

GENESIS

24:22-67

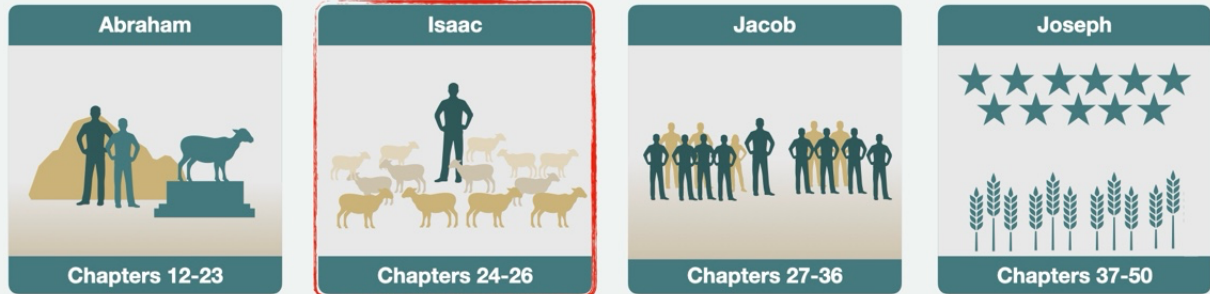
Genesis 24:22-67

Taught by Simeon Forder on Sunday morning, 4th February 2024 @ Deal Christian Fellowship

Reading: Luke 14:25-33

Introduction

The patriarchs of Genesis



This morning we are picking up our verse by verse study of Genesis part way through chapter 24, as the focus shifts from Abraham to Isaac (though we'll still find further detail about Abraham recorded as we get into chapter 25 next week).

Overview of chapter twenty four

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- **v1-9** — Abraham's command to his servant
- **v10-21** — Abraham's servant goes to find a bride for Isaac
- **v22-53** — Rebekah confirmed as the one for Isaac (v34-50 recaps v1-27)
- **v54-67** — Rebekah leaves homes and meets her groom

And as we covered in our previous study, this chapter starts with Abraham (now an old man, and blessed in all things) thinking about his son's future, and specifically whom he will marry. And he gives a very clear instruction to his servant that he should find a wife for Isaac from among Abraham's own family back in his homeland, and under no circumstances choose Isaac a wife from among the Canaanites who lived nearby — for they not only were one of the giant nations that we read of earlier in Genesis, but they worshipped false gods. And for Abraham, it was unthinkable that his son would get tangled up with false gods, when he himself had walked so closely with the one true God. So what an example Abraham is (in these first 9 verses) that as a believing parent, his criteria for the kind of spouse he wanted for his child was spiritual, not material.

As we read from verses 10–21, we see that Abraham’s servant faithfully obeys his master’s instruction, and heads off to Mesopotamia (where Abraham had come from), but not knowing if his mission would be successful or not. And as he reaches the land, he prays, asking that the Lord would guide and provide, making it clear and obvious whom he should choose as a bride for Isaac. And we read that God answered that immediately — even answering his prayer while he was still praying in his heart, with Rebekah not only giving him water, but for his camels also (the sign that he had prayed for). But of course, the question remained whether she would be *willing* to leave her family, and if her family would be willing to let her go.

Indeed we read in verse 21: *And the man, wondering at her, remained silent so as to know whether the LORD had made his journey prosperous or not.*

And that’s where we got to last week. What we’ll see this morning, from verses 22–53 is that Rebekah is confirmed as the one for Isaac — the Lord’s hand being apparent to her family. And then from verse 54 to the end, we see not only Rebekah’s *willingness* to go, but the moment that she meets her groom for the first time, and they are married.

Now, we’ll pick up the narrative in verse 22 in a moment, but I first want to note something else that we considered last time — that this is more than merely a factual account of what happened in the lives of two individuals. But rather, this whole situation points to Jesus and his bride, the church. This analogy, in fact, began back in chapter 22, as Abraham (the father) offered up his only son as a sacrifice to cover sin. We know that God intervened, and Isaac’s life was spared, but there are many details of that account that point towards Jesus sacrifice for us, to pay for *our* sin. And then (remarkably), as Abraham returns home, we see no mention of Isaac until he meets his bride at the end of this chapter, with his unnamed servant being the one that brings his bride to him. And thus, this servant (unnamed in *this* chapter), is a picture of the Holy Spirit and the work that He does.

