GENESIS 24

A Gentile Bride

1 Now Abraham was old, well advanced in years. Yahveh had blessed Abraham in all things. **2** Then Abraham said to his oldest servant[i] of his house, who had charge over all that Abraham had,

"Now put your hand under my thigh. **3** I will make you swear by Yahveh, the Elohim of heaven and the Elohim of the earth. Do not take a wife[ii] for my son from the daughters of the Canaanites, among whom I live. **4** Instead, go to my country, to my kindred,[iii] and get a wife for my son Isaac."[iv]

5 And the servant said to him, "What if the woman is not willing to follow me back to this covenant[v] land? Should I take your son[vi] away from here and bring him back to the land from where you came?"

6 And Abraham said to him, "Be sure that you do not bring my son back there again. **7** Yahveh, the Elohim of heaven, who took me from my father's house and the land of my kindred, also spoke to me. He promised me, saying,

'I will give[vii] this covenant[viii] land to your descendants.'[ix]

"Elohim will send[x] His Angel before you, and you will get a wife for my son from there. **8** But if the woman is not willing to follow you,[xi] you will be free from this covenant[xii] of my oath. Only do not bring my son back there again."

9 So the servant put his hand under the thigh of his master Abraham and made an oath to him concerning the matter. **10** Then the servant, who was in charge of all the goods of his master,[xiii] took ten of his master's camels and departed. He went to Mesopotamia, the city of Nahor. **11** In late afternoon, he made his camels kneel down outside the city by a well of water. This was the time when the women went out[xiv] to draw water.

12 Then he said, "O Yahveh, Elohim of my master Abraham. I pray that You will make something good happen today. Show kindness[xv] to my master Abraham. **13** Look! I am standing here by the well of water, and the daughters of the men of the city are coming out to draw water.

14 "Let it happen that the young woman to whom I will say,

'Please let down your pitcher that I may drink.'

"If she[xvi] says,

'Drink. I will also give your camels something to drink.'[xvii]

"Let that same young woman be the one You have appointed[xviii] for Your servant Isaac. I will know by this that You have shown kindness[xix] to my master."

Rebekah

15 And it came to pass, before he finished speaking, that he saw that Rebekah came out with her pitcher on her shoulder. She was the daughter of Bethuel, the son of Milcah, the wife[xx] of Nahor, Abraham's brother. **16** The young woman was very[xxi] beautiful to look at. She was a virgin,[xxii] and no man had known her. She went down to the well, filled her pitcher, and came up.

17 Then the servant ran to meet her. He said, "Please let me drink a little water from your pitcher."

18 And she said, "Drink, my lord." Then she hurried and let down her pitcher in her hand and gave him a drink.

19 And when she had given him a drink, she said, “I will also draw water for your camels until they are done drinking.”[xxiii] 20 And she hurried and emptied her pitcher into the trough. Then she ran to the well again to draw water. She drew water for all his camels.

21 Now the man watched quietly and wondered whether Yahveh had made his journey successful or not.
22 And it came to pass, when the camels had finished drinking, that the man took a golden earring of half a shekel weight and two bracelets for her hands of ten shekels weight of gold.

23 Then he said, “Whose daughter are you? Please tell me if there is room in your father’s house for us to lodge in?”

24 And she said to him, “I am the daughter of Bethuel, the son of Milcah, whom she bore to Nahor.” 25 She also said to him, “We have enough of both straw and food. We have room for you to spend the night.”

26 Then the man bowed down his head and worshiped Yahveh. 27 And he said, “Praise be to Yahveh, the Elohim of my master Abraham. He has not left my master without His mercy[xxiv] and His truth.[xxv] For while I was on the way, Yahveh led me to the house of my master’s family.”

28 So the young woman ran and told her mother’s house these things. 29 Now Rebekah had a brother whose name was Laban. He ran out to the man, to the well. 30 It happened that when he saw the earring and bracelets on his sister’s hands, and heard the words of his sister Rebekah, saying, “This is what the man said to me,” that he went to the man. He saw him as he stood by the camels at the well.

