

## Genesis 24:28-67

### *God's Provision of a Wife for Isaac, pt. 2*

It is exciting to see God work in our lives, isn't it?

- To think that the Sovereign God of the universe desires to be involved in our lives is quite humbling

Some religious groups believe that God is like a clockmaker

- He created the universe
- But then He stepped back and has a "hands-off" policy where He is uninvolved

The Bible teaches the exact opposite of that Deistic approach

- Christ "**upholds all things by the word of His power**" (Heb 1:3a)
- In Christ "**all things hold together**" (Col 1:17)
- "**And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose**" (Rom 8:28)

God is intimately involved in every facet and detail of our lives

- He is in control of the big things
- But He is also in control of the little things

This morning, we continue looking at Genesis 24

- On one level, the chapter revolves around Abraham's servant traveling to find a wife for Isaac
- On a more specific level, the chapter highlights how God providentially guides His children as they look to Him

### **Let's read Genesis 24:28-67**

As we mentioned last week, this chapter is quite lengthy

- It is the longest chapter in the book of Genesis

But the chapter has such a unified theme that runs throughout

- God's providence being manifested in the lives of God's children
- Said another way, God leads and guides His children as they trust in Him

In this chapter of Genesis, we will see how the LORD directs the steps of Abraham's servant

- And we will be reminded of how He directs our steps as well

Specifically, we will be challenged with four (4) truths

- God's provision is assured (24:1-9)
- God's providence is manifested (24:10-27)
- God's promises are recounted (24:28-60)
- God's plan is continued (24:61-67)

Let's review the first two points of this chapter

- Then we will move on to the last two before we celebrate our time of Communion

## I. God's provision is assured (24:1-9)

An opening statement is given regarding Abraham's age, "Now Abraham was old, advanced in age"

- He was 137 years old when Sarah died
- Yet, he would live for another thirty-eight (38) years before his death at 175 years of age (cf. 25:7)

Moses also tells us that "the LORD had blessed Abraham in every way"

- This man's life was uniquely blessed of God, from beginning to end
- The Abrahamic covenant promised a special blessing on him

But even late in life, Abraham's thoughts revolved around finding a wife for his son, Isaac

- Arranged marriages were quite common, so this wasn't anything unusual

Since Abraham was too old to travel, he sent his servant back to Haran in order to find a wife for Isaac

- Abraham made sure that the servant understood just how serious of a task this was

In no way was the servant to take a wife from the Canaanites

- There was to be no intermarriage with these people

The servant asked a legitimate question, "Suppose the woman will not be willing to follow me to this land; should I take your son back to the land from where you came?"

- After all, the woman had a choice to make
- Perhaps she wouldn't want to leave her family

Abraham made it clear that even if the woman refused to come to Canaan, that Isaac was not to leave Canaan

- The woman must be willing to leave her family in order to travel to Canaan to marry Isaac
- They would start a new life in the Promised Land

Abraham gives his servant a tremendous assurance that the LORD would "send His angel before you, and you will take a wife for my son from there"

- The servant was guaranteed that God's angel would assist him on his journey in order to make it successful!

So the servant entered into a binding oath with Abraham

- No doubt he sensed just how serious this was for Abraham

So God's provision of a wife was assured

- But we also looked at how God's providence was manifested

## II. God's providence is manifested (24:10-27)

Abraham's servant immediately takes off on his journey

- This would have been a trip of about 450 miles<sup>1</sup>
- This distance in that day would have taken about a month – each way<sup>2</sup>

The servant takes ten (10) camels on his journey

- These animals would have helped to carry the supplies for the servant and his entourage

---

<sup>1</sup> John J. Davis, *Paradise to Prison*, 228.

<sup>2</sup> Gordon J. Wenham, *Word Biblical Commentary*, Vol. 2, 145.