Therefore, as we look at the remainder of this chapter, let’s be on the lookout for other ways that this situation points to Jesus, *His* Holy Spirit, and the church as it unfolds.

Chapter twenty four

Let’s pick up this chapter in verses 22 & 23 then:

Genesis 24:22-23

So it was, when the camels had finished drinking, that the man took a golden nose ring weighing half a shekel, and two bracelets for her wrists weighing ten shekels of gold, and said, “Whose daughter are you? Tell me, please, is there room in your father’s house for us to lodge?”

So Abraham’s servant believes the Lord has answered his prayer, and gives these gifts to Rebekah — which we can estimate to be worth more than £4000 in today’s money. And in doing so creates another picture here — of how the Holy Spirit gives beautiful gifts to Christ’s bride, the church. That is, the gifts of the Spirit. And this picture will be repeated later in this chapter also in verse 53.

But of course, the servant, to be diligent in his mission, needs to know that Rebekah is part of Abraham's extended family, and so asks whose daughter she is. And friends, if *you* are hoping to marry — there's no more important question *you* can ask. You need to *know* if the person you're attracted to, in looks or character, is actually a child of God — that is, you need to know they are a Christian. And trust me, you need to be *sure* on that.

For it sounds wonderful when someone you like says they are a Christian. But I've learnt the hard way that people can say they are Christians, but over time you can come to the realisation that they are not — that their profession of faith is no more than an indication of culture. So, let me say again, you need to *know* who their Father really is before you go any further. And if they don't know the Lord, then that is a deal breaker as much as it would have been a deal breaker if Abraham's servant discovered she was not from Abraham's family at all.

Here, the servant hears receives good news:

Genesis 24:24

So she said to him, "I am the daughter of Bethuel, Milcah's son, whom she bore to Nahor."

So then, Rebekah is part of Abraham's extended family. And we know this, because of the genealogy given at the end of chapter 22, where we previously read:

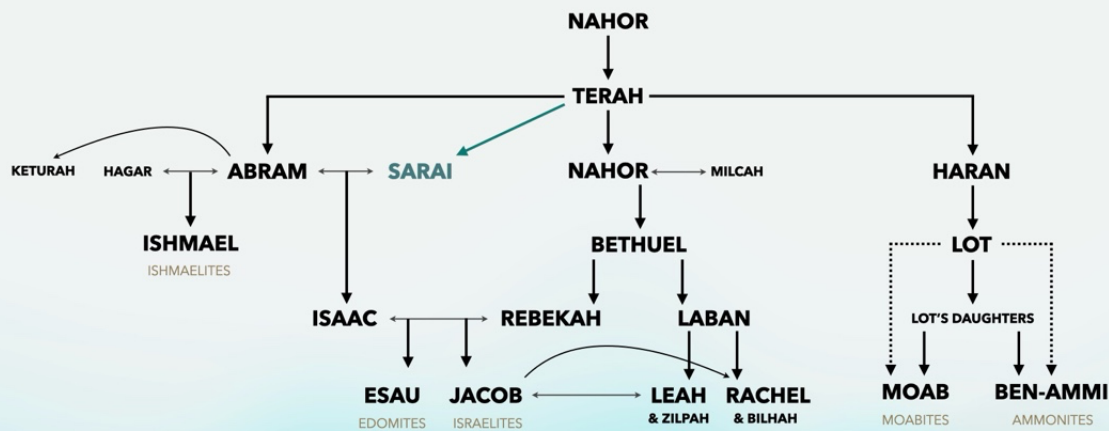
Genesis 22:20-23

Now it came to pass after these things that it was told Abraham, saying, "Indeed Milcah also has borne children to your brother Nahor: Huz his firstborn, Buz his brother, Kemuel the father of Aram, Chesed, Hazo, Pildash, Jidlaph, and Bethuel." And Bethuel begot Rebekah. These eight Milcah bore to Nahor, Abraham's brother.

