

A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

## The Book of Genesis

### Lesson Number 37



**TRANSLATION LEGEND:** ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), ERV=English Revised Version (1885), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE= International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), KJV=King James Version (1611), LITV= Literal Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV= Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1595), RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

#### ----- GREEK LEXICON LEGEND -----

**LEXICON LEGEND:** FRIEBERG = Friberg Lexicon, UBS = Barclay-Newman, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT = Liddell Scott Lexicon, THAYER = Thayer's Greek Lexicon, LEH = LEH Lexicon, GINGRICH = Gingrich Lexicon

THE INSPIRED RECORD OF THE BEGINNING OF ALL THINGS: THE HEAVENS AND THE EARTH, MANKIND, SIN, THE FIRST CHOSEN AND BLESSED NATION, THE FIRST CURSE, THE FIRST PROMISE, AND THE FIRST FAITH.

**DISCLAIMER:** The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

# A WIFE FOR ISAAC, #3

Gen 24:49 <sup>49</sup>And now if ye 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. <sup>50</sup>Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good. <sup>51</sup>Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken. <sup>52</sup>And it came to pass, that, when Abraham's servant heard their words, he worshiped the LORD, bowing himself to the earth. <sup>53</sup>And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. <sup>54</sup>"And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. <sup>55</sup>And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. <sup>56</sup>And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master. <sup>57</sup>And they said, We will call the damsel, and inquire at her mouth. <sup>58</sup>And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. <sup>59</sup>And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. <sup>60</sup>And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them. <sup>61</sup>And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. <sup>62</sup>And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. <sup>63</sup>And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. <sup>64</sup>And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. <sup>65</sup>For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself. <sup>66</sup>And the servant told Isaac all things that he had done. <sup>67</sup>And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death." (Genesis 24:49-67)

## INTRODUCTION

### A BRIEF SUMMARY OF THE TEXT

Having completed his report, the servant presses for Laban and Bethuel to give him an answer concerning Rebekah, so he will know what to do. They acknowledge this is of the Lord, declaring they cannot answer one way

or the other. They tell him to take Rebekah and go, letting Rebekah be Isaac's wife as the Lord had spoken. The servant gives thanks to God for Laban and Bethuel giving their consent for Rebekah to be Isaac's wife. Before he leaves, he asks for them to send him

on his way. He then obtained Rebekah's consent also, thereby fulfilling that part of Abraham's directive. More gifts were given to Rebekah, her brother, and her mother. After seeking to detain the servant for an additional ten days, Rebekah consented to go with him. She

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and her maids followed the servant, finally arriving where Isaac was abiding. The servant reported everything to Isaac, after which he took Rebekah as his wife. He was comforted, then, after his mother's death.

### ACQUAINTANCE WITH GOD

There have been several accounts related to this point in Genesis. They might be likened to episodes. In them, God has shown that He is Sovereign in such a way that His will cannot successfully be contested. If He judges, no one can disannul that judgment. If He blesses, it cannot be effectively negated by any personality on the earth, or under the earth (Phil 2:10). Ponder the episodes to this point with these things mind.

- ➔ Man sinned, and Divine judgment was executed (Gen 3:1-24).
- ➔ Murder was committed, and Divine judgment came down (Gen 4:1-16).
- ➔ The world was filled with violence, and God condemned the entire population of the earth, save for eight souls, who actually passed through the flood, surviving without

any harm (Gen 6:-7:24).

- ➔ Men united together, conspiring to build a city and a tower that reached into heaven. In so doing they thought to make a name for themselves. God was displeased, and judged their efforts, bring them to an abrupt cessation (Gen 11:1-9).
- ➔ Abraham was called to be the progenitor of a great multitude of people, even though he was incapable of begetting children, and his wife was barren (Gen 12:1).
- ➔ God promised a land to Abraham that was occupied by several mighty nations (Gen 15:18-21).
- ➔ God worked with Abraham, leading him to Canaan, enabling him to survive a famine, and threats against his family (Gen 12:10-20; 15:7; 20:1-18).
- ➔ God affirmed that Abraham's heir would be begotten by Abraham, and conceived by Sarah (Gen 17:19).
- ➔ God kept Abraham in the land He promised him, although he never

obtained a piece of land for himself, sojourning in it as a pilgrim and a stranger (Gen 21:23,34; 23:4; Heb 1:9).

