposed on the young woman has an easy part and a difficult part.
36. The easy part is the servant's request for a **drink** (*shathah*) of **water** from her **jar** (*kad*).
37. She must not hesitate to offer this stranger a **drink**.
38. This part of the character test is of course something that she agrees to of her own free will.
39. The part of the test not based on any request by the **servant** is the hard part: To volunteer on her own accord to **water** (*shaqah*) all **ten camels** kneeling at the **well**.
40. He prays that **God** will show him the right girl based on her willingness to do a fairly arduous task when she had another responsibility.
41. This is all the more amazing when it is known that there were any number of other males as part of the caravan that could have easily watered the **camels** (cf.vs.59).
42. The female that demonstrated hospitality on this level would be the one that would be a worthy candidate for the servant's master's son.
43. Any number of females might offer a weary traveler a **drink**, but it would be rare indeed for one of their own accord to offer to **water ten** thirsty **camels**.
44. The two components together reflect one that is compassionate and gracious enough to humble herself at request in obedience and industrious enough to extend her application as she would see needed.
45. The test formulated in prayer brings to mind the test of Gideon and the fleece in Jdg.6:36-40.
46. In both examples the individuals put **God** to the test and **God** responded in a positive fashion.
47. Here is a man who is a long way from home and has no other means of identifying the right woman to take home to his master's son.
48. How else would he be able to pick out one female from many that would make a suitable bride for **Isaac**.
49. He fully believed **Abraham** that Yahweh would "*send his angel before you*" and now looks to that guidance in prayer in a way that would reveal the kind of good wife +V would expect.
50. He is not here acting presumptuously or crazy (cf.Mat.12:30), but simply taking to heart his commission and utilizing sound doctrinal guidance as basis for God to further direct in Divine providence.
51. He recognizes nothing is left to chance and that **God** will answer one way or the other.
52. If the **servants** finds such a young woman willing to apply at this high level then he informs **God** that he will know immediately she has been divinely "**appointed** (*yakach*: decide, judge approved) for **Isaac**.
53. As an aside, the **servant** will know afresh that **Abraham**, who set this process in motion, is still the object of God's **lovingkindness**.
54. The servant's prayer is two-fold: He seeks divine providence (God's will) and continued assurance in the +V of the authority over him giving him instruction otherwise.
55. Hence the importance of his intercessory for **Abraham** in vs.12.

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THE SERVANT'S PRAYER ANSWERED VSS.15-25

ISAAC'S RIGHT WOMAN APPEARS

EXEGESIS VERSES 15 – 16:

WTT Genesis 24:15
 וַיְהִי־הוּא טָרַם כְּלָה לְדַבֵּר וְהִנֵּה רִבְקָה יֹצֵאת
 אֲשֶׁר יָלְדָה לְבִתְוָאֵל בֶּן־מִלְכָּה אִשְׁתּוֹ נְחוּר אָחִי אַבְרָהָם
 וְכָדָה עַל־שִׁכְמָה:

NAS Genesis 24:15 **And it came about before he had finished speaking, that behold, Rebekah who was born to Bethuel the son of Milcah, the wife of Abraham's brother Nahor, came out with her jar on her shoulder.** (וְהִנֵּה וּ דְבַר ל כְּלָה טָרַם הוּא הִיָּה ו) *[waw consec. + v/qal/IPF/3ms: hayah; "and it came to pass/came about"; + pro/3ms: hu'; "he himself"; + adv: therem {adv. of time}; "not yet/before"; + v/Piel/PF/3ms: kalah; "he finished/accomplished"; + prep: lamed w/ v/Piel/inf/constr: dabar; "speaking"; + waw conj. + interj.part: hinneh; "that behold!"; + proper n: "Rebekah"; + v/qal/ptc/f/s/constr: yatsa'; "was coming forth/came out"; + rel.pro: 'asher; "who"; + v/qal/pass/ptc/3fs: yalad; "having been borne"; + prep: lamed + proper n: "to Bethuel"; + n/com/m/s/constr: ben; "the son of"; + proper n: "Milcah"; + n/com/f/s/constr: 'ishshah; "the wife of"; + proper n: "Nahor"; + n/com/m/s/constr: 'ach; "the brother of"; + proper n: "Abraham"; + waw conj. + n/com/f/s/constr. w/3fs suff: kad; "waw with a jar"; + prep: -al; "upon"; + n/com/m/s/constr. w/3fs suff: shekem; "her shoulder"])*

WTT Genesis 24:16
 וְהִנֵּעַר טַבַּת מִרְאֵה מְאֹד בְּתוּלָהּ וְאִישׁ לֹא
 יָדָעָה וְתָרַד הָעַיִנָּה וְתַמְלֵא כָדָה וְתַעַל:

NAS Genesis 24:16 **And the girl was very beautiful, a virgin, and no man had had relations with her;** (וְהִנֵּעַר טוֹב נְעֻרָה הָ ו) *[waw conj. + d.a. + n/com/f/s/abs: na-arah; "and the youthful girl"; + adj/f/s/constr: tob; "was good"; + n/com/m/s/abs: mare'eh; "in appearance"; + adv: me'od; "exceedingly/very much"; + n/com/f/s/abs: bethulah; {fr. batal: to separate}; "a maiden/virgin"; + waw conj. + n/com/m/s/abs: 'ish; "and a man"; + neg.part: lo' + v/qal/PF/3ms w/3fs suff: yada-; "had not known her/had no sexual relations with her"])*

and she went down to the spring and filled her jar, and came up. (וְ עֵינַי הָ יָרַד ו) *[waw consec. + v/qal/IPF/3ms: yarad; "and she descended/went down"; + d.a. + n/com/b/s/abs: -ayin; "to the spring"; + waw consec. + v/Piel/IPF/3fs: mala'; "and filled up"; +*

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n/com/f/s/constr. w/3fs suff: kad; "her jar"; + waw consec. + v/qal/IPF/3fs: -alah; "and ascended/come up"])

ANALYSIS VERSES 15 – 16:

1. The righteous have the ears of God in prayer. 1Pet.3:12
2. So it is with Abraham's servant as God's response is illustrative of Isa.65:24: "...before they call, I will answer; and while they are still speaking, I will hear".
3. The prayer and God's response were almost simultaneous as "**before he had finished speaking, that behold, Rebekah...came out with her jar on her shoulder**".
4. The servant was still in silent prayer when Isaac's right woman appears on the scene.
5. The nearness of response was specific to the servant's request to God to answer ASAP per vs.12, "...please grant me success today..."
6. That it was already evening (vs.11), God wasted no time, allowing the servant to initiate contact and to ensure the prayer request being fulfilled in its entirety before nightfall.
7. The servant was specific in all aspects of his prayer and immediately we see God honoring his attention to detail.
8. That **Rebekah** appears even "**before he had finished speaking**/therem kalah lamed dabar" further illustrates God's foreknowledge (omniscience) and Sovereign omnipotence.
9. God in eternity past perfectly anticipated the servant's request and via Divine providence orchestrated events to occur with almost mind-numbing timing.
10. The immediate scene teaches that God is not to be limited in preparation to meet prayer requests.
11. Rather, the response of God is based on His Sovereign will having already determined how and when He will answer all prayer.
12. He controls history and all circumstance and situations in time and will ensure all events and peoples are in place for the appropriate response to be fulfilled at His timing.
13. Any wait time on the believer's part is not because God has to prepare an answer, but because of God's timing in response.
14. For the adjusted believer praying for God's Divine will to be shown necessary for application of BD, this is what makes possible to "*ask whatever you wish, and it shall be done for you*" (cf.Joh.15:7).
15. For believers that do not in detail ask of God in prayer, they miss opportunity to enjoy the same experience as the servant's.
16. Some other examples of God responding without hesitation: Gen.20:17; Num.11:2; 2Kgs.6:17,18; 2Kgs.20:1-7; Jon.2:1-10; Act.9:36-42
17. A clue to the servant that this woman was God further directing him in answer is that she appeared with "**her jar on her shoulder**/kad –al shekem".
18. The **jar** was instrumental fulfilling the coming test to give the servant a drink of water and water the camels (vs.14).
19. The **jar** was what probably first attracted the servant's attention in Rebekah's direction.
20. The author then inserts a brief family background of this woman that the servant focused his attention on, "**who was born to Bethuel the son of Milcah, the wife of Abraham's brother Nahor**".

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21. The lineage serves to inform the reader that when God answers prayer for the righteous, He makes sure that all the bases are covered.
22. For the servant this meant to find a woman from Abraham's relatives (vs.4).
23. God has the believer's back that is loyally praying and applying on behalf of a positive authority.
24. God also knew the stipulations set by Abraham and the servant's intentions to obey his master and fills in the gaps of his prayer.
25. Rebekah's father (**Bethuel**), her grandmother (**Milcah**) and grandfather (**Nahor, Abraham's brother**) were all previously introduced in Gen.22:20-23.
26. The family tree shows **Rebekah** to be Isaac's 2nd cousin (the daughter of Abraham's nephew).
27. Following the brief genealogy we have mention of her attractiveness as she was far from ordinary in appearance, "**and the girl was very beautiful**/waw ha na-arrah tob mare-eh me'od".
28. The literal Hebrew states that she was "**good looking**".
29. Much like Isaac's mom Sarah, his to be right woman was beautiful both in spirit and appearance.
30. Her status as marriageable is then denoted by the term translated "**a virgin**/bethulah".
31. The noun *bethulah* is from the root *batal* meaning "to separate".
32. Its emphasis is that the female is unmarried even though the NAS translates it "**virgin**" 49x of 50 in the OT with the exception being translated "*maidens*" in Eze.9:6.
33. It is used of that was previously married and now widowed e.g., Joe.1:8; "*Wail like a maiden girded with sackcloth for the husband of her youth*".
34. Otherwise, it looks to one that is single and for those never having been married assumed a **virgin**.
35. While this may or may not be true, context determines either way.
36. Just as our text makes clear of Rebekah's pre-marital virginity, "**and no man had had relations with her**/waw 'ish lo' yada-".
37. Redundancy like this is seen in verses like 2Sam.14:5: "*Truly I am a widow, for my husband is dead*"; Isa.54:1: "*...O barren one, you who have borne no child*"; Job 24:21: "*He wrongs the barren, who does not bear*".
38. The 2nd clue to the servant that this woman was a potential candidate is that "**she went down to the spring and filled her jar, and came up**/waw yarad ha -ayin waw mala' kad waw -alah" in the vicinity of the servant.
39. This is indicated in the noun translated "**spring**" (lit. eye) noting the edge at the source of water where the servant had previously positioned himself in vs.13.
40. The candidate is now fully prepared for testing by the servant.
41. God has opened the doors for the servant to further explore His will and he does not hesitate to walk through it in vs.17.

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SHE PASSES THE CHARACTER TEST

EXEGESIS VERSES 17 – 20:

וַיֵּרָץ הָעֶבֶד לִקְרַאתָהּ וַיֹּאמֶר הַגְּמִיאֵינִי נָא
מֵעֵט-מַיִם מִבְּדֹךְ׃^{WTT} Genesis 24:17

^{NAS} Genesis 24:17 Then the servant ran to meet her, and said, "Please let me drink a little water from your jar." (וַיֵּרָץ הָעֶבֶד לִקְרַאתָהּ וַיֹּאמֶר הַגְּמִיאֵינִי נָא מֵעֵט-מַיִם מִבְּדֹךְ [waw consec. + v/qal/IPF/3ms: ruts; "and he ran"; + d.a. + n/com/m/s/abs: -ebed; "the servant"; + prep: lamed w/ v/qal/inf/constr. w/3fs suff: qara'; "to encounter/meet her"]); + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + v/Hiphil/imp/f/s w/1cs suff: gama' {lit. swallow}; "give me to drink"; + interj.part: na'; "please"; + adj/m/s/constr: me-eth; "a little of"; + n/com/m/pl/abs: mayim; "the water"; + prep: min + n/com/f/s/constr. w/2fs suff: kad; "from your jar"])

וַתֹּאמֶר שְׂתֵה אֲדֹנָי וַתַּמְהֵר וַתֵּרֵד כְּדָהּ עַל-יָדָהּ
וַתִּשְׁקֶהוּ׃^{WTT} Genesis 24:18

^{NAS} Genesis 24:18 And she said, "Drink, my lord"; and she quickly lowered her jar to her hand, and gave him a drink. (וַיֵּרָץ הָעֶבֶד לִקְרַאתָהּ וַיֹּאמֶר הַגְּמִיאֵינִי נָא מֵעֵט-מַיִם מִבְּדֹךְ וַתֹּאמֶר שְׂתֵה אֲדֹנָי וַתַּמְהֵר וַתֵּרֵד כְּדָהּ עַל-יָדָהּ וַתִּשְׁקֶהוּ [waw consec. + v/qal/IPF/3fs: 'amar; "and she said"; + v/qal/imp/m/s: shathah; "drink"; + n/com/m/s/constr. w/1cs suff: 'adon; "my lord"; + waw consec. + v/Piel/IPF/3fs: mahar; "and she hastened/quickly"; + waw consec. + v/Hiphil/IPF/3fs: yarad; "and lowered"; + n/com/f/s/constr. w/3fs suff: kad; "her jar"; + prep: -al + n/com/f/s/constr. w/3fs suff: yad; "upon her hand"; + waw consec. + v/Hiphil/IPF/3fs w/3ms suff: shaqah; "and gave him drink"])

לְכַלּוֹתָהּ וַתֹּאמֶר גַּם לְגַמְלִיךָ אֲשָׂאב עֵד
אִם-כִּלּוֹ לְשִׁתּוֹ׃^{WTT} Genesis 24:19

^{NAS} Genesis 24:19 Now when she had finished giving him a drink, she said, (לְכַלּוֹתָהּ וַתֹּאמֶר גַּם לְגַמְלִיךָ אֲשָׂאב עֵד אִם-כִּלּוֹ לְשִׁתּוֹ [waw consec. + v/Piel/IPF/3fs: kalah; "and having finished"; + prep: lamed w/ v/Hiphil/inf/constr. w/3ms suff: shaqah; "giving him drink"; + waw consec. + v/qal/IPF/3fs: 'amar; "then she said"])

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12. He then asks, “**Please let me drink a little water from your jar**/gama’ na’ me-eth mayim min kad”.
13. The fast pace established by the **servant** is obviously observed by Rebekah as she did not hesitate and “**said, ‘Drink, my lord’; and she quickly lowered her jar to her hand and gave him a drink**”/amar shathah ‘adon waw mahar waw yarad kad –al yad waw shaqah”.
14. The verb “**quickly/with haste/mahar**” is followed by the hiphil imperfect “**lowered/yarad**” positioning the “**jar upon her hand/kad –al yad**” from which the **servant** could “**drink/shaqah**”.
15. It can’t be missed the classy action of using **her hand** as a cup rather than just handing over or setting down the **jar** for the **servant** to help himself.
16. It revealed she was willing to extend herself even in the little things in life.
17. She passed the easy part of the servant’s self-imposed test with flying colors.
18. Next follows the make or break part of the test in her volunteering to water the man’s “**camels until they have finished drinking**/gamal –ad ‘im kalah shathah”.
19. The piel verb “**finished**” (*kalah*) means until they are satiated.
20. In addition, she doesn’t merely ask to do this chore, but insists using the imperfect of the verb, “**I will draw/sha’ab**” denoting an action already completed in her mind.
21. On her own initiative, she exposes a tenaciousness in her desire to help further fueling her hospitable mental attitude and drive to water the 10 thirsty animals until all are satisfied.
22. That narrative leaves blank the servant’s response insinuating that at this point he was probably mesmerized just giving a nod of approval.
23. Again, Rebekah does not dilly-dally and “**quickly emptied her jar into the trough, and ran repeatedly to the well to draw, and she drew for all his camels**/mahar waw –arah kad ‘el ha shoqeth waw ruts –od ‘el ha be’er lamed sha’ab waw sha’ab lamed kol gamal”.
24. It is observed that Rebekah is the subject of 11 actions verbs and only 2 of speech in vss.18-20; further virtues of a Sarah’s daughter (cf.1Pet.3:1,4).
25. The number of trips necessary up and down the incline between the spring and water **trough** was obviously numerous.
26. Again, there was no lollygagging with this woman as she “**ran repeatedly**” (*ruts –od*) back and forth after emptying what remained from the first **jar into the trough**.
27. A single camel could have easily drunk a **jar** of **water** so we can roughly figure how many trips up and down the incline was made.
28. Rebekah did all this with no aspiration of reward or praise.
29. She did what she did and in the aforementioned described manner because of who and what she was.
30. By her actions she exhibited the best character traits in a female of her age and upbringing.
31. She was not self-consumed but rather showed real class and an interest in her fellow man, even showing compassion on animals.
32. She applied with zeal!