- He did not travel alone, as the chapter will later tell us (cf. 24:32)

In addition to the camels, the servant takes “a variety of good things of his master’s in his hand”

- These would be gifts for the prospective bride
- If she agrees to return to Canaan

No details are given of this journey

- The writer skips from Canaan to Haran without a word about the trip

When Abraham’s servant does arrive in Haran, it is “at evening time, the time when women go out to draw water” (24:11)

- God had arranged it so that the very time that they arrived in town would be the time that the women would go out and draw water for the livestock

Although he was exhausted from his long journey, the servant of Abraham prays, “O LORD, the God of my master Abraham, please grant me success today, and show lovingkindness to my master Abraham” (24:12)

- He prays to Yahweh, the God of Abraham – asking for guidance

The servant acknowledges that the LORD had brought him safely to Haran

- Now he prays with confidence that Yahweh would lead him to the right woman to be Isaac’s wife

The servant prays and offers a way for him to know which woman was the right one to approach

- If a woman offered to water his camels, then this would confirmation from the LORD
- Remember, he has told no one of this, except the LORD

It would have been common hospitality for a woman to offer a drink of water to a stranger

- But it would have been very unusual for a woman to offer to draw enough water for a stranger’s camels

The servant of Abraham had not even finished praying when a young lady came out to draw water

- She was merely carrying out her duties and chores
- But God had arranged a meeting between her and the servant

To make a long story short, the name of this young woman was Rebekah

- She brought enough water so that the servant and his ten camels were no longer thirsty
- This would have been 200-300 gallons of water

Verse 20 tells us that “she quickly emptied her jar into the trough, and ran back to the well to draw, and she drew for all his camels”

- Notice that she “quickly emptied her jar”
- Notice that she “ran back to the well to draw”

She was not serving begrudgingly

- She seems willing and eager to help out a stranger
- This was all a labor of love

The servant had prayed and offered a means of confirmation for the right girl

- The LORD not only meets the expectations of the servant
- The LORD exceeds his expectations
- Yet he was still wondering if this was the right girl!

The servant asks the young lady, “**Whose daughter are you?**” (24:23)

- She replied, “**I am the daughter of Bethuel, the son of Milcah, whom she bore to Nahor.**” (24:24)

God had once again displayed His providence

- He brought the servant to the city at the perfect time, when the women were drawing water
- He brought the servant to the right girl whose grandfather was Abraham’s brother (cf. 22:23)!

The Text tells us in verse 26 that “**the man bowed low and worshiped the LORD**”

- After seeing the LORD work so mightily in his life, the servant could do nothing but praise Him!

Yahweh was not only the God of Abraham

- Yahweh was also the God of this servant

Abraham’s servant gave a touching doxology, “**Blessed be the LORD, the God of my master Abraham, who has not forsaken His lovingkindness and His truth toward my master; as for me, the LORD has guided me in the way to the house of my master's brothers**”

- God had been faithful and gracious
- And this servant wanted to praise God for it

Abraham had assured his servant that the LORD would “**send His angel before you**” (24:7)

- He had, in fact, guided the servant

Clearly, God’s providence was manifested in the journey from Canaan to Haran

That was all from last week

- This week, we want to look at the rest of this chapter in some detail

We will notice two more essential truths about God’s leading in our lives

- God’s promises are recounted (24:28-60)
- God’s plan is continued (24:61-67)

### **III. God’s promises are recounted (24:28-60)**

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

After serving water to this stranger and his camels, Rebekah is given gifts!

- She hears him give a touching doxology, praising Yahweh for His faithfulness
- She also hears him mention the name of Abraham – the relative that she has heard so much about<sup>3</sup>

Verse 28 tells us that “**the girl ran and told her mother’s household all these things**”

You can imagine how excited she was to tell someone the news

- The first person that she wanted to tell was her mother!

---

<sup>3</sup> Henry M. Morris, *The Genesis Record*, 399.