That is, Abraham's brother (Nahor) has 9 children, and the last listed (so presumably the youngest), called Bethuel, has a daughter called Rebekah — and we'll soon see in this chapter that she has a brother called Laban (the same Laban who was the father of Leah and Rachel, whom Jacob would later marry).

And so we see the family tree looks like this...

Abraham's extended family



Of course, we've not yet covered all these individuals — though we will in due course as we continue our study of Genesis. But for now our focus is the line through to Rebekah, and we read that she was the daughter of a man called Bethuel, whose name means "separated unto God" — perhaps an indication that his own father, Nahor, had not followed after Terah's worship of idols, but like Abraham, had come to know the one true God. That's speculation. But it fits the situation that is unfolding here, as we'll see that both Bethuel and Laban speak of the LORD.

Now, Rebekah continues:

Genesis 24:25

Moreover she said to him, "We have both straw and feed enough, and room to lodge."

A lovely example of immediate, un-reluctant hospitality from her here — not only confirming there is room to lodge, but food for his camels too. And we read:

Genesis 24:26

Then the man bowed down his head and worshiped the LORD.

So, recognising the *hand* of God in this, he responds by worshipping God. Not waiting until Sunday, but right then and there. And this won't be the only time he does so in this chapter. Evidently this is a man who has seen the real and genuine faith that is in his master Abraham, and has chosen to follow the Lord himself too. May *our* examples lead to the same in others!

Genesis 24:27

And he said, "Blessed be the LORD God of my master Abraham, who has not forsaken His mercy and His truth toward my master. As for me, being on the way, the LORD led me to the house of my master's brethren."

Indeed, God had not forsaken Abraham. And as quoted in Hebrews, God will not forsake you either. So if you once felt close to God, and now you don't; guess who moved! Indeed, we need to remember that James 4:8 says "Draw near to God and He will draw near to you." — not the other way around. God isn't going to abandon you or me, despite our changeable hearts.

And here we read that the Lord had led Abraham's servant while he was on the way. And I doubt the choice of language here is accidental, for Jesus would later say "*I am the Way*". Indeed, the early church was also often called *the Way*. And it is precisely when we are following the Way, when we are following Jesus most closely, that we'll hear His leading and guiding most clearly. Unfortunately we have the habit of wanting God's guiding without being willing to draw ourselves close to Him — a bit like wanting directions from a SatNav device while it's locked in the boot of the car, only to be thinking "*what was that?!*". If you want to hear the Lord's leading in your life, draw yourself close to Him in prayer and reading of His Word. There are no shortcuts.

Here, the leading that Abraham's servant received was for a specific reason — to find a bride for Isaac. And you might wonder, does God work like that today? That is, leading specific people together in marriage. Personally, I believe He does. For I'm certain God wants to be more involved in our decisions than we often allow Him to be. But when we do, it's a marvellous thing.

In my own situation, I recall praying very much about whether to marry Siân. Not because I wasn't sure if I loved her. Not because I wasn't sure of her character. But because I wanted to know that's where God was leading us. And the morning that I asked her father permission to marry her, I woke up with an incredible sense of peace about doing so, having been praying much in the preceding days. For other couples, God has worked quite differently in his leading — one friend heard God audibly tell her that she was going to marry her husband. While God spoke to her husband very differently, leading him to be very intentional in his own commitment to her.

Now, you don't need to hear the audible voice of God in making your decisions - but nothing you ever decide should be contrary to the written Word of God that He has already given you. And in that ordinary reading of His Word, He will guide you in anything.

Here, Abraham's servant can clearly see God's hand in the situation. But what would Rebekah and her family make of all this? Well, we read:

Genesis 24:28

So the young woman ran and told her mother's household these things.

She's either running a mile, or is excited and shows urgency — and I'm sure it's the latter. And she tells her family, the first of whom we read respond is Laban:

Genesis 24:29

Now Rebekah had a brother whose name was Laban, and Laban ran out to the man by the well.

Is this brotherly protection? Perhaps. But there's more to Laban than that, for we read:

Genesis 24:30

So it came to pass, when he saw the nose ring, and the bracelets on his sister's wrists, and when he heard the words of his sister Rebekah, saying, "Thus the man spoke to me," that he went to the man. And there he stood by the camels at the well.