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FURTHER IDENTIFYING THE WOMAN

EXEGESIS VERSES 21 – 25:

וְהָאִישׁ וְהָאִשָּׁה לָהּ מִחְרִישׁ לְדַעַת הַהֲצִלִּיחַ WTT Genesis 24:21
יְהוָה רָבּוּ אִם-לֹא:

^{NAS} Genesis 24:21 **Meanwhile, the man was gazing at her in silence, to know whether the LORD had made his journey successful or not.** (וְ יָדַע לַ חֲרִישׁ לַ שֵׂאֵה אִישׁ הַ הַ לֹּא אִם הֲרָבּוּ יְהוָה צִלַּח [waw conj. + d.a. + n/com/m/s/abs: 'ish; "and the man"; + v/Hithpael/ptc/m/s/constr: sha'ah; "was himself gazing"; " prep.w/3fs suff: lamed; "at her"; + v/Hiphil/ptc/m/s/abs: charash {lit. engrave/plow/devise}; "deeply thinking" {"in silence"}; + prep: lamed w/ v/qal/inf/constr: yada-; "to discern/know"; + interr.part: ha; "whether?"; + v/Hiphil/PF/3ms: tsalech; "He caused to succeed/made successful"; + proper n: yahweh; "the Lord"; + n/com/b/s/constr. w/3ms suff: derek; "his way/journey"; + conj: 'im + neg.part: lo'; "or if not"])

וַיְהִי כִּשְׁרָפָה כָּלֹּה הַגְּמָלוֹם לְשִׁתּוֹת וַיִּקַּח הָאִישׁ WTT Genesis 24:22
נֶזֶם זָהָב בְּקַע מִשְׁקָלוֹ וּשְׁנֵי צְמִידִים עַל-יָדָיָה עֲשָׂרָה זָהָב
מִשְׁקָלָם:

^{NAS} Genesis 24:22 **Then it came about, when the camels had finished drinking,** (כִּ דָּוָה הַ לְ אֲשֶׁר [waw consec. + v/qal/IPF/3ms; hayah; "then in came about"; + prep: kaph + rel.pro: 'asher; "after which/when"; + v/Piel/ptc/3cpl: kalah; "they having finished"; + d.a. + n/com/m/pl/abs: gamal; "the camels"; + prep: lamed w/ v/qal/inf/constr: shathah; "drinking"])

that the man took a gold ring weighing a half-shekel (וַ לָּקַח הַ לְ אִישׁ הַ לְ נֶזֶם זָהָב בְּקַע מִשְׁקָלָ [waw consec. + v/qal/IPF/3ms: laqach; "that he took"; + d.a. + n/com/m/s/abs: 'ish; "the man"; + n/com/m/s/constr: nezem; "a ring of"; + n/com/m/s/abs: zahab; "gold"; + n/com/m/s/abs: beqa-; "a half-shekel"; + n/com/m/s/constr. w/3ms suff: misheqal; "in its weight"])

and two bracelets for her wrists weighing ten shekels in gold, (וַ עַל צְמִיד שְׁנַיִם הַ לְ אִישׁ הַ לְ נֶזֶם זָהָב בְּקַע מִשְׁקָלָ [waw conj. + adj/m/dual/constr: shenayim; "and two"; + n/com/m/pl/abs: tsamiyd; "bracelets"; + prep: -al + n/com/f/dual/constr. w/3fs suff; yad; "for upon her hands/wrists"; + adj/f/s/abs: -asarah; "ten"; + n/com/m/s/abs: zahab; "gold"; + n/com/m/s/constr. w/3mpl suff: misheqal; "in their weight"])

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וַיֹּאמֶר בֶּת־מִי אֵת הַגִּידִי נָא לִי הֵיֶשׁ
בֵּית־אָבִיךָ מָקוֹם לָנוּ לָלַיִן׃

^{NAS} Genesis 24:23 and said, "Whose daughter are you? Please tell me, is there room for us to lodge in your father's house?" (וַיֹּאמֶר בֶּת־מִי אֵת הַגִּידִי נָא לִי הֵיֶשׁ בֵּית־אָבִיךָ מָקוֹם לָנוּ לָלַיִן [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + n/com/f/s/constr: bath; "a daughter of"; + interr.pro: miy; "of whom?"; + pro/2fs: 'atte; "are you"; + v/Hiphil/imp/f/s: nagad; "make known"; + interj.par: na; "please"; + prep. w/1cs suff: lamed; "to me"; + interr.part: ha + adv: yesh; "does there exist/is there?"; + n/com/m/s/constr: bayith; "in the house of"; + n/com/m/s/constr. w/2fs suff: 'ab; "your father"; + n/com/m/s/abs: maqom; "a place/room"; + prep. w/1cpl; lamed; "for us"; + prep: lamed w/ v/qal/inf/constr: lun; "to lodge/spend the night"])

וַתֹּאמֶר אֵלָיו בֶּת־בְּתוּאֵל אֲנִכִּי בֶן־מִלְכָּה אֲשֶׁר
יָלְדָה לְנַחֹר׃

^{NAS} Genesis 24:24 And she said to him, "I am the daughter of Bethuel, the son of Milcah, whom she bore to Nahor." (וַתֹּאמֶר אֵלָיו בֶּת־מִלְכָּה בֶּת־אֵל אֲנִכִּי בְּתוּאֵל בֶּן־מִלְכָּה אֲשֶׁר יָלְדָה לְנַחֹר [waw consec. + v/qal/IPF/3fs: 'amar + prep. w/3ms suff: 'el; "and she said to him"; + n/com/f/s/constr: bath; "a daughter of"; + proper n: "Bethuel"; + pro/1cs: 'anokiy; "am I"; + n/com/m/s/constr: ben + proper n: "a son of Milcah"; + rel.pro: 'asher + v/qal/PF/3fs: yalad + prep: lamed + proper n: "whom she bore to Nahor"])

וַתֹּאמֶר אֵלָיו גַּם־תֵּבֶן גַּם־מִסְפּוֹא רַב עִמּוֹנוּ
גַּם־מָקוֹם לָלַיִן׃

^{NAS} Genesis 24:25 Again she said to him, "We have plenty of both straw and feed, and room to lodge in." (וַתֹּאמֶר אֵלָיו גַּם־תֵּבֶן גַּם־מִסְפּוֹא רַב עִמּוֹנוּ גַּם־מָקוֹם לָלַיִן [waw consec. + v/qal/IPF/3fs: 'amar + prep. w/3ms suff: 'el; "and she said to him"; + conj: gam; "also"; + n/com/m/s/abs: teben; "straw/hay"; + conj: gam; "also"; + n/com/m/s/abs: misepo; "fodder/feed"; + adj/m/s/abs: rab; "is plentiful/much"; + prep. w/1cpl suff: -im; "with us"; + conj: gam; "also"; + n/com/m/s/abs: maqom; "a place"; + prep: lamed w/ v/qal/inf/constr: lun; "to lodge/spend the night"])

ANALYSIS VERSES 21 – 25:

1. Vs.21 gives the reader appreciation for the time and effort involved in watering the **camels**.

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2. Part of the chore would mean getting the **camels** up on their feet and situated at the water trough as well as the numerous trips necessary to satiate their thirst.
3. The rather lengthy task gives the servant time to ponder the situation at that point.
4. Rebekah's industrious and energetic nature has him captivated as he "**was gazing at her in silence**/sha'ah lamed charash".
5. The Hebrew verb *sha'ah* (**gazing**) is only translated as such one time in the Lexicons.
6. The LXX translates it with the Greek verb "κατεμάσθηεν/katemanthanen" that denotes intellectual awareness gained by thorough examination.
7. So it is not just a "blank" stare, but continued observation.
8. The NAS translation "**silence**" of the Hebrew participle *charash* fails to capture the real nuance of the word that literally means to engrave, plow or devise" (e.g., Exo.28:11; 38:23; Deu.22:10).
9. It indicates he had further deeper thoughts in contemplation (cf.1Sam.23:9 [*plotting*]; Neh.5:8; Pro.3:29 [*devise*]; 6:14,18; 11:12 [*sic*]).
10. His observing and additional consideration is then spelled out in conclusion, "**to know whether the Lord had made his journey successful or not**/lamed yada- ha tsalech yahweh derek 'im lo'".
11. So:
 - A. The servant is still observing Rebekah's actions as to carrying out the test (**gazing**).
 - B. He has further thoughts transcending the observation of Rebekah's actions (**in deep silence**).
 - C. Both aspects are to determine **whether or not** the direction he has taken in prayer is Yahweh blessing him in accomplishing his goal of finding Isaac's right woman.
12. This believer is not one for knee jerk reactions jumping to conclusions before all the facts are in, no matter even if the current conditions point a particular direction.
13. He evidences spiritual maturity being thorough in determining God's will in a matter.
14. For the servant to draw an accurate conclusion, first and foremost Rebekah must complete the character test by completing the task at hand.
15. Even though she offered to water the **camels** on her own initiative, not until the job is done is her word good.
16. The servant continues to observe her seeing if she is willing to follow through with what she volunteers.
17. The **gazing** (observing) part of the test is then highlighted as concluded in vs.22a, "**Then it came about, when the camels had finished drinking**/waw hayah kaph 'asher kalah gamal lamed shathah".
18. The self-imposed character test stipulated in the servant's prayer has been fully realized.
19. This then opens the doors for the narrative to reveal his "deeper thoughts" beyond observing the character test.
20. What remains to determine if Yahweh is fully behind the path (*derek*/**journey**) he has pursued to find this R/W is whether or not this woman is of Abraham's relatives **or not**.
21. While God may have answered the prayer petition (prayer for self), it remains to be seen if it's intercessory for his master Abraham will also be answered (vs.12).
22. The servant does not regard his petition as fully answered (even though that portion is realized) unless the final conclusion in search conforms to his master's instructions.

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23. He examples the mature believer completely oriented to his authorities in life not willing to circumvent their authority for personal gain or approbation.
24. It is here that we note that our author ceases to refer to the servant with the Hebrew *-ebed* (servant) in vss.21-32 and instead refers to him as “**the man**/ha ‘ish” and always with the definite article (vss.21,22,26,29,30_{2x},32).
25. The return to the title servant is only after this **man** introduces himself as such in vs.34.
26. While the author’s reasoning for change is vague, it in part redefines the servant’s status as “**the man** of the hour” so to speak.
27. No matter his station in life (a servant), he is seen by our author and Yahweh as the kind of **man** that believers should seek to emulate in character and orientation to God’s plan.
28. It is our author’s way to subtly recognize that it is the doctrinal character of **the man** that defines him before God, not his station/position in life.
29. Upon Rebekah completing her self-imposed task, the servant takes matters to the next logical step.
30. She suddenly owned some very nice jewelry as **the man took a gold ring weighing a half-shekel and two bracelets for her wrists weighing ten shekels in gold** and gave them to her.
31. A single **shekel** in weight is about 10 grams (2.8 oz.) so she received about 30 ounces of **gold** (*zahab*) jewelry.
32. Vs.47 tells us it is a nose **ring** (*nezem*) in view.
33. They were intended as preliminary bridal gifts if she was the appointed and otherwise gratuity for her applications.
34. They were lavish and designed to show the status of **the man** and/or sponsor/patron.
35. The gifts bestowed puts the girl in the man’s favor and opens the door for him to inquire as to her identity and making a request for a place to **lodge** (vs.23).
36. The woman does not give her name but simply says that she is “**the daughter of Bethuel, the son of Milcah, whom she bore to Nahor**” (vs.24).
37. Surprisingly she omits her mother’s name and instead names her grandmother.
38. It has been suggested that the marriage between **Milcah and Nahor** was for reason not clearly understood as being prestigious among the clan.
39. **Milcah** was the orphaned niece of Haran (cf.11:28,29) making **Nahor** her uncle (Rebekah’s grandfather).
40. Once again the story demonstrates how things worked in favor of Abraham and his servant in that the servant is suddenly made aware that this girl was much more than just from Abraham’s clan (vs.4), but a close 2nd cousin to Isaac.
41. In response to the request for a night’s lodging, Rebekah goes one step further and mentions “**We have plenty of both straw and feed, and room to lodge in**”.
42. Accommodations for both animals and persons are available.
43. She stops short of invitation as she did not have the authority to do so apart from asking her family.
44. That the servant inquired regarding lodging suggests that he had anticipated a positive response to her identity and was one step ahead in event of its affirmation.
45. He obviously would need to talk to her family if indeed she was the appointed by Yahweh.
46. Rebekah demonstrates goodwill and kindness among her other virtues.

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THE MAN WORSHIPS; THE GIRL RUNS HOME

EXEGESIS VERSES 26 – 28:

וַיִּקְדָּהָ אִישׁ וַיִּשְׁתַּחֲוֶה לַיהוָה: ^{WTT} Genesis 24:26

^{NAS} Genesis 24:26 **Then the man bowed low and worshiped the LORD.** (אִישׁ הָ קָדָה וַ)
 וַיִּשְׁתַּחֲוֶה לַיהוָה [waw consec. + v/qal/IPF/3ms: qadad; {root refers to bowing of one's head emphasizing obeisance; used 15x}; "and he bowed in devotion"; + d.a. + n/com/m/s/abs: 'ish; "the man"; + waw consec. + v/Hithpael/IPF/3ms: chawah; "and prostrated himself/worshiped"; + prep: lamed + proper n: yahweh; "to the Lord"])

וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנָי אֲבֹרָהֶם אֲשֶׁר
 לֹא־עָזַב חֲסִדּוֹ וְאַמְתּוֹ מִעַם אֲדֹנָי אֲנֹכִי בַדְרֶךְ נָחֵנִי יְהוָה
 בֵּית אָחִי אֲדֹנָי:

^{NAS} Genesis 24:27 **And he said, "Blessed be the LORD, the God of my master Abraham,** (וַיֹּאמֶר וַ)
 אֲבֹרָהֶם אֱלֹהֵי אֲדֹנָי בְּרוּךְ יְהוָה אֱלֹהֵי אֲבֹרָהֶם אֲשֶׁר [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + v/qal/pass./m/s/abs: barak; "blessed be"; + proper n: yahweh; "the Lord"; + n/com/m/pl/constr: 'elohiyim + n/com/m/s/constr. w/1cs suff: 'adon; "the God of my master"; + proper n: "Abraham"])

who has not forsaken His lovingkindness and His truth toward my master; (לֹא אֲשֶׁר)
 לֹא־עָזַב חֲסִדּוֹ וְאַמְתּוֹ מִעַם אֲדֹנָי [rel.pro: 'asher; "who"; + neg.part: lo' + v/qal/PF/3ms: -azab; "has not forsaken/abandoned"; + n/com/m/s/constr. w/3ms suff: chesed; "His lovingkindness"; + waw conj. + n/com/f/s/constr. w/3ms suff: 'emeth; "His truth"; + prep: min + prep: -im; "from with"; + n/com/m/s/constr. w/1cs suff: 'adon; "my master"])

as for me, the LORD has guided me in the way to the house of my master's brothers." (אֲנֹכִי)
 אֲנֹכִי אֲדֹנָי אָחִי בֵּית יְהוָה נָחֵנִי בַדְרֶךְ הָ בֵּית אֲדֹנָי [pro/1cs: 'anokiy; "for myself"; + prep: bet + d.a. + n/com/b/s/abs: derek; "in the way/path"; + v/qal/PF/3ms w/1cs suff: "nachah; "He has led me/guided me"; + proper n: yahweh; "the Lord"; + n/com/m/s/constr: bayith; "to the house of"; + n/com/m/pl/constr: 'ach; "the brother of"; + n/com/m/s/constr. w/1cs suff: 'adon; "my master"])