<sup>29</sup> Now Rebekah had a brother whose name was Laban; and Laban ran outside to the man at the spring. <sup>30</sup> And it came about that when he saw the ring, and the bracelets on his sister's wrists, and when he heard the words of Rebekah his sister, saying, "This is what the man said to me," he went to the man; and behold, he was standing by the camels at the spring. <sup>31</sup> And he said, "Come in, blessed of the LORD! Why do you stand outside since I have prepared the house, and a place for the camels?"

But Rebekah's mother wasn't the only person who heard this news

- Rebekah had a brother, Laban, who listened intently

Now Laban is an interesting character

- We as the reader know more about this man than the servant of Abraham
- We have the privilege of reading other passages that deal with this man

What we know is that Laban was a deceitful individual

- He would later deceive Jacob over the choice of his wife

Laban also seems to be motivated by greed<sup>4</sup>

- We notice that in verse 30, "And it came about that when he saw the ring, and the bracelets on his sister's wrists, and when he heard the words of Rebekah his sister, saying, 'This is what the man said to me,' he went to the man"

Laban saw the expensive jewelry on Rebekah

- He knew that the servant's master must be very wealthy

So Laban ran outside to meet this man

- No doubt he was excited about meeting the person of whom Rebekah spoke

Verse 29 does tell us that Laban "ran outside to the man at the spring"

- He didn't take his time
- He ran outside before this man left the city

Upon meeting this man, Laban exclaimed, "Come in, blessed of the LORD! Why do you stand outside since I have prepared the house, and a place for the camels?"

- Laban doesn't know who this servant is
- So he extends a polite greeting to a very wealthy man<sup>5</sup>

Laban makes it known that he is opening his home for this servant, his men, and the animals

- Hospitality was being offered

<sup>32</sup> So the man entered the house. Then Laban unloaded the camels, and he gave straw and feed to the camels, and water to wash his feet and the feet of the men who were with him. <sup>33</sup> But when food was set before him to eat, he said, "I will not eat until I have told my business." And he said, "Speak on."

Naturally, after such a gracious welcome, the servant entered into Laban's home

- Straw and feed were given to the animals
- Water was given to wash the feet of the men who had traveled so far

---

<sup>4</sup> Kenneth A. Mathews, *NAC, Vol 1B*, 338.

<sup>5</sup> Wenham, 146.

The next thing to be offered would be food

- This would have been a welcome sight, especially after such a long journey

*But the servant refuses to eat*

- That is, until he has had an opportunity to discuss some things with the family

The servant was anxious to tell the story of how the LORD had led him to Rebekah

- The family of Rebekah was anxious to hear the story as well

<sup>34</sup> So he said, "I am Abraham's servant. <sup>35</sup> And the LORD has greatly blessed my master, so that he has become rich; and He has given him flocks and herds, and silver and gold, and servants and maids, and camels and donkeys.

A simple introduction is given, "I am Abraham's servant"

- Nowhere in this chapter is his name given
- This is because he is not the focus of the chapter!

The servant acknowledges that he is on a mission

- That mission is to find a wife for Isaac

This servant speaks highly of Abraham, "the LORD has greatly blessed my master, so that he has become rich; and He has given him flocks and herds, and silver and gold, and servants and maids, and camels and donkeys" (24:35)

- This isn't a bragamony
- This is the simple truth

You may ask, "Why speak of Abraham like this? Why bring up his material and financial blessings?"

- Since this was, in essence, a marriage proposal, it would have been appropriate for the family to know that Abraham's son, Isaac, could support Rebekah from a financial perspective<sup>6</sup>

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

The servant then speaks of how Abraham's wife, Sarah, bore a son in her old age

- You see, Abraham was about the same age as Nahor
- Nahor was Rebekah's grandfather

It was important to state that Isaac was not too old to marry Rebekah

- Rather, they would have been relatively close in age

The end of verse 36 is crucial, "he has given him all that he has"

- Isaac is the sole heir of Abraham's wealth

There is no mention of Ishmael

- Remember, he left Abraham's household many years prior
- Therefore, there is no need to mention his name to the family

---

<sup>6</sup> Morris, 401.