So then, while Rebekah had showed kindness to Abraham's servant before he had given anything to her, but her brother notices the jewellery first, and then offers hospitality – a small, but marked difference, which we'll see later in Laban's life, as he was always looking for what would benefit *him*.

Genesis 24:31

And he said, "Come in, O blessed of the LORD! Why do you stand outside? For I have prepared the house, and a place for the camels."

I'm not sure what time Laban had had to prepare the house, for he heard Rebekah speak, and ran out — but sure enough he does invite Abraham's servant in, and makes a fuss of him. And at least there is a great show of hospitality here that we can learn from, for we can complicate matters, right? We can somehow think we can't invite people in because we haven't tidied. And when we do invite them in we ask people to excuse the mess despite the fact we've been tidying for at least half hour before! Tidy is good. But can't be too house-proud that we fail to actually invite people into our homes. Our time and attention and company is more important than the tidiness of our homes.

But also, let us be willing to invite anyone in. Whether they drive a Mercedes or can't afford a car. Remember, James warns in his letter:

James 2:2-4

For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes, and you pay attention to the one wearing the fine clothes and say to him, "You sit here in a good place," and say to the poor man, "You stand there," or, "Sit here at my footstool," have you not shown partiality among yourselves, and become judges with evil thoughts?

Would Laban have responded with the hospitality he did if there had not already been the gift of jewellery to Rebekah? We don't know. But let not you or I base our hospitality on what we can get, but what we can give.

Now, that said, I don't want to paint a wholly awful picture of Laban to you, for we do see he has some knowledge of the one true God — the only God. The one that Abraham knew. For we read his words "Come in, O blessed of the LORD", that word for LORD being Yahweh, which is only ever used of God, not false gods and idols.

And with this invite, Abraham's servant and those with him enter the house:

Genesis 24:32-33

Then the man came to the house. And he unloaded the camels, and provided straw and feed for the camels, and water to wash his feet and the feet of the men who were with him. Food was set before him to eat, but he said, "I will not eat until I have told about my errand." And he said, "Speak on."

So this isn't just one guy, it's an entourage! And Laban shows gracious hospitality. But Abraham's servant shows quite some restraint (and example) here, for rather than satisfy his flesh but nourishing himself with food, he gives priority to his master's business.

But what is it that he is now going to say? Well, we'll see in verses 34-50 that he will recap that which occurred in verses 1-27 of this chapter, because he is there to tell the bride and her family about his master, and his master's son to whom his master has given everything. Does that seem familiar? Well, it should seem familiar to us, for we read Jesus words in chapter 16 of John's gospel:

John 16:12-15

"I still have many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you. All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you.

So again, we have this incredible picture being created, of all that will follow as the Holy Spirit declares to us all that we need to know about God's Son, to whom we (the church) are betrothed as His bride. And here, Abraham's servant carries on:

Genesis 24:34-36

So he said, "I am Abraham's servant. The LORD has blessed my master greatly, and he has become great; and He has given him flocks and herds, silver and gold, male and female servants, and camels and donkeys. And Sarah my master's wife bore a son to my master when she was old; and to him he has given all that he has.

Again, isn't it incredible how this foreshadows Christ and how the Father has given Him all! And furthermore, we have the servant telling the bride and her family about the father's house (essentially, the place prepared for her), and about the father's greatness. Just as the Holy Spirit tells us about our Heavenly Father's greatness, through His Word. And in all this, the servant makes no great thing of himself, just as the Holy Spirit does not speak of Himself, but rather seeks to glorify the Father, and the Son.

The servant continues:

Genesis 24:37-38

Now 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 dwell; but you shall go to my father's house and to my family, and take a wife for my son.'

So he makes the intent clear here — that he is looking for a bride for his master's son. And not just the first woman that he comes across, but one from his extended family.

Genesis 24:39-41

And I said to my master, 'Perhaps the woman will not follow me.' But he said to me, 'The LORD, before whom I walk, will send His angel with you and prosper your way; and you shall take a wife for my son from my family and from my father's house. You will be clear from this oath when you arrive among my family; for if they will not give her to you, then you will be released from my oath.'