וַתָּרֵץ הַנַּעֲרָה וַתֵּגֵד לְבֵית אִמָּהּ פְּדֻבְרִים הָאֵלֶּה: ^{WTT} Genesis 24:28

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^{NAS} Genesis 24:28 **Then the girl ran and told her mother's household about these things.**
 (וַיָּרָץ הַיְלֵלָה הַזֶּה וַתַּגִּיד לְבֵית אִם פָּאָה הַזֶּה וַתִּשְׁבַּח אֱלֹהֵי אֲדָמָה הַזֶּה וַתֹּאמֶר אֵלֶּיּוּן הַזֶּה) [*waw consec. + v/qal/IPF/3fs: ruts; "and she ran"; + d.a. + n/com/f/s/abs: na-arah; "the young girl"; + waw consec. + v/Hiphil/IPF/3fs: nagad; "and made known/told"; + prep: lamed + n/com/m/s/constr: bayith; "to the household of"; + n/com/f/s/constr. w/3fs suff: 'em; "her mother"; + prep: kaph; "the like of/about"; + d.a. + n/com/m/pl/abs: dabar; "the matter of/the things"; + d.a. + adj/b/pl: 'elleh; "these"])*

ANALYSIS VERSES 26 – 28:

1. With the revelation of Rebekah's familial relationship, **the man** is compelled to express thanksgiving to **God** and **“bowed low and worshiped the Lord/qadad waw chawah lamed Yahweh”**.
2. The servant recognizes that **God** answered both his petition and intercession when he prayed at the outset of the scene by the spring.
3. Not only did **God** bring a young woman passing the character test specific in petition, but also meeting Abraham's requirements of lineage apart from a specific mention in prayer.
4. While the full intention of bringing the servant *“success today”* (vs.12) still hinges on Rebekah's willingness to return with the servant, the crux of the prayer has been answered in toto.
5. In other words for **God** to bring to the servant the female that would meet both the servant's and Abraham's requirements.
6. On the servant's part, his responsibility in oath has been fulfilled in finding Isaac's right woman as led by **God** (cf. vs.7c *He will send His angel before you*).
7. The matter now rests between Rebekah, her family and God to bring the marriage to fruition.
8. What brings true joy to the servant is that **God** has honored his and Abraham's +V in application in the matter.
9. The thanks that he renders to **God** dons the form of worship.
10. His act of worship is overtly demonstrated by fully prostrating himself expressed in the Hithpael (reflexive) form of the second verb **“worshiped”** (*chawah*).
11. His internal motive for worship is indicated in the preceding verb *qadad* translated **“bowed low”** in the NAS.
12. *Qadad* looks to the bowing of his head initiating the act of worship emphasizing his devotion/obeisance to Yahweh as the object of worship.
13. The root of *qadad* is used 15x and is to be distinguished from all other words for “bow”. *Theological Word Book of the OT*
14. It is employed when the worshipers obeisance/loyalty/respect is notably and understandably pronounced (e.g., Gen.43:28; 1Sam.28:14; 2Chr.29:30 [consecration of the temple]).
15. Our passage is case and point as the servant has just been a part of and witness to a miraculous answer to prayer.
16. The two verbs used together illustrate that true worship stems from devotion in orientation to the POG as it is revealed in time.
17. **God** has revealed to the servant His Divine will in the matters at hand as a result of effective prayer. Cp. Jam.1:5

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18. The genuflecting is then followed by a type of doxology (in praise of **God**) verbally expressing the context of worship.
19. The opening “**Blessed be/barak**” is a common formula used in the presence of others for the benefit of the hearer (e.g., Exo.18:10; Ruth 4 :14; 1Sam.25:32,39; 2Sam.18:28; 1Kgs.10:9; 2Chr.2:12; 9:8).
20. So the servant’s worship is done in the presence of Rebekah and this prayer is offered out loud in contrast to the original prayer.
21. His praise keeps matters general and does not divulge the purpose of his mission.
22. She remains clueless but now is exposed to the spiritual side of this stranger as she is drawn ever closer to the unfolding drama that will change her life forever.
23. Her toil in duty and integrity in character is fast being replaced with a sense of suspense and excitement.
24. The servant blesses the One that first and foremost is the supreme authority over his “**master Abraham**’/adon aberaham” (vs.27a).
25. He then praises Yahweh on behalf of himself, “**as for me, the Lord has guided me in the way to the house of my master’s brothers**” (vs.27c).
26. The sequence of the persons as the reason for praise (“**Abraham**” and “**me**’/anokiy”) further illustrates the servants spiritual orientation.
27. He mentions **Abraham** first as he was the authority that **God** placed in the servants life to provide the example of blessing by **God** (vs.1).
28. In turn, the servant’s +V found basis for both enlightenment and application in his own life.
29. Through the answer of the servant’s prayer **God** continues to validate for the servant that the authority he follows still has God’s approbation and approval.
30. This is related to in principle in vs.27b, “**who has not forsaken His lovingkindness and His truth toward my master**’/’asher lo’ –azab chesed waw ‘emeth min –im ‘adon”.
31. For the subordinate to see experientially that **God has not** abandoned **His** loyal-love (*chesed*) towards his spiritual authority in life brought further confidence and thus +H into his thinking.
32. While the answered prayer was the experiential evidence of God’s *chesed*, the catalyst making the answered prayer possible was God’s “**truth**” imparted to **Abraham**.
33. Abraham’s wisdom as to where to go and from whose lineage to search for Isaac’s right woman has been vindicated (cf.vs.4).
34. The **truth** of BD was reflected in Abraham’s instructions on the importance of God’s geographical will and the doctrine of separation.
35. It was the servant’s orientation and obedience in application to Abraham’s instructions that in turn was the catalyst for his own success and Yahweh’s guidance (**has guided**/nachah) for himself personally.
36. It was his recognition of the power of BD in his own life made possible by his devotion to **Abraham** that overwhelms him inciting his prayer of praise in worship.
37. After seeing and hearing the servants worship, “**the girl ran and told her mother’s household about these things**/ruts na-arah waw nagad lamed bayith ‘em kaph ha dabar ‘elleh”.
38. She would know who **Abraham** was or at least suspected the connection.
39. Though Rebekah’s mother is not named, she is given the distinction of the home’s matriarch.

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40. This implies that she dominated the **household** exposing a weak link spiritually as to Rebekah's family.
41. This may be a hint as from where Rebekah's "take charge" nature came.
42. The next step in her spiritual advance will be whether or not she will be willing to acclimate in submission to a new authority in life adhering to the prescribed geographical will of **God**.

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SCENE 3: PERSUADING REBEKAH'S FAMILY VSS.29-60

THE MAN MEETS LABAN

EXEGESIS VERSES 29 – 32:

וּלְרֵבְקָה אָח וְשְׁמוֹ לָבָן וַיֵּרֶץ לָבָן אֶל־הָאִישׁ
הַחוּצָה אֶל־הָעֵיץ: ^{WTT} Genesis 24:29

^{NAS} Genesis 24:29 Now **Rebekah had a brother whose name was Laban;** (וְרֵבְקָה לְ) אָח לָבָן שְׁמוֹ וְ [waw conj. + prep: lamed + proper n: "now for Rebekah"; + n/com/m/s/abs: 'ach; "a brother"; + waw conj. + n/com/m/s/constr. w/3ms suff: shem; "and his name was"; + proper n: laban {lit. white}; "Laban"])

and Laban ran outside to the man at the spring. (וַיֵּרֶץ הָאִישׁ אֶל לָבָן רוּץ) הָעֵיץ [waw consec. + v/qal/IPF/3ms: ruts; "and he ran"; + proper n: "Laban"; + prep: 'el + d.a. + n/com/m/s/abs: 'ish; "to the man"; + d.a. + n/com/m/s/constr: chuts; "outside"; + prep: 'el + d.a. + n/com/b/s/abs: -ayin {lit. eye}; "at the spring"])

וַיְהִי כִּרְאֹת אֶת־הַנְּזָם וְאֶת־הַצְּמִידִים עַל־יָדָי
אָחָתוֹ וְכִשְׁמָעוֹ אֶת־דְּבָרֵי רֵבְקָה אָחָתוֹ לֵאמֹר כֹּה־דָבַר אָלַי
הָאִישׁ וַיָּבֵא אֶל־הָאִישׁ וְהִנֵּה עֹמֵד עַל־הַגְּמְלִים עַל־הָעֵץ: ^{WTT} Genesis 24:30

^{NAS} Genesis 24:30 **And it came about that when he saw the ring, and the bracelets on his sister's wrists,** (וַיְהִי כִּרְאֹת הָאִישׁ רֵבְקָה לֵאמֹר כֹּה־דָבַר אָלַי) [waw consec. + v/qal/IPF/3ms: hayah; "and it came about"; + prep: kaph; "after/when"; + v/qal/inf/constr: ra'ah; "seeing"; + sign of d.o. + d.a. + n/com/m/s/abs: nezem; "the ring"; + waw conj. + sign of d.o. + d.a. + n/com/m/pl/abs: tsamiyd; "and the bracelets"; + prep: -al + n/com/f/dual/constr: yad; "on the hands/wrists of"; + n/com/f/s/constr. w/3ms suff: 'achoth; "his sister"])

and when he heard the words of Rebekah his sister, saying, "This is what the man said to me," (וַיִּשְׁמַע הָאִישׁ אֶת דְּבָרֵי רֵבְקָה אָחָתוֹ לֵאמֹר כֹּה־דָבַר אָלַי) [waw conj. + prep: kaph; "and after/when"; + v/qal/inf/constr. w/3ms suff: shama-; "hearing it"; + sign of d.o. + n/com/m/pl/constr: dabar; "the words of"; + proper n: "Rebekah"; + n/com/f/s/constr. w/3ms suff: 'achoth; "his sister"; + prep. lamed w/ v/qal/inf/constr; 'amar; "saying"; + adv: koh; "thus"; + v/Piel/PF/3ms: dabar; "he had spoke"; + prep. w/1cs suff: 'el; "to me"; + d.a. + n/com/m/s/abs: 'ish; "the man"])

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conj. + n/com/f/d/constr: regel; "and the feet of"; + d.a. + n/com/m/pl/abs: 'ish + rel.pro: 'asher + prep. w/3ms suff: 'eth; "the men who were with him"]

ANALYSIS VERSED 29 – 32:

1. Rebekah running home in vs.28 bridges scene two with scene three.
2. The setting now revolves around Rebekah's home and family from whom she will have to separate if she herself is to find maximum Covenant blessing realized through Abraham.
3. The main character of interest within her family is her "**brother whose name was Laban**/'ach waw shem laban (meaning *white*)".
4. The first thing to catch the readers' attention is that the author immediately records in vs.29b that "**Laban ran outside to the man at the spring**/laban ruts 'el ha 'ish ha chuts 'el ha – ayin".
5. Yet, vs.30 informs us that his running to the servant was not immediate and only after talking with **his sister Rebekah** and being filled in on the event at the **spring**.
6. Vs.29 is designed to characterize **Laban** as impulsively greedy when he smelled the possibility of economic gain.
7. The author assumes the student will ultimately do a background check on **Laban** and see the humor behind Laban's marquee of introduction.
8. A profile of **Laban** in Genesis include:
 - A. He was Rebekah's **brother**, a 2nd cousin to Isaac (vs.29).
 - B. He was in the family of Nahor (vs.15).
 - C. He fixed a residence at Haran (Gen.27:43).
 - D. He was a believer (Gen.31:24).
 - E. He was an idol worshiper (Gen.31:30).
 - F. He was a monetary reversionist (Gen.31:7).
 - G. He was conniving and deceitful (Gen.29:21-25).
 - H. Though a reversionist, he talked BD when it was to his advantage (vss.31,50,51).
9. The author's introduction to **Laban** sets the tone for future events that will bring grief on Rebekah's new family, particularly via Jacob.
10. He is the type that will be the first to flash his teeth and embrace you and then try to manipulate you if he sees a means for profit.
11. He had a Lot-type STA personality.
12. Vs.30 explains that Laban's outreach to the servant and offer of hospitality was only "**after/when (kaph) he saw the ring, and the bracelets on his sister's wrists and after he heard the words of Rebekah his sister**" explain what happened.
13. Laban's interests were of a purely materialistic bent.
14. The literal Hebrew language "**after hearing it** (singular masc. suff.), **the words of** (masc. plural) **Rebekah**" looks to entirety of events that took place that she related to the family in a single course of dialogue.
15. It was then that **he went to the man standing by the camels at the spring**.
16. The interjectory "**Behold/hinne**" suggests his relief in seeing that the servant was still there.
17. He then warmly greets the stranger from his Uncle Abraham's world, "**Come, blessed of the Lord/bo' barak Yahweh**".
18. Wealth for him meant that the person was **blessed** of God.

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19. Too, no doubt the news of Abraham's wealth of whom this **man** has said to serve was spread abroad and was on the mind of **Laban** privy to this fact.
20. Little did he know the half of it and his words were truer than he knew.
21. That is the way it is with reversionist believers that appeal to doctrine as their understanding is at best superficial or shallow.
22. The stranger was not to be taken in by Laban's overt display of interest and kindness.
23. The discerning believer the servant was would have placed him on guard knowing that these relatives of his master were far removed from the society of Abraham.
24. Nevertheless, he had a job to do and politely accepts Laban's generous offer "**Why do you stand outside since I have prepared the house and a place for the camels?**" in rhetorical fashion.
25. The **man** was on a mission and thus **entered the house**.
26. **Laban** overtly displayed that same energy as **his sister**; personally **unloading the camels** giving them hay and **feed** and providing the customary **water** for the servant and his **men** to **wash** their feet.