31 He said, “Come with me, you who Yahveh has blessed. Why are you standing out here? I have prepared the house for you and a place for the camels.”

32 So the man came into the house. Laban unloaded his camels and gave them straw and food for the camels. Then he got water to wash his feet and the feet of the men who were with him. 33 As they were setting food before him to eat, he said, “I will not eat until I have told my errand.”[xxvi]

And Laban said, “Tell us.”

34 The man said, “I am Abraham’s servant. 35 Now Yahveh has greatly[xxvii] blessed my master and he has become great. Yahveh has given him flocks, herds, silver, gold, male servants, female servants, camels, and donkeys. 36 Sarah, my master’s wife,[xxviii] gave birth to a son for my master when she was old. He has given all that he has to him.[xxix] 37 My master made me take an oath. “He said,

> ‘Do not take a wife for my son of the daughters of the Canaanites,[xxx] in whose land I live. 38 Instead, go to my father’s house, to my kindred, and get a wife for my son.’

39 “But I asked my master,

> ‘What if the woman will not follow me?’

40 “And he said to me,

> ‘Yahveh, before whom I walk, will send His Angel with you, and help you fulfill this oath. You will take a wife for my son from my kindred and my father’s house. 41 Then you will be free from this oath. But, if you go to my kindred and they will not give you a wife, you will also be free from my oath.’

42 “As I came to the well today, I said,

> ‘O Yahveh, the Elohim of my master Abraham, please make my trip successful. 43 Look! As I stand by the well of water, let it be that when the virgin[xxxi] comes here to draw water, and I say to her,
>
> “Please give me a little water from your pitcher to drink,”
>
> 44 ‘And she says to me,
>
> “Drink. Then I will also draw water for your camels.”

‘Let this woman be the one whom Yahveh has appointed[xxxii] for my master’s son.’

45 “But before I was done speaking this in my heart, I saw that Rebekah came there with her pitcher on her shoulder. After she went down into the well and drew water, “I said to her,

‘Please give me a drink.’

46 “And she immediately let down her pitcher from her shoulder, and said,

‘Drink. Then I will also give your camels a drink.’

“So I drank, and she gave the camels a drink as well. 47 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.’

“Then I put the earring on her face and the bracelets upon her hands. 48 And I bowed down my head and worshiped Yahveh and praised Yeshua Yahveh,[xxxiii] the Elohim of my master Abraham. He had led me in the right[xxxiv] way to take my master’s brother’s daughter for his son. 49 And now, if you will deal kindly[xxxv] and truly[xxxvi] with my master,[xxxvii] tell me. But if not, tell me so that I may turn to the right hand or the left.”

50 Then Laban and Bethuel answered and said, “This thing comes from Yahveh. We cannot speak either bad or good to you. 51 Look! Rebekah is before you. Take her, and go. Let her be your master’s son’s wife, as Yahveh has spoken.”

52 Then it came to pass that when Abraham’s servant heard their words, he bowed down[xxxviii] to the earth and worshiped Yahveh. 53 Then the servant brought out jewels of silver, jewels of gold, and clothing. Then he gave them to Rebekah. He also gave her brother and her mother precious things. 54 So the servant and those who were with him ate, drank, and stayed all night. When they got up in the morning, he said, “Send me away to my master.”

55 But her brother and her mother said, “Let the young woman stay a few days with us, at least ten days. She can go after that.”

56 But the servant said to them, “Don’t make me wait,[xxxix] seeing that Yahveh has made my trip a success. Send me away, that I may go to my master.”

57 And they said, “We will call the young woman and see what she says.”

58 So they called Rebekah, and asked her, “Will you go with this man?”

And she said, “I will go.”[xl]

59 So they sent[xli] their sister Rebekah away with her nurse, Abraham’s servant, and his men.

60 They blessed Rebekah, and said to her, “You are our sister. Be the mother of thousands of millions. Let your descendants possess the gate of those who hate them.”