And we should note, there is no plan to force the bride to come. No presumption. Yes, she'll be invited, she'll be called, but she won't be forced.

Genesis 24:42-44

"And this day I came to the well and said, O LORD God of my master Abraham, if You will now prosper the way in which I go, behold, I stand by the well of water; and it shall come to pass that when the virgin comes out to draw water, and I say to her, "Please give me a little water from your pitcher to drink," and she says to me, "Drink, and I will draw for your camels also,"—let her be the woman whom the LORD has appointed for my master's son.'

So we're reminded that Eliezer, Abraham's servant, is open to God's leading, and willing to trust Him.

Genesis 24:45

"But before I had finished speaking in my heart, there was Rebekah, coming out with her pitcher on her shoulder; and she went down to the well and drew water. And I said to her, 'Please let me drink.'

Let us note, that praying in the heart is very much acceptable to God. Of course, there is a place for public, corporate prayer. There is place for audible prayer in our homes and relationships. Parents *should* pray with their children. Couples *should* pray with one another. We should be more than concerned if our elders, or trustees, or those serving in ministry were not willing to pray together.

But when it comes to personal, private prayer, audible is fine — but so is praying in your heart. God hears it, even when you can't form the words, for He knows your heart.

Here, Abraham's servant is explaining how he prayed, and God immediately answered his prayer - even before he had finished praying!

Genesis 24:46

And she made haste and let her pitcher down from her shoulder, and said, 'Drink, and I will give your camels a drink also.' So I drank, and she gave the camels a drink also.

So, this is the moment it was clear to the servant that she was the one. But being diligent:

Genesis 24:47-48

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.' So I put the nose ring on her nose and the bracelets on her wrists. And I bowed my head and worshiped the LORD, and blessed the LORD God of my master Abraham, who had led me in the way of truth to take the daughter of my master's brother for his son.

Confident the Lord had guided, he gave her the jewellery, and worshipped God. And he makes clear to the family *who* he was worshipping (and why), using the name Yahweh here (twice), speaking of the self-existent or eternal One.

Now, having clearly stated who his master is, who his master's son is, that the master has given all things to his son, that his mission as Abraham's servant is to find a bride for this son, and how indeed the *LORD* led him to Rebekah, he now seeks to know if she will return with him:

Genesis 24:49

Now if you will deal kindly and truly with my master, tell me. And if not, tell me, that I may turn to the right hand or to the left."

As one commentator paraphrased this; "You've heard my story. You've seen the miraculous way in which God has led me. It's obvious something special has taken place. Are you willing to let your daughter go?" Or in other words –Look at what God has done. What will you do?

And so her father and brother respond:

Genesis 24:50

Then Laban and Bethuel answered and said, "The thing comes from the LORD; we cannot speak to you either bad or good.

Again, the LORD, Yahweh, is credited with orchestrating this. And they are not prepared to stand in God's way, which is always a good choice! And they say:

Genesis 24:51

Here is Rebekah before you; take her and go, and let her be your master's son's wife, as the LORD has spoken."

So, their response is immediate, seeing that the Lord is in the situation, even orchestrating these events. And I wonder, are we that willing to let the Lord lead in our lives, and the lives of our loved ones? Always easier when we recognise *who* He is, and understand His *character* more.

Hearing this news, we read:

Genesis 24:52-53

And it came to pass, when Abraham's servant heard their words, that he worshiped the LORD, bowing himself to the earth. Then the servant brought out jewellery of silver, jewellery of gold, and clothing, and gave them to Rebekah. He also gave precious things to her brother and to her mother.

So Abraham's servant first responds with worship — not that he might feel good, or sing songs he likes. Not to feel some sort of connection to God, or indeed for any reason to do with himself. But rather, he worships simply because of what God has done.

And his next move is to act on this news, giving more jewellery to Rebekah, and even gifts to her brother and mother. In a sense, we see how this betrothal, this joyful news of a forthcoming marriage, is a blessing to not only those who are to be married, but those around them. And in the same way, so should the fact that we as the church are betrothed to Christ, have a wonderful impact on all those around us.