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THE SERVANT EXPLAINS MATTERS TO THE FAMILY VSS.33-49

FORMAL INTRODUCTIONS

EXEGESIS VERSES 33 – 36:

וַיִּשֶׂם לְפָנָיו לְאֹכֵל וַיֹּאמֶר לֹא אֲכַל עַד
אִם־דִּבַּרְתִּי דִבְרֵי וַיֹּאמֶר דִּבֶּר:

^{NAS} Genesis 24:33 **But when food was set before him to eat, he said,** (ל פָּנָה ל יִשֶׂם ו) *[waw consec. + v/qal/pass/IPF/3ms: shiyim; "when it had been placed"; + prep: lamed + n/com/b/pl/constr: paneh; "before him"; + prep: lamed w/ v/qal/inf/constr: 'acal; "to eat"; + waw consec. + v/qal/IPF/3ms: 'amar; "then he said"]]*

"I will not eat until I have told my business." And he said, "Speak on." (עַד אֲכַל לֹא) *[neg.part: lo' + v/qal/IPF/1cs: 'acal; "I will not eat"; + prep: -ad + conj: 'im; "until when"; + v/Piel/PF/1cs: dabar; "I have thoroughly spoken"; + n/com/m/pl/constr. w/1cs suff: dabar; "my matters/business"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + v/Piel/imp/m/s: dabar; "Speak"]]*

וַיֹּאמֶר עַבְדְּ אַבְרָהָם אֲנֹכִי: ^{WTT} Genesis 24:34

^{NAS} Genesis 24:34 **So he said, "I am Abraham's servant."** (אֲנֹכִי אַבְרָהָם עַבְדְּ אַמְר ו) *[waw consec. + v/qal/IPF/3ms: 'amar + n/com/m/s/constr: -ebed + proper n: 'abraham + pro/1cs: 'anokiy; "and he said, 'A servant of Abraham am I"]]*

וַיְהִי וַיְבָרַךְ אֶת־אֲדֹנָי מְאֹד וַיִּגְדַּל וַיִּתֶּן־לוֹ צֹאן
וּבָקָר וְכֶסֶף וְזָהָב וְעַבְדִּים וְשִׁפְחֹת וְגַמְלִים וַחֲמֹרִים:

^{NAS} Genesis 24:35 **"And the LORD has greatly blessed my master, so that he has become rich;** (ו יהוה ברך את ברך יהוה ו) *[waw conj. + proper n: yahweh; "and the Lord"; + v/Piel/PF/3ms: barak; "He has blessed"; + sign of d.o. + n/com/m/s/constr. w/1cs suff: 'adon; "my master"; + adv: me'od; "greatly/exceedingly"; + waw consec. + v/qal/IPF/3ms: gadol; "and he became great/rich"]]*

and He has given him flocks and herds, and silver and gold, and servants and maids, and camels and donkeys. (ו שִׁפְחָה ו עַבְדְּ ו זָהָב ו כֶּסֶף ו בָּקָר ו צֹאן ל נתן ו) *[waw consec. + v/qal/IPF/3ms: nathan; "and he has given"; + prep. w/3ms suff: lamed; "to him"; + n/com/b/s/abs: tson; "flocks"; + waw conj. + n/com/m/s/abs: baqar; "and*

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cattle/herds"; + waw conj. + n/com/m/s/abs: keseph; "and silver"; + waw conj. + n/com/m/s/abs: zahab; "and gold"; + waw conj. + n/com/m/pl/abs: -ebed; "and servants"; + waw conj. + n/com/f/pl/abs: shiphechah; "and maids"; + waw conj. + n/com/m/pl/abs: gamal; "and camels"; + waw conj. + n/com/m/pl/abs: chamor; "donkeys"])

וַתֵּלֶד שָׂרָה אִשָּׁת אַדְוִי בֶן לְאֲדָנִי אַחֲרַי
וַקְנָתָהּ וַיִּתֵּן-לָהּ אֶת-כָּל-אֲשֶׁר-לָהּ: ^{WTT} Genesis 24:36

^{NAS} Genesis 24:36 "Now Sarah my master's wife bore a son to my master in her old age; (וַתֵּלֶד שָׂרָה אִשָּׁת אַדְוִי בֶן לְאֲדָנִי אַחֲרַי אִשָּׁת אַדְוִי בֶן לְאֲדָנִי אַחֲרַי [waw consec. + v/qal/IPF/3fs: yalad; "and she gave birth"; + proper n: "Sarah"; + n/com/f/s/constr: 'ishshah + n/com/m/s/constr. w/1cs suff: 'adon; "the wife of my master"; + n/com/m/s/abs: ben + prep: lamed + n/com/m/s/constr. w/1cs suff: 'adon; "a son to my master"; + prep: 'acharey; "after"; + n/com/f/s/constr. w/3fs suff: zeqenah; "she was of old age"])

and he has given him all that he has. (וַאֲשֶׁר כָּל אֵת לְנָתַן וַאֲשֶׁר כָּל אֵת לְנָתַן [waw consec. + v/qal/IPF/3ms: nathan; "and he has given"; + prep. w/3ms suff: lamed; "to him"; + sign of d.o. + n/com/m/s/constr: kol + rel.pro: 'asher + prep. w/3ms suff: lamed; "all of which was for him {which he has}])

ANALYSIS VERSES 33 – 36:

1. The **servant** was a man that was serious about taking care of doctrinal **business** (*dabar*) as priority in life.
2. The customary order in situations of having a meal as part of a **business** meeting was to **eat** first and then have a discussion of personal matters after the fact e.g., Yahweh and angels at Abraham's tent in 18:1-15.
3. A primary difference between the situation of Yahweh with Abraham and our scene is that Yahweh was engaged with a positive adjusted believer and our **servant** with those of questionable spiritual qualities.
4. Not knowing the spiritual deference of his hosts and what their reaction will ultimately be to God's will in this matter, the **servant** is inclined to find out where they stand first and foremost.
5. So pushing any hunger aside and risking offense otherwise, "**when food was set before him to eat**/shiyim lamed paneh lamed 'acal", **he** insists, "**I will not eat until I have told my business/lo**' 'acal –ad 'im **dabar dabar**".
6. Up to this point in the story the family of Rebekah has no idea why this man has come such a distance to their homeland, but obviously they are most interested in what he has to say.
7. So Laban, the spokesperson says, "**Speak on/dabar**".
8. The **servant** begins by first formally introducing himself as "**Abraham's servant**"/-ebed 'aberaham".
9. That the servant's proper name remains omitted even in introduction further points to the devotion of this believer to the POG.

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10. The issue to the **servant** was not a personal identification in name, but his mission before God and his **master** Abraham in application.
11. What others may think as important in personality (self-identity) is superficial to this believer intent on fulfilling his duties. Cf.Psa.138:2
12. He refrains from flaunting the wealth he has with him and makes clear that it is not his own (reflects his humility under authority).
13. Yet he is a man that has authority to dish out expensive items with presumably much more in the saddle bags of the **camels**.
14. His speech itself is quite lengthy and it first centers on the two main persons of doctrinal import and reason for his visit i.e., his master Abraham and his promised **son** from **Sarah** (vss.35,36).
15. No formal introduction as to Abraham is necessary as his hosts would be well acquainted with this name.
16. Instead, the **servant** first lays out a financial portfolio as to the father **son** legacy.
17. While **Abraham's** relatives might have heard that he was **rich**, they are now told that he was tremendously wealthy.
18. The servant's description of his wealth is not in a braggadocios way, but simply stating a reality.
19. The cornerstone of that reality is what was important in that it was a result of Divine blessing, "**and the Lord has greatly blessed my master**/waw Yahweh barak 'adon me'od".
20. The servant's approach to this family is two-fold: His mission is sponsored by God and that the proposition is to be viewed as God bestowing further blessing upon Abraham.
21. The mention of vast assets is evidence of a legitimate proposal ensuring the family that whatever sacrifices necessary on their part will result in future blessing. Cf.Heb.11:8-10
22. The **flocks, herds, silver, gold, servants, maids, camels and donkeys**/tson baqar keseph zahab –ebed shiphechah gamal waw chamor" are all overt evidence of Yahweh's grace in **Abraham's** life.
23. The listing of his assets is the most extensive list of its kind (cf.12:16; 13:2; 20:14).
24. What the **servant** brought to Haran was but a token of the wealth that his **master** possessed.
25. The assets reveal certain industries of the Abrahamic commonwealth: Textiles (wool,cotton [**flocks**] and leather [**herds**] coupled with ranching [culinary provision]; banking and commercial trade [**silver and gold**]; human resources [**servants and maids**]; commerce freight and travel industry [**camels and donkey**]).
26. The parallel to blessing as key is that Yahweh "**has given him**/nathan" these things.
27. In vs.36, the hosts are given some further family news, "**Now Sarah my master's wife bore a son to my master in her old age**/waw yalad sarah 'ishshah 'adon ben lamed 'adon 'acharey zeqenah".
28. This fact would grab their attention as the **son** resulting from **Sarah** is young enough to appeal to a young woman like Rebekah.
29. Otherwise they would conclude that **Abraham's** heir apparent would be the same age as her father, **Abraham's** nephew (he is much younger than normally expected).
30. The most important item of discussion as to the proposal itself is the statement regarding Isaac, "**and he has given him all that he has**/waw nathan lamed kol 'asher lamed".
31. This will appeal to the materialistically motivated Laban that obviously has great influence in the household.

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וַיֹּאמֶר אֵלַי יְהוָה אֲשֶׁר־הֵתֵּלַכְתִּי לְפָנָיו יִשְׁלַח מַלְאָכּוֹ אִתָּךְ
וְהַצְלִיחַ דְרָכְךָ וְלָקַחְתָּ אִשָּׁה לְבְנִי מִמִּשְׁפַּחְתִּי וּמִבֵּית אָבִי׃

^{NAS} Genesis 24:40 "And he said to me, 'The LORD, before whom I have walked, will send His angel with you to make your journey successful, (וְהַצְלִיחַ דְרָכְךָ וְלָקַחְתָּ אִשָּׁה לְבְנִי מִמִּשְׁפַּחְתִּי וּמִבֵּית אָבִי) [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/1cs suff: 'el; "and he said to me"; + proper n: yahweh + rel.pro: 'asher + v/Hithpael/PF/1cs: halak; "The Lord, Whom I myself have walked"; + prep: lamed + n/com/b/pl/constr. w/3ms suff: paneh; "before His face/presence"; + v/qal/IPF/3ms: shalach; "He will send"; + n/com/m/s/constr. w/3ms suff: male'ak; "His angel"; + prep. w/2ms suff: 'eth; "with you"; + waw consec. + v/Hiphil/PF/3ms: tsalach; "and will make successful/profitable"; + n/com/b/s/constr. w/2ms suff: derek; "your way/journey"])

and you will take a wife for my son from my relatives, and from my father's house; (וְלָקַחְתָּ אִשָּׁה לְבְנִי מִמִּשְׁפַּחְתִּי וּמִבֵּית אָבִי) [waw consec. + v/qal/PF/2ms: laqach + n/com/f/s/abs: 'ishshah + prep: lamed + n/com/m/s/constr. w/1cs suff: ben + prep: min + n/com/f/s/constr. w/1cs suff: misheppachah; "and you will take a wife for my son from my relatives"; + waw conj. + prep: min + n/com/m/s/constr: bayith + n/com/m/s/constr. w/1cs suff: 'ab; "and from the house of my father"])

אֲזַ תִּנְקַח מֵאֲלֹתַי כִּי תָבוֹא אֶל־מִשְׁפַּחְתִּי וְאִם־לֹא יִתְּנֶנּוּ לָךְ וְהָיִיתָ
נָקִי מֵאֲלֹתַי׃

^{NAS} Genesis 24:41 then you will be free from my oath, when you come to my relatives; (אֲזַ תִּנְקַח מֵאֲלֹתַי כִּי תָבוֹא אֶל־מִשְׁפַּחְתִּי וְאִם־לֹא יִתְּנֶנּוּ לָךְ וְהָיִיתָ נָקִי מֵאֲלֹתַי) [adv: 'az; "then"; + n/Niphal/IPF/2ms: naqah; "you will be free/clear"; + prep: min; "from"; + n/com/f/s/constr. w/1cs suff: 'alah; "from my oath/promise" {this term in contrast to sheba- emphasizes the contractual agreement between parties; cf.Gen.26:28; Exo.22:11}; + conj: kiy; "when"; + v/qal/IPF/2ms: bo' + prep: 'el + n/com/f/s/constr. w/1cs suff: misheppachah; "you come to my relatives"])

and if they do not give her to you, you will be free from my oath.' (וְלֹא־יִתְּנֶנּוּ לָךְ וְהָיִיתָ נָקִי מֵאֲלֹתַי) [waw conj. + conj: 'im; "and if"; + neg.part: lo' + v/qal/IPF/3mpl: nathan; "the will not give"; + prep. w/2fs suff: lamed; "to you" {fem. suff. = desire of soul}; + waw consec. + v/qal/PF/2ms: hayah; "then it will become"; + adj/m/s/abs: naqiy; "freedom"; + prep: min + n/com/f/s/constr. w/1cs suff: 'alah; "from my oath"])

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ANALYSIS VERSES 37 – 41:

1. Having introduced those whom the servant represents (Abraham and Isaac), he now reveals the purpose of the visit.
2. He does so by revisiting the directives given by Abraham with slight deviations.
3. He begins by stressing the importance of following exactly Abraham's instructions, "**And my master made me swear**/waw sheba- 'adon".
4. The Hebrew term *sheba*- (**swear**) emphasizes the content of the **oath** promise as indicated by the following infinitival phrase "**saying**/lamed 'amar".
5. He then begins with the most important matter in Abraham's eyes, "**you shall not take a wife for my son from the daughters of the Canaanites**/lo' laqach 'ishshah lamed ben min bath ha kna-aniy".
6. As implied by Abraham, his reasoning is that a female from this culture does not fit God's will for Isaac via the phrase, "**in whose land I live**/'asher 'anokiy yashab bet 'erets".
7. This is designed to put the family on notice that there is a unique characteristic found in their family apart from pagan culture that had directed the servant's *path*.
8. That characteristic is seen to be in the family heritage as believers as the alternative command further implied, "**but you shall go to my father's house, and to my relatives, and take a wife for my son**/'im lo' 'el bayith 'ab halak waw 'el misheppachah waw laqach 'ishshah lamed ben".
9. This is designed to put the family on notice that it is their spiritual relationship as believers that is driving Abraham's instructions of search, if they are spiritually astute enough to have this insight.
10. The reporting of Abraham's words in vs.38 is enhanced from "*to my country and to my relatives*" in vs.4 to a more specific, "**to my father's house**".
11. This alteration reflects Abraham's preferred hopes, now realized by Divine providence.
12. Abraham declined from being specific giving latitude for possibilities, yet is still granted his fondness wish.
13. The servant then brings to light his question of the girl's willingness to leave her family and homeland and marry a stranger many miles away, "**Suppose the woman does not follow me**/'ulay lo' halak ha 'ishshah 'acharay".
14. The servant omits the directive that he not take Isaac back to Abraham's homeland.
15. This illustrates that it is not necessary to explain the doctrine of separation in all cases, only to apply it.
16. Obviously, if the situation demanded an explanation later, the servant would fill in the blanks.
17. The servant avoids being offensive when possible and without compromise of doctrine.
18. This approach reflects discernment on the part of the servant not to put them off with doctrine that otherwise could be misconstrued without complete exegesis (sticks with the pertinent issues at hand).
19. In the retelling of the exchange between himself and his **master** in vs.40-41, he first condenses Abraham's covenant appeal in vs.7 into its most concise meaning, "**the Lord, before whom I have walked**/Yahweh 'asher halak lamed paneh".
20. The spiritual emphasis behind the servant's quest could not be made clearer.
21. This advises his listeners that the following instructions were from a man that is adjusted to the POG Ph₂.

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22. The servant's words can be taken both literally (cf. Chptr. 18) and spiritually.
23. The servant then reveals that his quest is accompanied with Divine guidance, “**will send His angel with you to make your journey successful**/shalach male’ak ‘eth waw tsalach derek”.
24. The portion of the exchange begins a “hard sell” negotiation tactic as to the family’s consideration of the proposal.
25. “Whose going to argue with God?”, so to speak.
26. The tactic becomes even more intense as he reiterates the instructions that Isaac’s future **wife** be “**from my relatives, and from my father’s house**”.
27. If this family indeed fits that bill they must seriously consider his proposition or risk offending God.
28. The servant leaves no bases uncovered as to the culpability of the family as a whole when he shifts the burden of the decision from the would-be- bride to the family at large in vs. 41, “**and if they do not give her to you**”/im lo’ nathan lamed”.
29. He sandwiches that clause emphatically iterating that he himself “**will be free from my oath**”/naqah min ‘alah...waw hayah naqiy min ‘alah.
30. The first phrase emphasizes being innocent of any oath breaking with the second emphasizing the state of freedom from obligation.
31. The Hebrew word used for “**oath**” (‘alah) looks to the contractual bond between the parties (cf. Gen. 26:28; Exo. 22:11).
32. The servant has in no uncertain terms made clear that upon the event of his Divinely guided arrival to Abraham’s “**relatives**”, any refusal of letting the bride-to-be go would bring any guilt or wrath of God on their heads, not his.
33. He will next follow up with retelling the events at the well providing the Providential evidence that they are the family God has chosen in vs. 42-48.