- ➔ God declared that Abraham's "heir" would be Isaac, the son he had through Sarah, even though he had seven other sons (Gen 15:4 Gen 17:20-21; 21:10-12; Gal 4:22-24).
- ➔ All of the journeys Abraham and his servant took were conducted in safety, and their purposes were all fulfilled (Gen 24:27,48).

In all of these episodes, it is not possible that they could have turned out any differently. **The outcomes were all mandated by God, and in them He confirmed His absolute and unquestionable Sovereignty over all.**

What was lived out in these texts is confirmed in Apostolic doctrine, leaving no question about the matter. Declaring that God was over all of those events is not an interpretation. It is an insight, corroborating the doctrine of the Prophets and the Apostles.

- ➔ "For the kingdom is the LORD'S: and

## THE UNFOLDING OF DIVINE PURPOSE

<b>THE CREATION</b>	<b>GOD THE CREATOR INTRODUCED</b>
<b>ADAM AND EVE</b>	<b>HUMANITY CREATED</b>
<b>GIVEN DOMINION OVER ALL</b>	<b>SUPERIORITY OF MAN ESTABLISHED</b>
<b>THE SERPENT</b>	<b>AN ENEMY MADE KNOWN</b>
<b>ADAM AND EVE SINNED</b>	<b>HUMAN CAPACITY REVEALED</b>
<b>DEATH PASSED ON ALL</b>	<b>DEATH IMPOSED</b>
<b>SATAN BRUISED</b>	<b>A PROMISE GIVEN</b>
<b>CAIN SLAYS ABEL</b>	<b>HOSTILITY TO THE RIGHTEOUS SEEN</b>
<b>SETH TAKES ABEL'S PLACE</b>	<b>DIVINE CHOICE INTRODUCED</b>
<b>THE FLOOD</b>	<b>DIVINE WRATH MADE KNOWN</b>
<b>NOAH/HOUSE SAVED</b>	<b>SALVATION INTRODUCED</b>
<b>TOWER OF BABEL</b>	<b>UNACCEPTABLE UNITY</b>
<b>ABRAHAM</b>	<b>PRIMARY PROGENITOR CHOSEN</b>
<b>ABRAHAM BLESSED</b>	<b>"BLESSING" INTRODUCED</b>
<b>A RAM FOR ISAAC</b>	<b>SUBSTITUTION INTRODUCED</b>
<b>IN ISSAC SEED CALLED</b>	<b>MESSIANIC LINEAGE ESTABLISHED</b>
<b>ABRAHAM'S SEED</b>	<b>A BODY OF PEOPLE TO BE USED</b>

### THINGS REVEALED TO THIS POINT

**Divine power, wisdom, grace, superiority, ability to determine, save, ability to keep, overthrow, direct, fulfill His promises, bless, and work all things together for the good of the chosen ones.**

*He is the governor among the nations." (Psa 22:28)*

- ➡ *"For the LORD most high is terrible; He is a great King over all the earth." (Psa 47:2)*
- ➡ *"I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things." (Isa 45:7)*
- ➡ *" . . . the most High ruleth in the kingdom of men, and giveth it to whomsoever He will." (Dan 4:25)*
- ➡ *" . . . I praised and honored Him that*

*liveth for ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" (Dan 4:34-35)*

- ➡ *"For the earth is the Lord's, and the fulness thereof." (1 Cor 10:26)*
- ➡ *"One God and Father of all, who is above all, and through all, and in you all." (Eph 4:6)*

➡ *"Which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords" (1 Tim 6:15).*

➡ *"There is one Lawgiver, who is able to save and to destroy: who art thou that judgest another?" (James 4:12)*

In this manner the character of God is both declared and demonstrated. It is contained in the teaching, and it is confirmed in His working among men. **There is no justifiable reason for questioning or doubting the absolute Sovereignty of God.**

## TELL ME

Gen 24:49 ***"And now if ye 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."***

Having given a full accounting of his mission, and of the things that have taken place up to this point, the servant asks for an immediate answer.