Genesis 24:54-55

And he and the men who were with him ate and drank and stayed all night. Then they arose in the morning, and he said, "Send me away to my master." But her brother and her mother said, "Let the young woman stay with us a few days, at least ten; after that she may go."

Abraham's servant, then, wants to get on the road back to Abraham, and specifically to Isaac. But all of a sudden, Rebekah's brother and mother hesitate, perhaps as the reality of the situation sets in, that they will never again see their sister and daughter respectively. Having been willing to give her up, knowing that the Lord was in this, they now pause, counting the cost to themselves.

But Abraham's servant wants to waste no time, for we read:

Genesis 24:56

And he said to them, "Do not hinder me, since the LORD has prospered my way; send me away so that I may go to my master."

Now, the request seems a reasonable one, right? They are giving up their sister and daughter here. And what difference would 10 days make to Isaac? He's already waited 40 years for a wife! Yet, when the Lord leads the way we are to follow without delay — indeed remember Abraham's delay in Haran, before he finally yielded to what God wanted to do.

Simply put, when God calls, and when God says "the time is now", we are to obey, not delay. Yes, there is a cost to following Jesus, but isn't there great reward in doing what he asks?! Jesus was uncompromising in what He told his disciples, and we read in Matthew 8:

Matthew 8:18-22

And when Jesus saw great multitudes about Him, He gave a command to depart to the other side. Then a certain scribe came and said to Him, "Teacher, I will follow You wherever You go." And Jesus said to him, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head." Then another of His disciples said to Him, "Lord, let me first go and bury my father." But Jesus said to him, "Follow Me, and let the dead bury their own dead."

Here, it seems that Laban and his mother are reluctant to yield to this request, and they defer to Rebekah — perhaps assuming that she'll want to stay as long as she can.

Genesis 24:57-58

So they said, "We will call the young woman and ask her personally." Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go."

What a response this is! I mean, the question even seems to ask "*will you go at all?!*" — but Rebekah's response is emphatic. It is decisive. And what a decision this is she is making. Her whole life is going to change — she will never again see her father, mother, brother, friends or homeland. And she'll be heading to a place she has never been, to marry a man she has never seen, facing a long journey she has never taken before. Why would she do this?!

Evidently something had convinced her. Rather, *someone* had convinced her. That just like the Holy Spirit brings us to the point where we throw our all in with Christ, so Eliezer, as he had revealed the riches of Abraham (the father), how he had given all to Isaac (the son), and how he now sought a bride for him — he had convinced Rebekah to throw her all in with him, cutting off her old life.

Now, we're told in what in reality what is very few words, the conversation that took place the evening before. But no doubt, Rebekah, if not the family, would have asked — *what is Isaac like? Is he a good man? Is he kind? Tell us about his qualities and more.* So, perhaps, she liked what she heard of his character, how he was obedient, even to the point of death, as his father was willing to offer up his son in place of sin. We don't have those additional things recorded, but it's not unreasonable to imagine those kinds of conversations taking place.

What I'm getting at, is what had been revealed of Isaac to her was so compelling that she forsook all she had known. What a parallel this is of those who have responded to the call of Christ — just look at how the disciples likewise made an instant decision to follow Him. And look how in a moment Paul went from persecuting Christians, to making them (so to speak).

But what of us? If we have come to Christ as our Saviour, there we have made the a similar line in the sand decision to forsake this world, and follow Jesus. And if you have not done that — then you very much need to. Indeed, you can't be half in, half out. You have either repented of your sin and put your faith in Jesus to save you, or you haven't. But if you have. If indeed you're a Christian, then the challenge to you (and to I) is whether, having made a decision to follow Christ, we are yet trying to hold onto the things of this world, procrastinating in letting go. And that's why our reading this morning was from Luke chapter 14, which concluded by saying *"whoever of you does not forsake all that he has cannot be My disciple."*

We must consider whether we want to hold on to so much of our old lives, that it holds us back from doing that which the Lord would have us do. For what is so precious to us that we would not give it up for the Lord? Surely we must, like Rebekah, say *"I will go"* — for haven't we equally been convinced of how wonderful Jesus, our bridegroom, is?!