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RETELLING THE EVENTS AT THE WELL

EXEGESIS VERSES 42 – 48:

וְאָבָא הַיּוֹם אֶל־הָעֵיִן וְאָמַר יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם
אִם־יִשְׁדָּן־נָא מִצְלִיחַ דְּרַפִּי אֲשֶׁר אֲנִי הֹלֵךְ עָלֶיהָ:

^{NAS} Genesis 24:42 "So I came today to the spring, and said, (**וְאָמַר יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם** [waw consec. + v/qal/IPF/1cs: bo' + d.a. + n.com/m/s/abs: yom + prep: 'el + d.a. + n/com/b/s/abs: -ayin {lit. eye} + waw consec. + v/qal/IPF/1cs: 'amar; "so I came today to the spring and said"])

'O LORD, the God of my master Abraham, (**יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם** [proper n: yahweh + n/com/m/pl/constr: 'elohiyim + n/com/m/s/constr. w/1cs suff: 'adon + proper n: 'abraham; "Lord, God of my master Abraham"])

if now You will make my journey on which I go successful; (**אִם־יִשְׁדָּן־נָא מִצְלִיחַ דְּרַפִּי אֲשֶׁר אֲנִי הֹלֵךְ עָלֶיהָ** [conj: 'im; "if"; + adv. w/2ms suff: yesh; "you will make happen"; + interj.part: na'; "now/please"; + v/Hiph/ptc/m/s/abs: tsalach; "causing success"; + n/com/b/s/constr. w/1cs suff: derek; "my journey/path"; + rel.pro: 'asher + pro/1cs: 'anokiy + v/qal/Ptc/m/s/abs: halak; "which I myself am walking/going"])

וְהִנֵּה אֲנִי נֹצֵב עַל־עֵיִן הַמַּיִם וְהִיא הָעַלְמָה הַיֹּצֵאת לְשֶׂאֵב
וְאָמַרְתִּי אֵלֶיהָ הַשְּׁקִינִי־נָא מִעֵט־מַיִם מִכַּדָּךְ:

^{NAS} Genesis 24:43 behold, I am standing by the spring, (**וְהִנֵּה אֲנִי נֹצֵב עַל־עֵיִן הַמַּיִם וְהִיא הָעַלְמָה הַיֹּצֵאת לְשֶׂאֵב** [interj.part: hinneh; "behold"; + pro/1cs: 'anokiy + v/Niphal/Ptc/m/s/abs: natsab; "I myself am standing"; + prep: 'al + n/com/b/s/constr: -ayin {lit. eye} + n/com/m/pl/abs: mayim; "by the spring of water"])

and may it be that the maiden who comes out to draw, and to whom I say, (**וְהִנֵּה אֲנִי נֹצֵב עַל־עֵיִן הַמַּיִם וְהִיא הָעַלְמָה הַיֹּצֵאת לְשֶׂאֵב וְאָמַרְתִּי אֵלֶיהָ הַשְּׁקִינִי־נָא מִעֵט־מַיִם מִכַּדָּךְ** [waw consec. + v/qal/PF/3ms: hayah; "and let it come to pass"; + d.a. + n/com/f/s/abs: -alemah; "the young woman/maiden"; + d.a. + v/qal/Ptc/f/s/abs: yatsa'; "the one coming out"; + prep: lamed w/ v/qal/inf/constr: sha'ab; "to draw"; + waw consec. + v/qal/PF/1cs: 'amar; "and I will say"; + prep. w/3fs suff: 'el; "to her"])

"Please let me drink a little water from your jar"; (**כַּד מִן מַיִם מִעֵט נָא שְׁקֵה** [v/Hiphil/imp/f/s w/1cs suff: shaqach; "give me drink"; + interj.part: na'; "please"; + adj/b/s/constr: me-ath; "a little"; + n/com/m/pl/abs: mayim; "water"; + prep: min + n/com/f/s/constr. w/2fs suff: kad; "from your jar"])

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וְאָמְרָה אֵלַי גַּם-אַתָּה שָׂתֶה וְגַם לְגַמְלֵיךָ אֲשָׂאב הֲוֵא הָאִשָּׁה
 אֲשֶׁר-הִכִּיתָ יְהוּה לְבֶן-אָדֹנָי׃^{WTT} Genesis 24:44

^{NAS} Genesis 24:44 **and she will say to me, "You drink, and I will draw for your camels also";** (וְ אֵל אֲמַר וְ) שָׂאב גַּמְלָ לְ גַם וְ שָׂתֶה אֶתָּה גַם אֵל אֲמַר וְ) [*waw consec. + v/qal/PF/3fs: 'amar + prep. w/1cs suff: 'el; "and she will say to me"; + conj: gam; "also"; + pro/2ms: 'attah; "you yourself"; + v/qal/imp/m/s: shathah; "drink"; + waw conj. + conj: gam; "and also"; + prep: lamed + n/com/m/pl/constr. w/2ms suff: gamal; "for your camels"; + v/qal/IPF/1cs: sha'ab; "I will draw"]*)

let her be the woman whom the LORD has appointed for my master's son.' (אִשָּׁה הִיא) אֲשֶׁר יָכַח אֲשֶׁר אָדֹנָי בֵּן לְ יְהוּה יִכַח אֲשֶׁר [pro/3fs: hiy'; "she herself"; + d.a. + n/com/f/s/abs: 'ishshah; "the woman"; + rel.pro: 'asher; "whom"; + v/Hiphil/PF/3ms: yakach; "He has decided/appointed"; + proper n: yahweh; "the Lord"; + prep: lamed + n/com/m/s/constr: ben + n/com/m/s/constr. w/1cs suff: 'adon; "for the son of my master""])

וְאֵינִי טָרַם אֲכַלֶּה לְדַבֵּר אֶל-לְבִי וְהִנֵּה רַבֵּקָה יֵצֵאת וְכַדָּהּ
 עַל-שִׁכְמָהּ וְתֹרֵד וְהַעִינָה וְתִשָּׂאב וְאָמַר אֵלַיָּהּ הַשְּׁקִינִי נָא׃^{WTT} Genesis 24:45

^{NAS} Genesis 24:45 **"Before I had finished speaking in my heart, behold, Rebekah came out with her jar on her shoulder,** (יֵצֵא רַבֵּקָה הִנֵּה וְ לֵב אֵל דַּבַּר לְ כֻלָּה טָרַם אֲנִי) יֵצֵא רַבֵּקָה הִנֵּה וְ לֵב אֵל דַּבַּר לְ כֻלָּה טָרַם אֲנִי) [*pro/1cs: 'aniy; "I"; + adv: them; "before"; + v/Piel/IPF/1cs: kalah; "having finished"; + prep: lamed w/ v/Piel/inf/constr: dabar; "speaking"; prep: 'el + n/com/m/s/constr. w/1cs suff: leb; "in my heart"; + waw conj. + interj.part: hinneh; "and behold"; + proper n: "Rebekah"; + v/qal/Ptc/f/s/constr: yatsa'; "having come out"; + waw conj. + n/com/f/s/constr. w/3fs suff: kad; "and her jar"; + prep: -al + n/com/m/s/constr. w/3fs suff: shekem; "upon her shoulder""]*)

and went down to the spring and drew; and I said to her, 'Please let me drink.' (וְ יָרַד וְ) אֵל אֲמַר וְ שָׂאב וְ עֵינַי נָא שְׁקֵה אֵל אֲמַר וְ שָׂאב וְ עֵינַי [waw consec. + v/qal/IPF/3fs: yarad; "and she went down/descended"; + d.a. + n/com/b/s/abs: -ayin {lit. eye}; "the spring"; + waw consec. + v/qal/IPF/3fs: sha'ab; "and she drew"; + waw consec. + v/qal/IPF/1cs: 'amar; "and I said"; + prep. w/3fs suff: 'el; "to her"; + v/Hiphil/imp/f/s w/1cs suff: shaqah; "give me drink"; + interj.par: na'; "please""])

וְתִמְתֵּר וְתֹרֵד כַּדָּהּ מִעֵלְיָהּ וְתִאָּמַר שָׂתֶה וְגַם-גַּמְלֵיךָ אֲשָׂאב
 וְאִשָּׁתָּ וְגַם הַגַּמְלִים הַשְּׁקֵתָה׃^{WTT} Genesis 24:46

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^{NAS} Genesis 24:46 "And she quickly lowered her jar from her shoulder, and said, (מָדַדָּהּ 7) **And she quickly lowered her jar from her shoulder, and said,** (מָדַדָּהּ 7) אָמַר וְעַל מִן כַּד יָרַד וְ [waw consec. + v/Piel/IPF/3fs: mahar; "and she hastened {quickly}"; + waw consec. + v/Hiphil/IPF/3fs: yarad; "and lowered"; + n/com/f/s/constr. w/3fs suff: kad; "her jar"; + prep: min + prep. w/3fs suff: -al; "from upon her"; + waw consec. + v/qal/IPF/3fs: 'amar; "and she said"])

'Drink, and I will water your camels also'; so I drank, and she watered the camels also. (שָׁתָה וְגַם וְשָׁקָה גַמְלָה גַם וְשָׁתָה) [v/qal/imp/m/s: shathah; "drink"; + waw conj. + conj: gam + n/com/m/pl/constr. w/2ms suff: gamal; "and also your camels"; + v/Hiphil/1cs: shaqah; "I will give drink/water"; + waw consec. + v/qal/IPF/1cs: shathah; "so I drank"; + waw conj. + conj: gam + d.a. + n/com/m/pl/abs: gamal; "and also the camels"; + v/Hiphil/PF/3fs: shaqah; "she gave drink/watered"])

^{WTT} Genesis 24:47 וַאֲשַׁאל אֶתָּה וְאָמַר בְּתַמִּי אֵת וְהָאָמַר בְּתַבְתּוּאֵל בֶּן־נְחוּר אִשֶּׁר יֵלְדָהּ־לוֹ מִלְכָּה וְאִשָּׁם הַנָּזִים עַל־אִפָּה וְהַצְּמִידִים עַל־יָדֶיהָ:

^{NAS} Genesis 24:47 "Then I asked her, and said, 'Whose daughter are you?' (אֵת שָׁאל 7) **Then I asked her, and said, 'Whose daughter are you?'** (אֵת שָׁאל 7) אָמַר וְ [waw consec. + v/qal/IPF/1cs: sha'al; "then I asked/inquired"; + sign of d.o.w/3fs suff: 'eth; "her"; + waw consec. + v/qal/IPF/1cs: 'amar; "and I said"; + n/com/f/s/constr: bath; "a daughter of"; + interr.pro: miy; "who?"; + pro/2fs: 'atte; "are you"])

And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him'; (אָמַר 7) **And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him';** (אָמַר 7) אָמַר וְ [waw consec. + v/qal/IPF/3fs: 'amar + n/com/f/s/constr: bath; "and she said, 'The daughter of"; + proper n: "Bethuel"; + n/com/m/s/constr: ben + proper n: "a son of Nahor"; + rel.pro:'asher + v/qal/PF/3fs: yalad + prep. w/3ms suff: lamed; "whom she bore to him"; + proper n: "Milcah"])

and I put the ring on her nose, and the bracelets on her wrists. (אָפַק עַל נְזִים הָ שִׁים 7) **and I put the ring on her nose, and the bracelets on her wrists.** (אָפַק עַל נְזִים הָ שִׁים 7) אָפַק עַל צְמִיד הָ וְ [waw consec. + v/qal/IPF/1cs: siym; "and I placed/put"; + d.a. + n/com/m/s/abs: nezem; "the ring"; + prep: -al + n/com/m/s/constr. w/3fs suff: 'aph; "upon on her nose/nostril"; + waw conj. + d.a. + n/com/m/pl/abs: tsamiyd; "and the bracelets"; + prep: -al + n/com/f/dual/constr. w/3fs suff: yad {lit. hands}; "upon her wrists"])

^{WTT} Genesis 24:48 וַאֲקַד וְאִשְׁתַּחֲוָה לַיהוָה וְאָבְרָךְ אֶת־יְהוָה אֱלֹהֵי אֲדָנִי אַבְרָהָם אֲשֶׁר הִנְחֵנִי בְּדַרְךָ אִמָּת לְקַחַת אֶת־בֵּת־אֲחִי אֲדָנִי לְבָנוֹ:

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12. He combines the petition portion of the prayer in vs.12b (*please grant me success today*) with his thoughts while observing **Rebekah** complete her task of watering the **camels** in vs.21 (*to know whether the Lord made his **journey successful** or not*).
13. This demonstrates to the reader that the prescribed test he created in the prayer for the right female assumed that she complete the task of watering the **camels** and not just offer to do so.
14. He skips over the specifics of his intercessory for **Abraham** in vs.12c (*and show lovingkindness to my master **Abraham***) as that portion of his prayer was personal to his edification and not pertinent or necessary to the present situation.
15. He expects his listeners to put two and two together and recognize that the prayer's intent was of necessity intercessory in meeting Abraham's requirements of oath (vss.37,41).
16. The phrase "**behold, I am standing by the spring**/hinneh 'anokiy natsab 'al -ayin mayim" in vs.43a mirrors his words in vs.13a.
17. This projects to his audience that his prayer of petition was due to the fact that at this point in the situation he was in need of Divine help and hence the motivation for prayer.
18. He omits vs.13b about the normal duties of women in Rebekah's age category as this would be obvious to all concerned.
19. He then gives a summary rendition of the self-created character test in the remainder of vs.43-44.
20. The Hebrew word "**maiden**/-alemah" is used only here in Genesis and supports the meaning of the word translated as "*virgin*/bethulah" in the English (vs.16) as meaning a young woman available for marriage, whether virgin or not (*see notes vs.16*).
21. Vss.45-46 likewise give a summary account of **God** answering the servant's prayer via **Rebekah**.
22. That the servant now uses her name means they have all been formally introduced.
23. He recounts God's pre-anticipated response "**Before I had finished speaking**/'aniy therem kalah lamed dabar" as it happened in vs.15a for effect.
24. He adds "**in my heart**/'el leb" to openly declare that his prayer was silent, between him and **God**.
25. This means that there was no overt witness to corroborate what he actually prayed, if he did pray.
26. This is designed to test the family as to whether they will trust the words of the servant or not.
27. So the underlying test that **Rebekah** and those concerned in the family is whether or not they will believe the truth as presented by this man.
28. After clearing away all of the overt distractions of this scenario, it is to be realized that it was the truth that "netted" **Rebekah** as Isaac's **right** woman. Cf.Mat.4:18-19
29. This no matter the inward motivation of others otherwise.
30. After revealing that **Rebekah** met the prayer requirements, the servant then recounts his questioning as to her lineage and that he gave her the jewelry in vs.47.
31. He reverses the order as he had given the jewelry before he questioned her (vs.22 cp.23).
32. This highly suggests that the giving of the jewelry was not contingent upon her heritage, just anticipatory and was an act of grace more so than a wedding endowment.
33. His omission of asking about lodging (vs.23b) is moot at this point.
34. He finishes the speech in vs.48 recounting his immediate act of **worship** after learning **Rebekah** was of Abraham's immediate family.

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35. This act alone should be enough for the listeners to realize that his man is telling the truth or quite the blasphemous conman.
36. **Rebekah** has already confirmed the overt things that occurred as well as the context of his worship per vs.28.
37. That the servant related exactly what **Rebekah** would have told the others while filling in the blanks would lend itself as truthful in and of itself.
38. His final conclusion as to why he **worshiped** Yahweh, “**who had guided me in the right way to take the daughter of my master’s kinsman for his son/**’asher nachah bet derek ‘emeth lamed laqach bath ‘ach ‘adon lamed ben” further emphasizes the truth as that which led him to **Rebekah**.
39. The phrase “**the right way**/derek ‘emeth” employs the Hebrew word for “*truth*” (*‘emeth*) as was acknowledged in his worship in vs.27.
40. It is a “path of truth” that has “**guided**/nachah” the servant and it is the truth that is the catalyst that will bring his mission to a **successful** result (cp.vs.42c).
41. In compliment to his “hard sale” tactic of vss.37-41 that **God** is behind the endeavor, his statement of “guidance” by Him is a tactful challenge for the family to believe him and also do “**right**” by **God** in the matter.
42. In essence, orientation to BD is the impetus behind successfully matching right/man right/woman.