Whoever marries Isaac will have the exclusive share of Abraham's wealth

- Rebekah, if she agrees to marry Isaac, would inherit tremendous resources

<sup>37</sup> And my master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live; <sup>38</sup> but you shall go to my father's house, and to my relatives, and take a wife for my son.' <sup>39</sup> And I said to my master, 'Suppose the woman does not follow me.' <sup>40</sup> And he said to me, 'The LORD, before whom I have walked, will send His angel with you to make your journey successful, and you will take a wife for my son from my relatives, and from my father's house; <sup>41</sup> then you will be free from my oath, when you come to my relatives; and if they do not give her to you, you will be free from my oath.'

The servant then recalls the very words of Abraham

- This helps to establish credibility and integrity

This wasn't the servant's personal goal or desire

- Rather, this was the plan of Abraham himself

Abraham had forbidden the servant from taking a wife for Isaac from among the Canaanites

- There was to be no intermarriage between Abraham's lineage and the Canaanites

Rather, Isaac's wife was to be found among his "father's house...to my relatives"

- This was a long trip, no doubt
- However, it was worth it to Abraham to ensure that Isaac marry the right girl

If the woman refused to return, then the servant would be free from the oath

- But Abraham assured the servant that his trip would be successful, "The LORD, before whom I have walked, will send His angel with you to make your journey successful" (24:40)

Had the LORD been faithful?

- The family of Rebekah must have been on the edge of their seats as they listened intently

<sup>42</sup> So I came today to the spring, and said, 'O LORD, the God of my master Abraham, if now Thou wilt make my journey on which I go successful; <sup>43</sup> behold, I am standing by the spring, and may it be that the maiden who comes out to draw, and to whom I say, "Please let me drink a little water from your jar"; <sup>44</sup> and she will say to me, "You drink, and I will draw for your camels also"; let her be the woman whom the LORD has appointed for my master's son.' <sup>45</sup> Before I had finished speaking in my heart, behold, Rebekah came out with her jar on her shoulder, and went down to the spring and drew; and I said to her, 'Please let me drink.' <sup>46</sup> And she quickly lowered her jar from her shoulder, and said, 'Drink, and I will water your camels also'; so I drank, and she watered the camels also. <sup>47</sup> Then I asked her, and said, 'Whose daughter are you?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him'; and I put the ring on her nose, and the bracelets on her wrists. <sup>48</sup> And I bowed low and worshiped the LORD, and blessed the LORD, the God of my master Abraham, who had guided me in the right way to take the daughter of my master's kinsman for his son.'

Once again, no details are given regarding the month long trip from Canaan to Haran

- That is because the trip itself was not important

The servant proceeds to tell the family what we, the reader, already know

- Upon arriving in the city, the servant prays for Divine assistance and guidance
- This would have been important to Rebekah's family

The details are given about how the LORD had the servant and his entourage arrive in town at the perfect time

- The time when the young women would be going out to draw water

The story continues, “**Before I had finished speaking in my heart, behold, Rebekah came out with her jar on her shoulder**” (24:45)

- The LORD was already answering the prayer of the servant!