61 After Rebekah and her servant girls prepared for the trip, they rode on the camels and followed the man. The servant took Rebekah and went his way.

62 Now Isaac[xlii] came from the way of Be’er Lahai Roi,[xliii] for he lived in the south country. 63 As Isaac went out to meditate in the field in the evening, he looked up and saw camels coming. 64 When Rebekah lifted up her eyes, she saw Isaac. So she got off the camel.

65 For she had said to the servant, “Who is this man that walks in the field to meet us?”

And the servant said, “It is my master.”

So she took a veil and covered herself. **66** Then the servant told Isaac all the things that he had done.

67 So Isaac brought Rebekah into his mother Sarah’s tent. Then he married her.[xliv] She became his wife, and he loved her. So Isaac found comfort after his mother’s death.

---

i Gen 15:2 and its footnotes give the name of this senior servant. He is a type of the Holy Spirit who likes to remain hidden. See the article “Eliezer.”

ii This is a continuation of the macro that God started in Gen 15:2. God is showing in advance His plan of redemption. Now we add Abraham as a type of God the Father to the theme. God is the one who pursues us. This macro will conclude in Genesis 24 with Rebekah, a type of the Church. See the article “Eliezer.”

iii In God’s plan of redemption, His people are those who believe in His Son.

iv This verse is a powerful mini summary of God’s macro. God is choosing a bride for Jesus. This is how they arranged marriages in that culture.

v The Hebrew אֵת is a Zayin-**Aleph**-**Tav**. Its basic meaning is to cut, either as a blessing or a judgment. This translation routinely renders this 3-letter word in terms of covenant. See the article “The **Aleph**-**Tav**.”

vi The Hebrew is אֶת־בִּנְךָ. A maqqeph joins the **Aleph**-**Tav** with “your son.” It unmistakably links Jesus to Isaac.

vii The Hebrew אֶתֵּן is an **Aleph**-**Tav**-Nun. It refers to giving when referring to an oath, covenant, or promise. God is giving Abraham the land in terms of a one-sided covenant. See the article “The **Aleph**-**Tav**.”

viii The Hebrew אֵת is a Zayin-**Aleph**-**Tav**. Its basic meaning is to cut, either as a blessing or a judgment. This translation routinely renders this 3-letter word in terms of covenant. See the article “The **Aleph**-**Tav**.”

ix The Hebrew זַרְעֲךָ (seed) is a singular construct that holds a dual meaning. First, “seed” is grammatically singular, but it regularly functions as a collective referring to offspring as a whole rather than to an individual. God’s promise is to all of Abram’s descendants (Gen 17:9). Second, “Seed” refers to Jesus, the Gen 3:15 “Seed of the woman,” through whom the promise is secured. He will rule the land during the 1,000 year Millennium.

x The Hebrew שָׁלַח means to send away. Synonyms include bring on the way, cast out, reach out, set, shoot out and escort.

xi God wants to save everyone (1 Timothy 2:4, 4:10)! God chooses everyone. But human free-will can say “no deal.”

xii The Hebrew אֵת is a Zayin-**Aleph**-**Tav**. Its basic meaning is to cut, either as a blessing or a judgment. This translation routinely renders this 3-letter word in terms of covenant. See the article “The **Aleph**-**Tav**.”

xiii Wow. The unnamed servant is a type of the Holy Spirit (Gen 15:2). He brings and offers **EVERYTHING**. Selah!

xiv The Hebrew צֵאת (*seyt*) means bring/come/go (out), depart. The letter Tzadi refers to righteousness or to a prostrate person lifting up something to or receiving something from the **Aleph**-**Tav**. So, the Tzadi-**Aleph**-**Tav** shows something going from or to the **Aleph**-**Tav**. Abraham has sent his servant to get a Gentile bride for Isaac. Abraham’s story is a prophetic foretelling of what God is doing in the world. God has sent forth His Holy Spirit to get a Gentile Bride (the church) for His Son Jesus. God chose Rebekah. She came both by her own will and by God’s righteous summons.