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THE DECISION CONCERNING REBEKAH IS MADE

EXEGESIS VERSES 49 – 53:

וְעַתָּה אִם־יִשְׁכַּחַם עֲשִׂים חֶסֶד וְאֵמֶת אֶת־אֲדֹנָי הַגִּידוּ לִי וְאִם־לֹא
הַגִּידוּ לִי וְאֶפְנֶה עַל־יְמִין אִו עַל־שְׂמָאל:

^{NAS} Genesis 24:49 "So now if you are going to deal kindly and truly with my master, tell me; ל נגד נגד אֲדֹנָי אֵת אֵמֶת ו חֶסֶד עֲשֵׂה יֵשׁ אִם עַתָּה ו) [waw conj. + adv: 'attah; "so now"; + conj: 'im; "if"; + adv. w/2mpl suff: yesh; "you all have intentions" {denotes existence of a quality}; + v/qal/Ptc/m/pl/abs: -asah; "doing/to deal"; + n/com/m/s/abs: chesed; "in loyal love/kindly"; + waw conj. + n/com/f/s/abs: 'emeth; "in truth/truly"; + prep: 'eth + n/com/m/s/constr. w/1cs suff: 'adon; "with my master"; + v/Hiphil/imp/m/pl: nagad; "make known/tell me"])

and if not, let me know, that I may turn to the right hand or the left." ל נגד לֹא אִם ו) [waw conj. + conj: 'im + neg.part: lo'; "and if not/otherwise"; + v/Hiphil/imp/m/pl: nagad; "make known"; + prep. w/1cs suff: lamed; "to me"; + waw conj. + v/qal/IPF/1cs, cohortative: phanah; "and let me turn"; + prep: -al + n/com/f/s/abs: yamiyn; "to the right hand"; + conj: 'o; "or"; + prep: -al + n/com/m/s/abs: semo'l; "to the left hand"])

וַיַּעֲנוּ לָבֵן וּבְתוּאֵל וַיֹּאמְרוּ מִיְהוָה יֵצֵא הַדְּבָר לֹא נוֹכַל דְּבַר
אֱלֹהִים רַע אוֹ־טוֹב:

^{NAS} Genesis 24:50 Then Laban and Bethuel answered and said, "The matter comes from the LORD; so we cannot speak to you bad or good. מִן אָמַר ו בְּתוּאֵל ו לָבֵן עָנָה ו) [waw consec. + v/qal/IPF/3ms: -anah; "and they answered" {collective singular}; + proper n: "Laban"; + waw conj. + proper n: "Bethuel"; + waw consec. + v/qal/IPF/3mpl: 'amar; "and said"; + prep: min + proper n: yahweh; "from the Lord"; + v/qal/PF/3ms: yatsa'; "came forth"; + d.a. + n/com/m/s/abs: dabar; "the matter"; + neg.part: lo' + v/qal/IPF/1cpl: yakol; "we are not able"; + v/Piel/inf/constr: dabar; "to speak"; prep. w/2ms suff: 'el; "to you"; + adj/m/s/abs: ra- "bad/evil"; + conj: 'o; "or" + n/com/m/s/abs: tob; "good"])

וַיִּבְרַח לָבֵן־אֲדֹנָיָה כַּאֲשֶׁר דִּבֶּר
יְהוָה:

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^{NAS} Genesis 24:51 "Behold, Rebekah is before you, take her and go, (**ל רֵבֶקָה הִנֵּה**)
לֵקַח פָּנֶיהָ [interj.part: hinneh; "behold"; + proper n: "Rebekah"; + prep: lamed +
 n/com/b/pl/constr. w/2ms suff: paneh {lit.face}; "is before you"; + v/qal/imp/m/s: laqach; "take";
 + waw conj. + v/qal/imp/m/s: halak; "and go/walk"])

and let her be the wife of your master's son, as the LORD has spoken." (**ל אִשָּׁה הִיָּה וְ)
בֵּן אֲדֹנָי [waw conj. + v/qal/IPF/3fs w/jussive: hayah; "let her
 become"; + nc/om/f/s/abs: ishshah + prep: lamed + n/com/m/s/constr: ben + n/com/m/pl/constr.
 w/2ms suff: 'adon; "the wife for the son of your master"; + prep: kaph; "as/like"; +
 rel.pro:'asher; "which"; + v/Piel/PF/3ms: dabar; "He spoke"; + proper n: yahweh; "the Lord"])**

וַיְהִי כַאֲשֶׁר שָׁמַע עֶבֶד אַבְרָהָם אֶת־דְּבָרֵיהֶם וַיִּשְׁתַּחוּ אֶרְצָה לַיהוָה: ^{WTT} Genesis
 24:52

^{NAS} Genesis 24:52 And it came about when Abraham's servant heard their words, that he
 bowed himself to the ground before the LORD. (**וְ**)
אֶבְרָהָם עֶבֶד שָׁמַע אֲשֶׁר כִּי הָיָה וְ
אֵת דְּבָרֵי אִתּוֹ [waw consec. + v/qal/IPF/3ms: hayah; "and it came
 about"; + prep: kaph; "after/when"; + rel.pro: 'asher; "which"; + v/qal/PF/3ms: shama-; "he
 had heard"; + n/com/m/s/constr: -ebed; "the servant of"; + proper n: "Abraham"; + sign of d.o.
 + n/com/m/pl/constr. w/3mpl suff: dabar; "their words"; + waw consec. + v/Hithpael/IPF/3ms:
 chawah; "that he prostrated himself/bowed himself"; + n/com/f/s/abs: 'erets; "to the ground"; +
 prep: lamed + proper n: yahweh; "to the Lord"])

וַיּוֹצֵא הָעֶבֶד כֶּלִי־כֶסֶף וְכֶלִי זָהָב וּבְגָדִים וַיִּתֵּן לְרֵבֶקָה וּמַגְדָּנֹת
נָתַן לְאָחֶיהָ וּלְאִמָּהּ: ^{WTT} Genesis 24:53

^{NAS} Genesis 24:53 And the servant brought out articles of silver and articles of gold, and
 garments, and gave them to Rebekah; (**וְ**)
וְזָהָב כֶּלִי וְכֶסֶף כֶּלִי עֶבֶד הָ יָצָא וְ
בְּגָדֵי [waw consec. + v/Hiphil/IPF/3ms: yatsa'; "and he brought forth"; +
 d.a. + n/com/m/s/abs: -ebed; "the servant"; + n/com/m/pl/constr: keliy; "vessels of/articles"; +
 n/com/m/s/abs: keseph; "silver"; + waw conj. + n/com/m/pl/constr: keliy + n/com/m/s/abs:
 zahab; "and vessels of gold"; + waw conj. + n/com/m/pl/abs: beged; "and garments"; + waw
 consec. + v/qal/IPF/3ms: nathan; "and he gave"; + prep: lamed + proper n: "to Rebekah"])

he also gave precious things to her brother and to her mother. (**וְ)
לְ **אָח** [waw conj. + n/com/f/pl/abs: migneddanoth {lit.choice/excellent}; "precious things"; +
 v/qal/PF/3ms: nathan + prep: lamed + n/com/m/s/constr. w/3fs suff: 'ach + waw conj. + prep:
 lamed + n/com/f/s/constr. w/3fs suff: 'em; "he gave to her brother and to her mother"])**

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ANALYSIS VERSES 49 – 53:

1. The information presented by the **servant** speaks for itself.
2. All that he spoke of in his speech and proposal demonstrates loyal love (*chesed*) and truth (*'emeth*).
3. He now directly challenges those before him to respond in like manner “**So now if you are going to deal kindly (*chesed*) and truly (*'emeth*) with my master, tell me...**”
4. The **servant** defers to his authority Abraham as to whom their ultimate decision will have impact.
5. He reflects the principle that others attitude towards the doctrine a believer promotes/applies mirror their attitude towards the authority initially dispensing the doctrine.
6. The **servant** has introduced a very strong case for the proposed matrimony.
7. The main thing that Rebekah’s family has to focus on is the incident at the well and the vindication of the servant’s prayer.
8. His prayer they will have to accept in faith.
9. This will determine if they will be on the side of *chesed* and *'emeth*.
10. If they stand in the way of the girl leaving her home to marry Isaac they would be guilty of flaunting the directive will of God.
11. There is no call for coercing in the matter and the **servant** leaves the choice completely to them, “**and if not, let me know, that I may turn to the right hand or the left/waw ‘im lo’ nagad lamed waw phanah –al yamiyn ‘o –al semo’**”.
12. The evidence presented was all sufficient for them to make the right decision (it was the truth).
13. Refusal on their part would be to reject the insertion of truth explaining the natural order of things.
14. Obviously, without explanation of the servant’s prayer, then his initial approach of hastily targeting **Rebekah** for a drink of water when he had other servant’s at his disposal, remains unanswered.
15. Common sense, morality and the divine will are all at stake here.
16. Vs.49b is essentially saying that **if** they cannot accept the truth of the events, then the **servant** would look for an alternative.
17. We note that he did not say he would return to Canaan.
18. The terminology indicates that he did not know what direction God would lead him otherwise if **Laban and Bethuel** refused.
19. Only that if they did intend to block this union, he would move on.
20. Implicit is that he would again look to God’s intercession for further guidance.
21. This is designed to arrest their souls in the event that they failed to believe the servant’s prayer account for **if** they do **not**, then they will be held accountable to God in the eyes of the servant (they will be guilty before God).
22. The servant’s negotiating approach has its desired effect as **Laban and Bethuel** give their response, to **take Rebekah and go, and let her be the wife of your master’s son, as the Lord has spoken** in vs.51.
23. Some interpreters assume the phrase “**as the Lord has spoken/kaph ‘asher dabar Yahweh**” to mean that both men accepted the proposal without reticence.
24. However, vs.50 indicates that their positive confirmation was not first without questionable consideration.

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25. The first thing that gets our attention in vs.50 is the mention of **Bethuel** (Rebekah's father) spontaneously being involved in the decision making when **Laban** has been the spokesperson.
26. In fact, he again disappears from any further mention of involvement in the situation after vs.50.
27. Bethuel's mention has thrown such a curve ball that some have suggested that he actually was already deceased and his mention is a textual gloss, though this is without any evidence of textual corruption.
28. Others try to explain him as being very old and incapable of engaging in tough negotiations deferring to **Laban**; yet he was sufficiently alert to give his approval now?
29. Further, there is no singular consensus as to the meaning of the phrase, "**The matter comes from the Lord; so we cannot speak to you bad or good**/min Yahweh yatsa' dabar lo' yakol dabar 'el ra- 'o tob".
30. Some suggest they are saying that since God is behind the mission, "their hands are tied".
31. Others suggest the idiom that they "**cannot** add anything else" to what the **Lord** has already **spoken**.
32. This interpreter suggests that the phrase "**cannot speak to you bad or good**" means what it says, "they **cannot** respond one way or the other" (at a loss and thus open for further debate).
33. The phrase "**the matter comes from the Lord**" is reference to what they are not able to confirm as to the servant's prayer that was from his *heart* (vs.45).
34. Not to read into the text, legitimate deductive reasoning exposes how their response arrived at the affirmative.
35. First, we can deduce that a conversation occurred between **Laban and Bethuel** after the servant's ultimatum in vs.49 as they both are accredited with answering in vs.50, "**then Laban and Bethuel answered and said**/waw –anah laban waw bethu'el waw 'amar".
36. The collective singular of the verb "**answered**" demonstrates that the initiative of response was from one man, while the plural of the verb "**said**" indicates the combined result.
37. So here is **Bethuel**, normally the passive quiet authority of the house, becoming strategically involved when a firm decision needs to be made about **Rebekah**, rightly so as her father.
38. We know the character of **Laban** to take advantage of manipulating situations for his own gain at the expense of doctrine.
39. Vs.50 carries the scent of Laban's input into the discussion that they really can't confirm that the servant is telling the truth about his prayer and Divine intervention.
40. Hence, an open door to their advantage for further negotiation.
41. Enter **Bethuel** that although he concurs as to no overt confirmation, as the father of **Laban and Rebekah** rides herd on his son's STA knowing his propensity to utilize it for selfish gain.
42. **Bethuel** is included as he is the one of the two men that fully believed the servant's claim that God revealed his directive will via the prayer (**as the Lord has spoken**; vs.51).
43. It is **Bethuel** that talk's sense into **Laban** to back off any potential scheming and agree to the servant's request without further confrontation.
44. His mention is a momentary recognition of doing what is right in the situation.
45. To Laban's credit, he concurs with his father's counsel (or otherwise risk a heated argument in front of the **servant** sabotaging any acquisition of wealth at all!).

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46. Support that **Laban** has ulterior motive is seen when he and his **mother** try to manipulate the servant's intentions to leave immediately after the fact in vss.55-58.
47. Vs.50 points to the fact again that God places the right people at the right place at the right time to ensure the POG is fulfilled.
48. In spite of a domineering wife and overbearing son, the old man of the house arises to the occasion averting the family being tagged with the blunder of dissing God on such an important occasion.
49. Their affirmative response once again moves the **servant** to overtly worship Yahweh as "**he bowed himself to the ground**/chawah 'erets".
50. The display overtly confirms the agreeable nature of the decision on behalf of the Covenant's author.
51. As was customary, the servant's cargo is now further revealed as he bestowed bridal gifts on the bride-to-be "**with articles of silver and gold and garments**/keliy keseph waw zahab waw begged".
52. The final clause, "**he also gave precious things to her brother and to her mother**/waw megeddanoth Nathan lamed 'ach waw lamed 'em", makes the **servant** appear almost insensitive as he leaves out the bride's father, **Bethuel**.
53. Yet it shows further discernment if **Laban** had shown any discord in the decision making and further clues of additional reticence/dissent on the mother's part to let **Rebekah** go was apparent.
54. This wise **servant** plies them with expensive gifts to "soothe their feathers" so to speak. Cf.Mat.10:16
55. Additional catering to the head of the house was not necessary as his interest was for the right reasons and his daughter and her place in the POG.
56. In addition, the servant's gifting **Laban** and his **mother** can have an unspoken influence the next day to not go ballistic when they try to impede the servant's agenda and he overrules their wishes (vss.55ff).