Then the servant recounts the generosity and willingness of Rebekah to draw water for him and for his camels

- Surely, the family of Rebekah would have been extremely proud of her

After Rebekah had drawn enough water for the camels, the servant “**put the ring on her nose, and the bracelets on her wrists**” (24:47)

- These are the gifts that the family first saw as she ran into the home to inform everyone of what had taken place

Overwhelmed by what the LORD had done, the servant recalls how he “**bowled low and worshiped the LORD, and blessed the LORD, the God of my master Abraham, who had guided me in the right way to take the daughter of my master's kinsman for his son**” (24:48)

- The servant was not afraid to speak of his worship of Yahweh
- The LORD had done mighty things and the servant was giving Him the praise that He deserved

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

After such a quick summary of the events of the evening, the servant tells the family, “**So now if you are going to deal kindly and truly with my master, tell me; and if not, let me know, that I may turn to the right hand or the left.**”

- In essence, the servant had told the story in such a way as to highlight, without a doubt, the LORD’s clear guidance of Rebekah as the LORD’s choice

But the family still needed to make a decision

- They could recognize the LORD’s hand in these events
- Or, they could refuse to acknowledge the LORD’s hand in these events

So the servant puts the matter into their hands

- If they refuse to allow Rebekah to return, then the servant will head back home without a wife for Isaac

<sup>50</sup> Then Laban and Bethuel answered and said, “The matter comes from the LORD so we cannot speak to you bad or good. <sup>51</sup> Behold, Rebekah is before you, take her and go, and let her be the wife of your master's son, as the LORD has spoken.”

The men of the house answer, “**The matter comes from the LORD so we cannot speak to you bad or good**”

- They readily acknowledge that the LORD was, indeed, involved in these events
- They couldn’t deny that!<sup>7</sup>

---

<sup>7</sup> Allen P. Ross, *Creation & Blessing*, 421.



So the men of the home – acting as Rebekah’s guardians – give the servant permission to take her back to be Isaac’s wife

- This is great news!
- His mission was successful!

<sup>52</sup> And it came about when Abraham's servant heard their words, that he bowed himself to the ground before the LORD.

Once again, the servant gives praise to the LORD for answered prayer

- This was the same attitude that the servant expressed earlier when his prayers were answered (24:26, 48)

Every step of the way, the servant gives God the praise and glory for answered prayer

- His worship is public, not merely private
- He wants others to know that his allegiance is with Yahweh

<sup>53</sup> And the servant brought out articles of silver and articles of gold, and garments, and gave them to Rebekah; he also gave precious things to her brother and to her mother. <sup>54</sup> Then he and the men who were with him ate and drank and spent the night.

Upon receiving permission to take Rebekah back to marry Isaac, the servant brings out gifts

- To Rebekah, he gave “articles of silver and articles of gold, and garments”
- To Rebekah’s brother and her mother, “he also gave precious things”

Once again, the wealth and resources of Abraham would have been well-known

- The servant was lavish and generous with these gifts

Now that the servant had gained permission to take Rebekah back to marry Isaac, “he and the men who were with him ate and drank and spent the night”

I am sure the servant was overjoyed!

- He had been in town for a few hours and his journey was a success
- That was exactly what the servant had prayed for (24:12, 21, 40, 42)

When they arose in the morning, he said, “Send me away to my master.”

In the morning, the servant approaches Rebekah’s family and says, “Send me away to my master”

- He wants to return to Haran
- His mission has been successful!

Of course, Rebekah’s family is not as excited about this plan as the servant is

- Notice verses 55 & 56

<sup>55</sup> But her brother and her mother said, “Let the girl stay with us a few days, say ten; afterward she may go.” <sup>56</sup> And he said to them, “Do not delay me, since the LORD has prospered my way. Send me away that I may go to my master.”

The family doesn't revolt against the idea of Rebekah going back with the servant

- They are revolting against how soon she is being asked to leave

They ask that a short amount of time – “*a few days, say ten*” – be given before she leaves

- This would give the family time to say their good-byes
- It would be a special time to spend with Rebekah since they wouldn't be seeing her much more after this

But the servant insists on leaving quickly, “*Do not delay me, since the LORD has prospered my way. Send me away that I may go to my master*”

- Why is the servant so insistent on leaving so soon?
- Because “*the LORD has prospered my way*”
- *In less than half a day, the LORD has answered prayer!*

The servant has rehearsed the events of the previous evening over and over in his mind