AMPLIFIED

Notice that the servant is not asking this for himself, but for his "master," Abraham. **Will they deal kindly, faithfully, graciously truthfully, lovingly, justly, and mercifully with Abraham?**

God by receiving His son as He has been presented in God's record.

### SO I KNOW WHAT I AM TO DO

***" . . . that I may turn to the right hand, or to the left."*** Other versions read, *"so I may know which way to turn,"* <sup>NIV</sup> *"in order that it may be clear to me what I have to do,"* <sup>BBE</sup> *"can then proceed accordingly,"* <sup>NAB</sup> *"then I'll know what my next step should be, whether to move this way or that,"* <sup>LIVING</sup> *"or do I have to look for another young woman?"* <sup>CEV</sup> and *"But if not, tell me, so that I may go elsewhere."* <sup>ISV</sup>

Although everything to this point had confirmed Rebekah was the intended wife of Isaac, yet the servant knows that two of the evidences had not yet been confirmed.

➡ *" . . . when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath"(Gen 24:41).*

➡ *"And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again" (Gen 24:8).*

**Neither of these have been confirmed to this point. Further, the**

**Having given a full accounting of his mission, and of the things that have taken place up to this point, the servant asks for an immediate answer.**

### TELL ME YES OR NO

***"And now if ye will deal kindly and truly with my master, tell me: and if not, tell me . . ."*** Other versions read, *"show kindness and faithfulness,"* <sup>NIV</sup> *"deal loyally and truly,"* <sup>NRSV</sup> *"good and right,"* <sup>BBE</sup> *"intend to show grace and truth,"* <sup>CJB</sup> *"if you are going to show steadfast love and faithfulness,"* <sup>ESV</sup> *"deal mercifully and justly,"* <sup>SEPTUAGINT</sup> *"prepared to show constant and faithful love,"* <sup>NJB</sup> *"Will you or won't you be kind to my master and do what is right?"* <sup>LIVING</sup> and *"deal kindly and truly with my master [showing faithfulness to him]."*

The servant has been assured in his heart that this is the woman God has chosen. He needs no input from her or her family to convince him this is the case. Therefore, it only remains whether they will consent to this arrangement, and thereby show kindness and consideration to Abraham.

### A Type of Sound Methodology

When seeking to fish for men, after we have established that Jesus Christ is the Son of God, and what He has been sent to do, it only remains whether or not the hearers will honor

servant will not proceed further until he has the consent of Abraham's kindred.

The servant wants an immediate response concerning the willingness of the family to send Rebekah. **He is on a mission for his master, and he cannot afford to tarry.** His deputation is not to find candidates, but to bring a wife back to Canaan for Isaac.

The words *"that I may turn to the right hand of the left,"* are an expression denoting whether he will return to Canaan, or go to other of Abraham's kindred. Bethuel, Rebekah's father, is one of eight sons born to Milcah – Huz, Buz, Kemuel, Chesed, Hazo, Pildash, Jidlaph, Bethuel. There were also the four sons born to Nahor's concubine: Tebah, Gaham, Thahash, and Maachah. Therefore, a possible bride could be found in eleven other households, assuming they all were still in Mesopotamia. Should he return to Canaan, or continue his quest for a wife for Isaac. That is what he must know immediately.

#### Something to Be Seen

There is something about the work of the Lord that must be seen in this

**Once the will of the Lord is known, it is reproachful to have a casual spirit about it, and not press toward the goal with relentless zeal.**

type. **There is a certain urgency that pervades the whole of Divine employment.** The ministry of the Lord Jesus was so characterized. On one occasion Jesus had gone to a desert place, and the people came to Him. Sensing that He was getting ready to leave, *"they tried to keep Him from leaving them."*<sup>NIV</sup> However, *"He said, 'I must preach the good news of the kingdom of God to the other towns also, because that is why I was sent'"*<sup>NIV</sup> (Luke 4:43). It is then written, *"And He preached in the synagogues of Galilee"* (Luke 4:44).

**Once the will of the Lord is known, it is reproachful to have a casual spirit about it, and not press toward the goal with relentless zeal.** When, for example, we are in the

process of obtaining close friends, in some way it is imperative that we let them know of our quest for glory. Will their friendship help or hinder us. We must know that before we commit ourselves to a close friendship with them. I believe you will find this spirit reflected throughout the history of the disciples in the book of Acts, and the writings of the apostles. **Whenever the alliance with others is mentioned, it is always with those who are of like-precious faith.** I do not believe there is an exception to this. I do understand that this can be taken further than is expedient.