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THE DEPARTURE

EXEGESIS VERSES 54 – 61:

וַיֹּאכְלוּ וַיִּשְׂתּוּ הוּא וְהָאֲנָשִׁים אֲשֶׁר-עִמּוֹ וַיְלִיְנוּ וַיִּקְוּמוּ בַבֶּקֶר
וַיֹּאמֶר שְׁלַחְנִי לְאֲדֹנָי: WTT Genesis 24:54

^{NAS} Genesis 24:54 **Then he and the men who were with him ate and drank and spent the night.** (וַיֹּאכְלוּ וַיִּשְׂתּוּ הוּא וְהָאֲנָשִׁים אֲשֶׁר עִמּוֹ וַיְלִיְנוּ וַיִּקְוּמוּ בַבֶּקֶר [waw consec. + v/qal/IPF/3mpl: 'akal; "and they ate"; + waw consec. + v/qal/IPF/3mpl: shathah; "and they drank"; + pro/3ms: hu'; "he himself"; + waw conj. + d.a. + n/com/m/pl/abs: 'ish + rel.pro: 'asher + prep. w/3ms suff: 'im; "and the men who were with him"; + waw consec. + v/qal/IPF/3mpl: lun; "and spent the night"])

When they arose in the morning, he said, "Send me away to my master." (וַיִּקְוּמוּ בַבֶּקֶר הוּא וְהָאֲנָשִׁים אֲשֶׁר עִמּוֹ וַיֹּאמֶר שְׁלַחְנִי לְאֲדֹנָי [waw consec. + v/qal/IPF/3mpl: qum; "and they arose"; + prep: bet + d.a. + n/com/m/s/abs: boker; "in the morning"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + v/Piel/imp/m/pl w/1cs suff: shalach; "send me away"; + prep: lamed + n/com/m/s/constr. w/1cs suff: 'adon; "to my master"])

וַיֹּאמֶר אַחִיהָ וְאִמָּהּ תֵּשֶׁב הַנְּעָרָה אִתָּנוּ יָמִים אָז עֲשׂוֹר אַחֵר תֵּלֶךְ: WTT Genesis 24:55

^{NAS} Genesis 24:55 **But her brother and her mother said, "Let the girl stay with us a few days, say ten; afterward she may go."** (וַיֹּאמֶר אַחִיהָ וְאִמָּהּ תֵּשֶׁב הַנְּעָרָה אִתָּנוּ יָמִים אָז עֲשׂוֹר אַחֵר תֵּלֶךְ [waw consec. + v/qal/IPF/3ms: 'amar {collective sing.} + n/com/m/s/constr. w/3fs suff: 'ach + waw conj. + n/com/f/s/constr. w/3fs suff: 'em; "But they said, her brother and her mother"; + v/qal/IPF/3fs {jussive}; yashab; "let her remain"; + d.a. + n/com/f/s/abs: na-arach; "the young girl"; + prep. w/1cpl suff: 'eth; "with us"; + n/com/m/pl/abs: yom; "days"; + conj. 'o; "not the least"; + n/com/m/s/abs: -asor; "ten"; + adv: 'achar; "afterwards"; + v/qal/IPF/3fs: halak {lit. walk}; "she will go"])

וַיֹּאמֶר אֲלֵהֶם אֶל-תְּאֵחֶרֹו אֲתִי וַיְהוּהָה הַצְּלִיחַ דְּרָכִי שְׁלַחְנִי
וַיֹּאמֶר אֲלֵהֶם אֶל-תְּאֵחֶרֹו אֲתִי וַיְהוּהָה הַצְּלִיחַ דְּרָכִי שְׁלַחְנִי: WTT Genesis 24:56

^{NAS} Genesis 24:56 **And he said to them, "Do not delay me, since the LORD has prospered my way.** (וַיֹּאמֶר אֲלֵהֶם אֶל-תְּאֵחֶרֹו אֲתִי וַיְהוּהָה הַצְּלִיחַ דְּרָכִי שְׁלַחְנִי [waw consec. + v/qal/IPF/3ms: 'amar + prep. w/3mpl suff: 'el; +and he said to them"; + neg.adv: 'al + v/Piel/IPF/2mpl: 'achar; "do not delay"; + sign of d.o. w/1cs suff: 'eth; "me"; + waw conj. +

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proper n: yahweh; "since the Lord"; + v/Hiphil/PF/3ms: tsalach; "has caused to prosper/make successful"; + n/com/b/s/constr. w/1cs suff: derek; "my way"])

Send me away that I may go to my master. (**אָדוֹן לְהֵלֵךְ וְשַׁלַּח** [v/Piel/imp/m/pl w/1cs suff: shalach; "send me away"; + waw conj. + v/qal/IPF/1cs {cohortative}: halak {lit. walk}; "and let me go"; + prep: lamed + n/com/m/s/constr. w/1cs suff: 'adon; "to my master"])

וַיֹּאמְרוּ נִקְרָא לְנַעֲרָה וְנִשְׁאַלְהָ אֶת־פִּיהָ: ^{WTT} Genesis 24:57

^{NAS} Genesis 24:57 **And they said, "We will call the girl and consult her wishes."** (**אָמַר וְנִקְרָא אֶת־פִּיהָ אֶת־שְׂאֵל וְנִעְרָהּ הִיא לְקָרָא** [waw consec. + v/qal/IPF/3mpl: 'amar; "and they said"; + v/qal/IPF/1cpl: qara'; "we will call"; + prep: lamed + d.a. + n/com/f/s/abs: na-arach; "to the young girl"; + waw conj. + v/qal/IPF/1cpl {cohortative}; "sha'al; "and let us inquire/consult"; + sign of d.o. + n/com/m/s/constr. w/3fs suff: peh {lit. mouth}; "her wishes"])

וַיִּקְרְאוּ לְרֵבְקָה וַיֹּאמְרוּ אֵלֶיהָ הֲתֵלְכִי עִם־הָאִישׁ הַזֶּה וְתֹאמַר אֵלָיו: ^{WTT} Genesis 24:58

^{NAS} Genesis 24:58 **Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go."** (**הֲעִם־הֵלֵךְ הִיא אֵלֶי אָמַר וְרֵבְקָה לְקָרָא וְהֵאִישׁ הַזֶּה הִיא אִישׁ הֲעִם־הֵלֵךְ** [waw consec. + v/qal/IPF/3mpl: qara'; "then they called"; + prep: lamed + proper n: "to Rebekah"; + waw consec. + v/qal/IPF/3mpl: 'amar + prep. w/3fs suff: 'el; "and they said to her"; + interr. part: ha + v/qal/IPF/2fs: halak {lit. walk}; "will you go?"; + prep: -im + d.a. + n/com/m/s/abs: 'ish + d.a. + adj/m/s: zeh; "with the man, this one"; + waw consec. + v/qal/IPF/3fs: 'amar + v/qal/IPF/1cs: halak {walk}; "and she said, 'I will go'"])

וַיִּשְׁלְחוּ אֶת־רֵבְקָה אֶחָתָם וְאֶת־מִנְקֵתָהּ וְאֶת־עֶבֶד אַבְרָהָם וְאֶת־אֲנָשָׁיו: ^{WTT} Genesis 24:59

^{NAS} Genesis 24:59 **Thus they sent away their sister Rebekah and her nurse with Abraham's servant and his men.** (**עֶבֶד אִתּוֹ וְיָנֵק אִתּוֹ וְאֶחָת רֵבְקָה אֶת־שַׁלַּח וְאֶבְרָהָם אִישׁ אִתּוֹ וְאֶבְרָהָם** [waw consec. + v/Piel/IPF/3mpl: shalach; "and they sent away"; + sign of d.o. + proper n: "Rebekah"; + n/com/f/s/constr. w/3mpl: 'achoth; "their sister"; + waw conj. + sign of d.o. + v/Hiphil/Ptc/f/s/constr. w/3fs suff: yanaq {lit. suck}; "and her nurse"; + waw conj. + sign of d.o. + n/com/m/s/constr: -ebed; "and the servant of"; + proper n: "Abraham"; + waw conj. + sign of d.o. + n/com/m/pl/constr. w/3ms suff: 'ish; "and his men"])

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וַיְבָרְכוּ אֶת־רֵבֶקָה וַיֹּאמְרוּ לָהּ אַחֲתֵינוּ אֵת הִי לְאַלְפֵי רֵבְבָה
וַיִּירֶשׁ זֶרַעְךָ אֵת שְׂעַר שְׁנָאיוֹ׃^{WTT} Genesis 24:60

^{NAS} Genesis 24:60 **And they blessed Rebekah and said to her, "May you, our sister, Become thousands of ten thousands,** (וְהָיָה אֵת אַחֲוֹת לְ אִמְרֵי וְ רֵבְבָה אֵת בְּרַךְ וּ) לְ רֵבְבָה אֵלֶיךָ לְ [waw consec. + v/Piel/IPF/3mpl: barak; "and they blessed"; + sign of d.o. + proper n: "Rebekah" + waw consec. + v/qal/IPF/3mpl: 'amar; "and they said"; prep. w/3fs suff: lamed; "to her"; + n/com/f/s/constr. w/1cpl suff: 'achoth; "our sister"; + pro/2fs: 'atte; "you yourself"; + v/qal/imp/f/s: hayah; "become"; + prep: lamed + adj/m/pl/constr: 'elep; "for thousands of"; + n/com/f/s/abs: rebbah; "ten thousand"])

And may your descendants possess The gate of those who hate them." (אֵת זֶרַע יִרְשׁ וּ) שְׂעַר שְׁנָא [waw conj. + v/qal/IPF/3ms {jussive}; yarash; "and may they take possession of/occupy"; + n/com/m/s/constr. w/2fs suff: zera- {lit.seeds}; "your descendants"; + sign of d.o. + n/com/m/s/constr: sha-ar; "the gate of"; + v/qal/Ptc/m/pl/constr. w/3ms suff: sana'; "the ones hating them/their enemies"])

וַתָּקָם רֵבֶקָה וַנִּעְרָתֶיהָ וַתִּרְפָּנֶנָּה עַל־הַגַּמְלִים וַתִּלְכְּנָה אַחֲרָיָהּ
הָאִישׁ וַיִּקַּח הָעֶבֶד אֶת־רֵבֶקָה וַיֵּלֶךְ׃^{WTT} Genesis 24:61

^{NAS} Genesis 24:61 **Then Rebekah arose with her maids, and they mounted the camels and followed the man. So the servant took Rebekah and departed.** (וּ נִעְרָתָהּ וּ רֵבֶקָה קָוּם וּ) הֵלֵךְ וּ רֵבֶקָה אֵת עֶבֶד הָ לָקַח וּ אִישׁ הָ אַחֲרָיָהּ הֵלֵךְ וּ גַמְלֵי הָ עַל רֵבֶבּ [waw consec. + v/qal/IPF/3fs: qum; "and she arose"; + proper n: "Rebekah"; + waw conj. + n/com/f/pl/constr. w/3fs suff: na-arah; "and her maids"; + waw consec. + v/qal/IPF/3fpl: rakab; "and they mounted"; + prep: -al + d.a. + n/com/m/pl/abs: gamal; "upon the camels"; + waw consec. + v/qal/IPF/3fpl: halak {walk}; "and they went"; + adv: 'acharey; "after"; + d.a. + n/com/m/s/abs: 'ish; "the man"; + waw consec. + v/qal/IPF/3ms: laqach; "and he took"; + d.a. + n/com/m/s/abs: -ebed; "the servant"; + sign of d.o. + proper n: "Rebekah"; + waw consec. + v/qal/IPF/3ms: halak; {walk}; "and departed"])

ANALYSIS VERSES 54 – 61:

1. Enjoying success in gaining approval for Rebekah's betrothal to Isaac, the **servant and the men with him ate and drank and spent the night.**
2. At least for the time being, any potential conflict that might have stemmed from rejecting his request has been avoided.
3. Agreement in doctrine (via acceptance of truth by faith) between the parties has provided an environment for fellowship, good food, drink and a good night's sleep.

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4. With the momentum of fulfilling his obligations before Yahweh and **Abraham** in his favor, the **servant** takes advantage to bring his mission to end and first thing upon arising **in the morning** was insistent upon an immediate departure.
5. The imperatival clause “**Send me away to my master**/shalach lamed ‘adon” omits the usual “please/now/na” making clear he will not be delayed.
6. While there was a moment of “like-mindedness” between Rebekah’s family and the **servant**, there is no cause to establish an ongoing relationship.
7. They remain religious reversionists and with business now out of the way, spiritual and authoritative obligations remain priority.
8. His abrupt statement for leaving fits our analysis of vss.49-53 that even though Laban and his father agreed to the deal, there remained an air of discontent.
9. The discernment of the **servant** determined that the quicker they were on the road back to Canaan and away from negative influence, the better for all concerned.
10. Vs.55 legitimizes his concern, “**But her brother and her mother said, ‘Let the girl stay with us some days, at least ten; afterward she may go’**”.
11. We see a similar grammatical construction of the collective singular “**said/’amar**” (masculine singular) of two persons speaking (**her brother and her mother/’ach waw ‘em**) as in vs.50 with Laban and Bethuel responding (*answered/-anah*).
12. Similarly a shift to the plural then follows of the same two persons speaking (vs.57 “**and they said/waw ‘amar**”; vs.58 “**Then they called/waw qara**”... “**and said/waw ‘amar**” cp. Vs.50, “**and said**” following immediately after the singular “*answered*”).
13. Following suit in interpretation, it appears that Laban is attempting again to find a way to advance an underlying agenda gaining leverage over the **servant**.
14. Here he bypasses his father and appeals to his **mother** to support his scheme.
15. The premise of Laban’s plan is obvious and that is to delay Rebekah’s departure as a ruse to allow him more time for further strategy to benefit himself.
16. He has both heard of Abraham’s wealth and gained a portion of it from the **servant** (cp.vss.35,53) and you can almost visualize his monetary grid salivating.
17. He needs not to reveal any nefarious intentions to initiate the plan for more time; he only has to appeal to Rebekah’s **mother** losing her daughter; emotions will do the rest (shows Laban’s manipulative character).
18. The narrator gives us a hint of using the family bond as a ploy by omitting Laban’s name and now it is “**her brother and her mother**”.
19. It is a common cause that Laban utilizes i.e., it’s all about family.
20. Laban doesn’t need an exorbitant amount of time to embellish his plans, but at least **10 days**.
21. There is no pressure upon the **servant** himself staying, only **Rebekah** and the promise is she can leave then.
22. To keep her at home would provide opportunity to undermine the servant’s influence over **Rebekah** allowing Laban to come up with other means of manipulation.
23. Laban’s leverage = having control over/possession of **Rebekah** that he sees as access for further wealth.
24. The **servant** is having none of this and retorts, “**Do not delay me, since the Lord has prospered my way/’al ‘achar ‘eth waw Yahweh tsalach derek**”.
25. It is a subtle reminder and warning that God is the power behind the whole ordeal operating on behalf of the **servant**.

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26. To become an obstacle to this positive **servant** in fulfilling the POG on his part (or Rebekah's) is tantamount to testing God...and not in a good way. Cp.Mat.18:6
27. The **servant** then adamantly tells them again “**Send me away that I may go to my master**/shalach waw halak lamed ‘adon”.
28. Just as his initial demand (vs.54), he invokes his authority Abraham as the human authority that God has established for him to obey in fulfilling the POG.
29. That the family has already contractually agreed for **Rebekah** to become Isaac's wife, her authority in life has been transferred to the **servant** to protect the interests of Abraham and Isaac on her behalf.
30. You can see his determination to represent that authority without apprehension in his commanding language (diplomacy is now aside; playing hardball is called for).
31. The servant's authoritative challenge is enough for the son/mom duo not to engage in a direct confrontation.
32. Rather, they sidestep his authority by appealing to the rights of the bride-to-be and her decision, “**We will call the girl and consult her wishes**/qara' lamed na-arach waw sha'al peh”.
33. The previous hints that the author has given as to a passive husband with a domineering wife (vs.28) and scheming son (vs.29) in Rebekah's household are now exposed as to the STA/human viewpoint mechanics utilized rejecting doctrine.
34. Their m/o is steered by circumventing the doctrine of authority with rationalization as to what they considered having preeminence over authority (e.g., Rebekah's choice usurps God's directive will).
35. Laban and his **mother** confabbed after the servant's demands and together rationalized that Rebekah's right of choice overturned the servant's demands i.e., her say in the matter should rule the day (like **mother**/son like daughter, so they think).
36. When authority is exercising doctrinal prerogatives, there is not a higher authority for appeal!
37. Their plan will only work if **Rebekah** is negative.
38. Their tactic in questioning **Rebekah** is fairly obvious, “**Will you go with the man, this one?**/ha halak ha ‘ish ha zeh”.
39. The NAS phrase “**this man**” is emphatic and intended as somewhat condescending and derogatory.
40. The underlying force of the question is “Who will you pick to side with, family or “**this man?**”
41. Their question is climatic!
42. Since Rebekah's return home from the well, we have heard nothing from her.
43. Does she believe all that the **servant** has said that the situation is by Divine providence and the directive will of God or will she too let her emotions rule and let family reign supreme?
44. One day she is doing her daughterly chores, the next she is to abruptly leave her family...are there now second thoughts?
45. The silence of the **servant** in countering Laban and mom's attempt to make **Rebekah** stumble is almost deafening.
46. 3 little words in Rebekah's response is why she was picked to be Isaac's wife as **she said**, “**I will go**/halak”.
47. Her willingness to go was the precondition of the oath imposed upon the **servant** (e.g. +V).