- He is humbled at how specifically, quickly, and exactly the LORD has answered his prayers

*He can't wait to return and tell those back home about this*

*<sup>57</sup> And they said, “We will call the girl and consult her wishes.” <sup>58</sup> Then they called Rebekah and said to her, “Will you go with this man?” And she said, “I will go.”*

The family has already acknowledged that the LORD had, indeed, made it clear that Rebekah was the right girl for Isaac

- They have already given permission for her to leave

So they ask Rebekah if she will leave with the servant on such short notice

- Her answer is one word in the Hebrew language, “*I will go*”

Rebekah is ready to follow the LORD

- She is ready to embark on this journey of faith

*<sup>59</sup> Thus they sent away their sister Rebekah and her nurse with Abraham's servant and his men. <sup>60</sup> And they blessed Rebekah and said to her, “May you, our sister, become thousands of ten thousands, and may your descendants possess the gate of those who hate them.”*

Instead of having ten days to express their farewells, the family has a much shorter amount of time

- They send Rebekah's “*nurse*” with her

Later in Genesis we learn that her name is Deborah (35:8)

- She would have helped out with future children, helping to take care of them<sup>8</sup>

In saying good-bye, the family blesses Rebekah saying, “*May you, our sister, become thousands of ten thousands, and may your descendants possess the gate of those who hate them.*”

- This may sound unusual for us in our culture
- However, this would have been very meaningful for Rebekah

---

<sup>8</sup> Bruce K. Waltke, *Genesis: A Commentary*, 332.

Without realizing it, their words echoed what God had told Abraham back in 22:17, “indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens, and as the sand which is on the seashore; and your seed shall possess the gate of their enemies”<sup>9</sup>

- Abraham’s seed would be vast and numerous – just like what Rebekah’s family had wished regarding her
- Abraham’s seed would “possess the gate of their enemies” – just like what Rebekah’s family had wished regarding her

Not only was Rebekah’s family wishing that she would bear many children

- They were also wishing that her children would be victorious over their enemies

God was once again confirming that Rebekah’s seed would carry the promises and privileges of Abraham

God’s promises formerly made to Abraham and Sarah were being repeated to Rebekah!

- The promises of God were not dependent upon these two individuals

God’s promises are limited only by Himself

- Remember, the Abrahamic Covenant was dependent upon the LORD and the LORD alone

#### IV. God’s plan is continued (24:61-67)

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

This verse recounts the willingness of Rebekah to leave behind her family and all that was familiar to her

- She was demonstrating tremendous faith

She would soon become the great matriarch of the faith, so this was a good start!

<sup>62</sup> Now Isaac had come from going to Beer-lahai-roi; for he was living in the Negev. <sup>63</sup> And Isaac went out to meditate in the field toward evening; and he lifted up his eyes and looked, and behold, camels were coming.

The journey from Haran back home for the servant is passed over in silence

- No doubt Rebekah had many questions for the servant regarding Isaac and Abraham
- And no doubt the servant had plenty of stories to tell

The focus shifts from Rebekah and the servant to Isaac

- Verse 62 tells us that he “had come from going to Beer-lahai-roi; for he was living in the Negev”

The last time that we encountered the place “Beer-lahai-roi,” we saw Hagar running away from Sarah

- The angel of the LORD met Hagar there and spoke with her concerning the child within her

Hagar responded by calling the place, “Beer-lahai-roi,” which means “the well of the living one who sees me”

- Hagar thought that no one saw her
- But the Living One saw her and spoke of her son even before he was born

---

<sup>9</sup> Derek Kidner, *Tyndale OT Commentaries, Genesis*, 149.