xv The Hebrew חֶסֶד (*cheh-sehd*) means steadfast love or covenant mercy. It is all the aspects of Elohim’s love based on Elohim’s covenant faithfulness. Synonyms include beauty, favor, loving kindness, mercy, pity, goodness, faithfulness, and love.

xvi The Hebrew אֹתָהּ is a pronoun. Since it is not the two letter **Aleph**-**Tav**, it has no red underline. But it is a special variation of the **Aleph**-**Tav**. Here, Rebekah is a type of Israel, the wife of Yahveh Jesus. His name is on her.

xvii This is a big task! A thirsty camel can drink more than 50 gallons of water. If there were only 10 camels, she had to draw over 500 gallons of water. If the standard size of a pitcher was 5 gallons (> 42 pounds), she had to make 100 trips to the well.

xviii The Hebrew יָכַח means to appoint, correct, decide, or judge rightly. It often appears in legal or judicial contexts. Here, it is an act of God selecting or determining something according to His will. “Appoint” captures this divinely guided selection without being overly technical.

[xix] The Hebrew חֶסֶד (*cheh-sehd*) means steadfast love or covenant mercy. It is all the aspects of Elohim's love based on Elohim's covenant faithfulness. Synonyms include beauty, favor, loving kindness, mercy, pity, goodness, faithfulness, and love.

[xx] The Hebrew אִשָּׁת is an **Aleph**-Shin-**Tav**. The **Aleph**-Shin-**Tav** is the first (**Aleph**) love (*Shin*=flames) of the marriage (**Tav** = covenant). This is why Strong's defines the word as woman or wife. The deeper meaning is that Sarai was the mother of God's covenant nation of Israel. God uses and blesses these women.

[xxi] The Hebrew מְאֹד (*m^{e}-od*) means vehemently. Synonyms include very, greatly, exceedingly, fervently, passionately, violently, intensely, much, mightily, and vigorously.

[xxii] The Hebrew בְּתוּלָה (*b^{e}-too-lawh*) is a technical term that explicitly refers to a young, unmarried virgin. The Hebrew עַלְמָה (*ahl-mawh*) is a related word that refers to a young woman, presumed to be a virgin (Isa 7:14). The Greek Septuagint uses παρθένος, linking to Christian interpretation of Isaiah 7:14.

[xxiii] This was no easy task. A single camel can drink from 20 to 30 gallons. A 10 gallon pottery jar would be 90 pounds. A more common size jar would 3 to 5 gallons of water. A single camel would now require 7 to 10 trips up and down the well. If the servant came with 10 camels, Rebecca made 70 to 100 trips up and down the well. This was no easy task.

[xxiv] The Hebrew חֶסֶד (*cheh-sehd*) means steadfast love or covenant mercy. It is all the aspects of Elohim's love based on Elohim's covenant faithfulness. Synonyms include beauty, favor, loving kindness, mercy, pity, goodness, faithfulness, and love.

[xxv] The Hebrew אֱמֶת is an **Aleph**-Mem-**Tav**. It means firmness, faithfulness, and truth. Its basic meaning is covenant truth. This is the first, middle, and last letter of the Hebrew Alphabet. From this, we can see that this is the complete truth from beginning to end. This translation routinely renders this 3-letter word in terms of covenant. See the article "The **Aleph**-**Tav**."

[xxvi] The unnamed servant is a type of the Holy Spirit. His focus is the task of getting a bride for the only son of the father. He will not let even good things keep him from his task.

[xxvii] The Hebrew מְאֹד (*m^{e}-od*) means vehemently. Synonyms include very, greatly, exceedingly, fervently, passionately, violently, intensely, much, mightily, and vigorously.