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48. The servant's tactic in leaving provided an opportunity for **Rebekah** to overtly witness her +V that had otherwise could only be assumed by the discerning.
49. With the agreement of her betrothal confirmed at the dinner table, the **servant** was certain that she was God's choice.
50. He does not flinch before the attempted stumbling blocks now before him as he faith-rests that God has made no mistake and she will confirm His appointment of her.
51. She picks God's plan for her life over even those closest to her (family) and like her father-in-law to be is willing to leave her country and family to orient to God's geographical will and the doctrine of separation.
52. She aligns herself with the underlying spirit of the Covenant.
53. Her response deflates any further STA egotism from her negative **brother and mother**.
54. In vs.59, Moses records that then "**they sent away their sister Rebekah and her nurse with Abraham's servant and his men**/shalach Rebekah 'achoth waw yanaq waw –ebed aberaham waw 'ish".
55. The power of the truth coupled with +V perseveres.
56. The families blessing upon **Rebekah** in vs.60 obviously occurred before she left in vs.59, while vs.61 coincides with vs.59.
57. This leaves the impression that the family sendoff was a matter of resignation, not orientation.
58. It is one thing to resign oneself to reality out of necessity; quite another to be adjusted and oriented to it (the premature sending off of vs.59 gives a scent of doing so in a "huff").
59. The farewell in vs.60 is two-fold: 1. That she would be the matriarch of "**thousands of ten thousands**/'eleph rebbah"; 2. That her "**descendant possess the gate of those who hate them**/zera- sha-ar sana".
60. In spite of not getting their way the family keeps "face" by not dissing their "**sister**".
61. Laban was not one to burn bridges as who knows what the future might yet bring.
62. This bridal blessing would be apropos and standard for one to marry into wealth and power.
63. Little did they know the extent of fulfillment their **sister** would enjoy as to being **blessed** under the terms of the Covenant.
64. It reflects the mediocre ideals of cosmic blessing compared to Divine blessing (cf.Gen.22:17).
65. Vs.61 informs us that **Rebekah** not only took along her nanny (vs.59), but more than one maidservant in addition.
66. Her nurses name is Deborah according to Gen.35:8.
67. The phrase "**and she followed the man**/halak 'acharey ha 'ish" is meant to counter Laban and mom's words in vs.58 asking if she will **go with** him, with a stinging rebuke.
68. The final clause, "**So the servant took Rebekah and departed**/waw laqach –ebed Rebekah waw halk" is a final note of triumph God caused the **servant** to enjoy throughout the whole ordeal.
69. No matter the obstacles the adjusted positive believer faces in performing God's directive will for their life, God will super impose his power and will to assure success for the faithful.
70. The power of BD coupled with +V transcends the power of human viewpoint and –V. Cp.Joh.1:5
71. Where God's Sovereign will is at stake, there is no one or thing that can thwart its execution.

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SCENE 4: ISAAC AND REBEKAH MEET

EXEGESIS VERSES 62 – 67:

וַיֵּצֵאק בָּא מִבּוֹא בְּאֵר לַחַי רֹאִי וְהוּא יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב׃^{WTT} Genesis 24:62

^{NAS} Genesis 24:62 Now Isaac had come from going to Beer-lahai-roi; for he was living in the Negev. (וַיֵּצֵאק בָּא מִבּוֹא בְּאֵר לַחַי רֹאִי וְהוּא יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב [waw conj. + proper n: "Now Isaac"; + v/qal/PF/3ms: bo' + prep: min + v/qal/inf/constr: bo'; "had come from going to"; + proper n: "Beer--lahai-roi"; + waw conj. + pro/3ms: hu'; "and he himself"; + v/qal/Ptc/m/s/abs: yashab; "was living/dwelling"; + prep: bet + n/com/f/s/constr: 'erets + d.a. + proper n: negeb; "in the land of the Negev"])

וַיֵּצֵא יִצְחָק לְשׁוּחַ בְּשָׂדֵה לַפְּנּוֹת עֶרֶב וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה גַמְלִים בָּאִים׃^{WTT} Genesis 24:63

^{NAS} Genesis 24:63 And Isaac went out to meditate in the field toward evening; (וַיֵּצֵאק [waw consec. + v/qal/IPF/3ms: yatsa'; "and he went out"; + proper n: "Isaac"; + prep: lamed w/ v/qal/inf/constr: such {siych}; "to meditate/commune" {used 1x in form}; + prep: bet + d.a. + n/com/m/s/abs: sadeh; "in the field"; + prep: lamed w/ v/qal/inf/constr: paneh {lit. face}; "toward the presence of"; + n/com/m/s/abs: -ereb; "evening"])

וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה גַמְלִים בָּאִים׃^{WTT} Genesis 24:63
 and he lifted up his eyes and looked, and behold, camels were coming. (וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה גַמְלִים בָּאִים [waw consec. + v/qal/IPF/3ms: nasa'; "and he lifted up"; + n/com/b/dual/constr. w/3ms suff: -ayin; "his eyes"; + waw consec. + v/qal/IPF/3ms: ra'ah; "and looked"; + waw conj. + interj.part: hinneh; "and behold"; + n/com/m/pl/abs: gamal + v/qal/Ptc/m/pl/abs: bo'; "camels were coming"])

וַתִּשָּׂא רֵבֶקָה אֶת־עֵינֶיהָ וַתִּרְא אֶת־יִצְחָק וַתִּפֹּל מֵעַל הַגָּמֶל׃^{WTT} Genesis 24:64

^{NAS} Genesis 24:64 And Rebekah lifted up her eyes, and when she saw Isaac she dismounted from the camel. (וַתִּשָּׂא רֵבֶקָה אֶת־עֵינֶיהָ וַתִּרְא אֶת־יִצְחָק וַתִּפֹּל מֵעַל הַגָּמֶל [waw consec. + v/qal/IPF/3fs: nasa'; "and she lifted up"; + proper n: "Rebekah"; + sign of d.o. + n/com/b/dual/constr. w/3fs suff: -ayin; "her eyes"; + waw consec. + v/qal/IPF/3fs: ra'ah; "and she saw"; + sign of d.o. + proper n: "Isaac"; + waw consec. + v/qal/IPF/3fs: naphal {lit. fall}; "and she dismounted"; + prep: min + prep: -al + d.a. + n/com/m/s/abs: gamal; "from upon the camel"])

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וַתֹּאמֶר אֶל־הָעֶבֶד מִי־הָאִישׁ הַלְזֶה הַהֹלֵךְ בַּשָּׂדֶה לִקְרַאתָנוּ
וַיֹּאמֶר הָעֶבֶד הוּא אֲדֹנָי וַתִּקַּח הַצְעִיף וַתִּתְכַסּ׃

^{NAS} Genesis 24:65 And she said to the servant, "Who is that man walking in the field to meet us?" (קרא ל שדה ה ב הלך ה הלזה איש ה מי עבד ה אל אמר ו) [*waw consec. + v/qal/IPF/3fs: 'amar + prep: 'el + d.a. + n/com/m/s/abs: -ebed; "and she said to the servant"; + interr.pro: miy; "who?"; + d.a. + n/com/m/s/abs: 'ish; "is the man"; + adj/m/s: hallazeh; "yonder" {lit. this (one) there}; + d.a. + v/qal/Ptc/m/s/abs: halak; "the one walking"; + prep: bet + d.a. + sadeh; "in the field"; + prep: lamed w/ v/qal/inf/constr. w/1cpl suff: qara'; "to encounter/meet us"])*

And the servant said, "He is my master." Then she took her veil and covered herself. (ו אמר ה אדון הוא עבד ה אמר ה ו צעיף ה לקח ו אדון הוא עבד ה אמר ה) [*waw consec. + v/qal/IPF/3ms: 'amar + d.a. + n/com/m/s/abs: -ebed; "and he said, the servant"; + pro/3ms: hu' + n/com/m/s/constr. w/1cs suff: 'adon; "he is my master"; + waw consec. + v/qal/IPF/3fs: laqach; "and she took"; + d.a. + n/com/m/s/abs: tsa-iyph; "the veil/shawl"; + waw consec. + v/Hiphpael/IPF/3fs: kasah; "and covered herself"])*

וַיְסַפֵּר הָעֶבֶד לְיִצְחָק אֵת כָּל־הַדְּבָרִים אֲשֶׁר עָשָׂה׃

^{NAS} Genesis 24:66 And the servant told Isaac all the things that he had done. (ו ספר ה עשה ה אשר דבר ה כל את יצחק ל עבד ה) [*waw consec. + v/Piel/IPF/3ms: saphar; "and he recounted"; + d.a. + n/com/m/s/abs: -ebed; "the servant"; + prep: lamed + proper n; "to Isaac"; + sign of d.o. + n/com/m/s/constr: kol + d.a. + n/com/m/pl/abs: dabar + rel.pro: 'asher + v/qal/PF/3ms: -asah; "all of the things which he had done"])*

וַיְבִיאהּ יִצְחָק הָאֵהֱלָהּ שָׂרָה אִמּוֹ וַיִּקַּח אֶת־רַבְּקָה וַתְּהִי־לוֹ לְאִשָּׁה
וַיֵּאָהֱבָה וַיִּנָּחֶם יִצְחָק אַחֲרֵי אִמּוֹ׃ פ

^{NAS} Genesis 24:67 Then Isaac brought her into his mother Sarah's tent, (ו יצחק בוא ה) [*waw consec. + v/Hiphil/IPF/3ms w/3fs suff: bo'; "then he brought her into"; + proper n: "Isaac"; + d.a. + n/com/m/s/abs: 'ohel; "the tent"; + proper n: "Sarah"; + n/com/f/s/constr. w/3ms suff: 'em; "his mother"])*

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and he took Rebekah, and she became his wife; and he loved her; (וַיִּקַּח אֶת רִבְקָה לְאִשְׁתּוֹ וַיֵּהָבֶהּ) [waw consec. + v/qal/IPF/3ms: laqach + sign of d.o. + proper n: ribekah; "and he took Rebekah"; + waw consec. + v/qal/IPF/3fs: hayah; "and she became"; + prep. w/3ms suff: lamed; "to him"; + prep: lamed + n/com/f/s/abs: 'ishshah; "for a wife"; + waw consec. + v/qal/IPF/3ms w/3fs suff: 'ahab; "and he loved her"])

thus Isaac was comforted after his mother's death. (וַיִּנְחַם אִשָּׂאֵהוּ אַחֲרֵי מוֹת אִמּוֹ) [waw consec. + v/Niphal/IPF/3ms: naham; "and he was comforted"; + proper n: "Isaac"; + adv: 'acharey; "after"; + n/com/f/s/constr. w/3ms suff: 'em; "his mother"; end of para: phe])

ANALYSIS VERSES 62 – 67:

1. With the **servant, Rebekah** and entourage headed back to Canaan in vs.61, the final scene transports the reader in time and to Isaac's whereabouts when he met **Rebekah** for the first time.
2. We are informed that for some reason **Isaac** had gone to the well at **Beer-lahai-roi**.
3. The well is located between **Kadesh** and **Bered** (cf.Gen.16:14), south of **Hebron** (cf.Gen.23:2), an area where **Isaac** had taken up residence, "**for he was living in the Negev**/waw hu' yashab bet 'erets ha negeb".
4. It is the well where **Hagar** was intercepted by the Angel of **Yahweh** in her flight from **Sarah** (Gen.16:7-14).
5. The well's name means "The Well of the Living One Who sees".
6. It is here that **Isaac** established a permanent residence after the death of his father **Abraham** (cf.Gen.25:11).
7. It appears **Isaac** at this point in his life had become independent establishing his own base of operations doing his part to oversee the **Abrahamic** commonwealth.
8. This implies a transition of leadership from the aging father to the son.
9. The well would have been an important water source living in the dryer climate of the **Negev** so it would have been prudent to periodically inspect it as a possible reason for his visit.
10. The author informs in vs.63 that **Isaac** was the introspective type as he "**went out to meditate in the field toward evening**/yatsa' lamed such beet sadeh lamed paneh –ereb".
11. The "meditation" is not as we might think of today as application in eastern philosophy, but means to contemplate in thought.
12. Based on the context, it appears he was contemplating things of life now without his mother **Sarah** (cp.vs.67c).
13. Her death was a life changing event for **Isaac** possibly prompting his move away from the main household in effort to move on otherwise.
14. Toward dusk while thinking about things, he **looked up and** saw a caravan of **camels** heading his way.
15. That the caravan arrives at his location would mean that **Isaac** had probably already moved there before **Abraham** commissioned the **servant** to find him a bride.
16. In the fading light of the day, **Rebekah** makes visual contact with this lone man standing in **the field** (vs.64).

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17. Upon seeing him she abruptly dismounts from her **camel** (vb. *naphal* - “to fall”).
18. Her intuition impelled her to investigate before going any further and asks, “**Who is that man walking in the field to meet us**/miy ha ‘ish hallazeh ha halak bet ha sadeh lamed qara”.
19. After seeing the caravan heading his way, **Isaac** headed their direction and his action gave **Rebekah** cause for interest.
20. The **servant** tells her that “**he is my master**/hu’ ‘adon”.
21. The **servant** of Abraham recognized that he was serving the son as well as his father.
22. **Rebekah** “**took her veil and covered herself**/laqach ha tsa-iyph waw kasah” symbolizing her new status as a bride.
23. There is no conversation recorded as transpiring between **Isaac and Rebekah**.
24. Rather the **servant** informs **Isaac** of “**all the things he had done**/kol dabar ‘asher –asah” that brought about bringing this woman into his life (vs.66).
25. This way **Isaac** could see the hand of God in all that had transpired.
26. Vs.66 indicates that **Isaac** knew nothing about Abraham’s application in finding him a bride.
27. This further suggests that **Isaac** was living apart from the main house beforehand.
28. He, as with **Rebekah**, was simply living life as appropriate unaware of the blessing that was to be his.
29. The language of **Isaac** lifting his **eyes** and looking and **Rebekah** lifting her **eyes** and looking in vss.63 and 64 gives the impression of an inherent likeness between the two.
30. It’s as if at God’s perfect timing they look upon one another as soul mates.
31. The servant’s explanation of Divine providence and Rebekah’s willingness to return with him solidifies for **Isaac** that she has the kind of +V to qualify her as his right woman.
32. Some 3 years had passed since the **death** of Sarah, when **Isaac** was 40 years old, that he married **Rebekah** (cf.Gen.25:20).
33. The narrative that **Isaac** “**brought her into his mother Sarah’s tent**/bo’ ha ‘ohel ‘em” is both poignant and instructive (vs.67).
34. **Rebekah** becomes the new Sarah, the leading lady of the Covenant.
35. **Sarah’s tent** was kept intact with a view to making it the home of the newlyweds.
36. **Rebekah** had much doctrine and history to be informed about with respect to Abraham and Sarah as it now relates to her new life.
37. Even though the marriage was arranged, it didn’t stop **Isaac** from falling in **love** (*‘ahab*) with **Rebekah**.
38. The **love** was a natural result of finding his right soul mate in accordance with God’s will.
39. The final comment informs us that **Isaac** was very close to his mom and still after some 3 years mourned her loss.
40. She had a very special place in his heart; but that loss was softened by the presence of this God-sent woman into his life.
41. *The Doctrine of Worship.*
42. *The Doctrine of Right man/Right woman (RM/RW).*