Now we find that Isaac had just returned from this location

- We also learn that Isaac “**went out to meditate in the field toward evening**”

The meaning of “**meditate**” implies praying<sup>10</sup>

- So we see that Isaac was a man of prayer
- It seems that this was his normal custom and habit

Provisionally, it was during this time of prayer that Isaac “**lifted up his eyes and looked, and behold, camels were coming**”

- Perhaps he had spoken with Abraham and knew that the servant had gone on a long journey to find a wife for him

So when Isaac saw this caravan, he knew exactly who it was

- He did not know whether or not the servant’s journey had been successful
- He did not know whether or not the servant had brought back a wife for him

**<sup>64</sup> And Rebekah lifted up her eyes, and when she saw Isaac she dismounted from the camel. <sup>65</sup> And she said to the servant, “Who is that man walking in the field to meet us?” And the servant said, “He is my master.” Then she took her veil and covered herself.**

Just as Isaac noticed the caravan of camels, Rebekah noticed Isaac

- Perhaps their eyes met at the same time

Rebekah immediately “**dismounted from the camel**”

- She is anxious and eager to meet her husband-to-be

Rebekah asks the servant about the man who she has noticed

- The servant speaks of Isaac as “**my master**”

Some people would make a big deal about the fact that the servant now calls Isaac “**my master**”

- The servant has referred to Abraham as “**my master**” fourteen (14) times in this chapter

Some would even insinuate that Abraham is dead by now

- Hence, the switch from Abraham to Isaac as this servant’s master

However, if we look at the surrounding context, there are clues that Abraham is still alive

- In 23:1, Sarah dies at the age of 127
- Abraham was ten (10) years older than Sarah, putting him at 137 when Sarah died

We know from Genesis 25:7 that Abraham lives to be 175 years old

- This is 38 years after Sarah’s death

Abraham was 100 when Isaac was born (21:5)

- 25:20 tells us that Isaac was forty (40) when he married Rebekah
- This would put Abraham at 140 years old

So when the servant brought Rebekah back for Isaac, Abraham was 140

- He lived another 35 years after this

---

<sup>10</sup> C.F. Keil and F. Delitzsch, *Commentary on the Old Testament, Genesis*, 166.

The purpose in telling you these dates is to show that Abraham could not have been dead when his servant returned with Rebekah

- Yet many commentators have failed to do their homework with the Biblical data

Nevertheless, verse 65 tells us that Rebekah “**took her veil and covered herself**”

- This was a customary practice as a bride met her bridegroom<sup>11</sup>

**66 And the servant told Isaac all the things that he had done. 67 Then Isaac brought her into his mother Sarah's tent, and he took Rebekah, and she became his wife; and he loved her; thus Isaac was comforted after his mother's death.**

Eventually the entourage arrived at the location where Isaac was standing

- The servant told Isaac what had transpired on his journey

Imagine the excitement as Isaac hears of how the LORD had made the servant’s trip successful

- Isaac’s wife had been brought from Haran!

Finally Isaac and Rebekah meet for the first time

- There is no conversation recorded between the two

We are simply told that Isaac “**he took Rebekah, and she became his wife; and he loved her; thus Isaac was comforted after his mother's death**”

- They become husband and wife

This marriage brings comfort to Isaac after his mother’s death

- It has been three years since Sarah died
- And Isaac is still mourning her loss

Isaac and Rebekah would, in a limited sense, become the new Abraham and Sarah

- They would become the patriarch and matriarch of the faith
- Their seed would continue the lineage and legacy through which the Redeemer seed would come

Genesis 24 is an extremely long chapter

- But the entire chapter manifests how the LORD guided the servant of Abraham to Rebekah
  - o The right girl
  - o The right time
  - o The right circumstances

We can be encouraged as we see the servant praying, asking for the LORD’s help and favor

- He didn’t try to take matters into his own hands
- And neither should we

As we prepare our hearts for the Lord’s Table, let’s praise God for His work in our lives as well

- He doesn’t leave us to ourselves
- Rather, He desires to be involved in every decision, thought, and action that we take

---

<sup>11</sup> Keil & Delitzsch, 166.