[xxviii] The Hebrew אִשָּׁת is an **Aleph**-Shin-**Tav**. The **Aleph**-Shin-**Tav** is the first (**Aleph**) love (*Shin*=flames) of the marriage (**Tav** = covenant). This is why Strong's defines the word as woman or wife. The deeper meaning is that Sarah was the mother of God's covenant nation of Israel. God uses and blesses these women.

[xxix] This is amazing. This servant lost all rights to inherit when Isaac was born. One would think he would be angry or at least work against Abraham. Instead, here he is doing his best no matter what has happened! The servant is a type of the Holy Spirit who works to make everyone see Jesus.

[xxx] Abram did not want his family to interbreed with offspring of fallen angels. He wanted to remain totally true to Elohim.

[xxxi] The Hebrew לָמָה (*ahl-mawh*) refers to a young woman, presumed to be a virgin (Isa 7:14). The Hebrew בְּתוּלָה (*b^{e}-too-lawh*) is a is a more technical term that explicitly refers to a young, unmarried virgin. The Greek Septuagint uses παρθένος, linking to the Christian interpretation of Isaiah 7:14.

[xxxii] The Hebrew יָכַח means to appoint, correct, decide, or judge rightly. It often appears in legal or judicial contexts. Here, it is an act of God selecting or determining something according to His will. "Appoint" captures this divinely guided selection without being overly technical.

[xxxiii] The Hebrew is אֶת־יְהוָה. A maqqeph joins the **Aleph**-**Tav** with "LORD." It unmistakably points to Jesus (See footnote to Rev 1:8). Reasonable options are "Yeshua, Yahveh" or "Yahveh Jesus." See the article "The **Aleph**-**Tav**."

[xxxiv] The Hebrew אֱמֶת is an **Aleph**-Mem-**Tav**. It means firmness, faithfulness, and truth. Its basic meaning is covenant truth. This is the first, middle, and last letter of the Hebrew Alphabet. From this, we can see that this is the complete truth from beginning to end. This translation routinely renders this 3-letter word in terms of covenant. See the article "The **Aleph**-**Tav**."

[xxxv] The Hebrew חֶסֶד (*cheh-sehd*) means steadfast love or covenant mercy. It is all the aspects of Elohim's love based on Elohim's covenant faithfulness. Synonyms include beauty, favor, loving kindness, mercy, pity, goodness, faithfulness, and love.

[xxxvi] The Hebrew אֱמֶת is an **Aleph**-Mem-**Tav**. Its basic meaning is covenant truth. This translation routinely renders this 3-letter word in terms of covenant. See the article "The **Aleph**-**Tav**."

[xxxvii] The Hebrew is אֶת־אֲדֹנִי. A maqqeph joins the **Aleph**-**Tav** with "master." It unmistakably points to Jesus (See footnote to Rev 1:8). Reasonable options are "Yeshua, Master" or "Master Jesus." See the article "The **Aleph**-**Tav**."

[xxxviii] Literally, laid face down on the ground. It is a position of absolute humility and reverence.

[xxxix] The unnamed servant is a type of the Holy Spirit. His focus is the task of getting a bride for the only son of the father. He does not want to let anything keep him from his task.

[xl] Rebekah has heard the good news. She says "Yes." She will allow herself to be married to a man she has never seen.

[xli] The Hebrew שָׁלַח means to send away. Synonyms include bring on the way, cast out, reach out, set, shoot out and escort.

[xlii] The Holy Spirit edited Isaac out of the story after his sacrifice at Mount Moriah. So, what we have here is a picture of church history from the Ascension to the Rapture. They are not yet married.

[xliii] "Well of the Living One who sees me." Hagar name this place (Gen 16:13-14).

[xliv] The Macro of God's plan of redemption that He began in Gen 15:2 is now complete. The marriage takes seven years in heaven. During that time, the Tribulation breaks out on earth. Prophecy is pattern; pattern is prophecy!