Here in Genesis, the decision has been made, and we read her family relent:

Genesis 24:59-60

So they sent away Rebekah their sister and her nurse, and Abraham's servant and his men. And they blessed Rebekah and said to her: "Our sister, may you become The mother of thousands of ten thousands; And may your descendants possess The gates of those who hate them."

And indeed, this would come to pass, because God had already promised these things to Isaac!

Genesis 24:61

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

And we might easily read on, but there's a touching picture that J Vernon McGee paints here, not merely of Rebekah on this journey toward Isaac, but of our journey toward our bridegroom, our Saviour. He puts it like this:

They had a long trip back. We are not told anything about this trip, but I know that it is not easy riding a camel. I rode one from the little village outside of Cairo down to the pyramids—and that's as far as I want to ride on a camel! They call them "the ships of the desert." Well, it was as rough as any trip I have ever had on a boat. It was rough! They are not easy to ride, but imagine riding on those camels across the desert. I can see them after a hard day on that hot desert. At evening they stop at an oasis, the campfire is built, and they have their evening meal. As they are sitting there before going to bed to get their sleep, I hear Rebekah say to this servant, "Tell me about Isaac again." The servant says, "What do you want me to tell you?" She says, "Tell me about the way he was born. Tell me about the way his father offered him on the altar." It was like our song, "Tell me the old, old story of Jesus and His love!" And the servant says, "I told you that last night." Rebekah says, "I know, but tell it again. Tell it again." And so the servant tells it again. It never grows old. That night Rebekah has that sweet sleep, dreaming of the time when she will meet this one. The next day they start out on the journey again, and the desert isn't quite as hot, and the camel isn't quite as rough. But it is a long ways, and so they continue until they finally come in sight of the land of promise.

What a picture that creates, huh?!

Genesis 24:62-63

Now Isaac came from the way of Beer Lahai Roi, for he dwelt in the South. And Isaac went out to meditate in the field in the evening; and he lifted his eyes and looked, and there, the camels were coming.

So finally, we see Isaac mentioned again — the first time since we see him submitting to his fathers will, ready to be offered as a sacrifice on Mount Moriah (or Calvary, as we know it). And what do we see him doing, but coming out (ultimately) to meet his bride. A perfect picture of how Jesus will next be seen by His church as He comes to meet it in the air, at the rapture! These parallels are not by mistake. They are there that all things might point to Jesus, and that we might be reminded how all that happened in Jesus coming to earth, dying in our place, rising again, preparing a place for us, and one day rapturing the church to be with Him forever, was planned way before you and I were even born — planned, in fact, before the creation of the world. How humbling is that?!

Here in Genesis we read on:

Genesis 24:64-65

Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel; for she had said to the servant, "Who is this man walking in the field to meet us?" The servant said, "It is my master." So she took a veil and covered herself.

So then, Rebekah, the bride, approaches her bridegroom with a covering, as the servant presents this beautiful bride to him. And we read:

Genesis 24:66

And the servant told Isaac all the things that he had done.

And no doubt, speaking of Rebekah's willingness to come, forsaking all she had for the sake of her whole future being with Isaac. How he must have felt! It makes me wonder how my reluctance at times to forsake all for Jesus must make Him feel. It's a sobering thought.

Genesis 24:67

Then Isaac brought her into his mother Sarah's tent; and he took Rebekah and she became his wife, and he loved her. So Isaac was comforted after his mother's death.

There was no saving up for a wedding venue or elaborate ceremony. In fact, in ancient times the removal of the bride from her home to that of the bridegroom completed the marriage (obviously the sexual ethics here were different from our culture today!). But now, having come to live where Isaac was, Rebekah would ever more be with him.

Oh, what a picture that is of our future with Christ!

Application questions

There's a lot to digest from this chapter! So I very much encourage you to read the chapter again, even listen to this study again, or read through the study notes — both of which will be on our web site this afternoon. But as I firmly believe is a good habit, let us also ask ourselves some probing questions to help apply what we have studied to our lives.

- Are you as quick to worship the Lord as Abraham's servant was?
- Are you walking close enough to God that you can hear His voice?
- Are you willing to forsake all for Christ?
- Is there anything more precious to you than Him?

For the audio recording of this Bible study, and for additional studies, please see the DCF web site:



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