However, it is on the part of wisdom to give some thought to this. Close friendships are to be taken seriously.

## THE THING PROCEEDETH FROM THE LORD

<sup>50</sup> **Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good."**

#### LABAN AND BETHUEL SAID

*"Then Laban and Bethuel answered and said . . ."*

This is the first time Rebekah's father, Bethuel, is recorded as saying anything. Some are of the opinion that Laban spoke the word in the name of his father. Even if this is so, Bethuel stands as the one who can give the final approval of the matter.

#### THIS THING PROCEEDETH FROM THE LORD

*" . . . The thing proceedeth from*

*the LORD . . ."* Other versions read, *"comes from the Lord,"*<sup>NKJV</sup> *"this is the Lord's doing,"*<sup>BBE</sup> *"proceeds from Jehovah,"*<sup>DARBY</sup> *"has come from the Lord,"*<sup>ESV</sup> *"This is from Yahweh,"*<sup>NJB</sup> *"The thing hath gone out from Jehovah,"*<sup>YLT</sup> *"The Lord has obviously brought you here,"*<sup>LIVING</sup> *"The LORD has done this,"*<sup>CEV</sup> and *"We see that this is from the LORD."*<sup>ERV</sup>

#### "Lord" and "Jehovah"

Both Laban and Bethuel declare that this whole matter – the trip and the mission that drove it – were from *"the LORD."* Some versions read *"from Jehovah,"* or *"from Yahweh."* When English versions use the word *"LORD"* (all capital letters), it is properly translated *"Jehovah,"* from the Hebrew

word "Yehovah."

Of the word *"Yaweh,"* an explanation is in the box titled **"YAHWEH."** The practice of not saying or writing the precise name of the Lord was the result of the Jewish understanding of the commandment, *"Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain"* (Ex 20:7). Whatever a person may think about this, it certainly stands in glaring contrast with the loose speech of our time.

#### What They Understood

Although Laban and Bethuel were in some way associated with idolatry (Gen 31:30-32), they understood about

Divine government. **They did not dare to contest anything perceived to have come from the Lord. They possessed the fear of the Lord.**

### YAHWEH

YAHWEH - THE GOD OF THE ISRAELITES, HIS NAME BEING REVEALED TO MOSES AS FOUR HEBREW CONSONANTS (YHWH) CALLED THE TETRAGRAMMATON. AFTER THE EXILE (6TH CENTURY BC), AND ESPECIALLY FROM THE 3RD CENTURY BC ON, JEWS CEASED TO USE THE NAME YAHWEH FOR TWO REASONS. AS JUDAISM BECAME A UNIVERSAL RELIGION THROUGH ITS PROSELYTIZING IN THE GRECO-ROMAN WORLD, THE MORE COMMON NOUN ELOHIM, MEANING GOD, TENDED TO REPLACE YAHWEH TO DEMONSTRATE THE UNIVERSAL SOVEREIGNTY OF ISRAEL'S GOD OVER ALL OTHERS. AT THE SAME TIME, THE DIVINE NAME WAS INCREASINGLY REGARDED AS TOO SACRED TO BE UTTERED; IT WAS THUS REPLACED VOCALLY IN THE SYNAGOGUE RITUAL BY THE HEBREW WORD ADONAI ("MY LORD"), WHICH WAS TRANSLATED AS KYRIOS ("LORD") IN THE SEPTUAGINT, THE GREEK VERSION OF THE OLD TESTAMENT.

THE MASORETES, WHO FROM ABOUT THE 6TH TO THE 10TH CENTURY WORKED TO REPRODUCE THE ORIGINAL TEXT OF THE HEBREW BIBLE, REPLACED THE VOWELS OF THE NAME YHWH WITH THE VOWEL SIGNS OF THE HEBREW WORDS ADONAI OR ELOHIM. THUS, THE ARTIFICIAL NAME JEHOVAH (YEHOWAH) CAME INTO BEING. ALTHOUGH CHRISTIAN SCHOLARS AFTER THE RENAISSANCE AND REFORMATION PERIODS USED THE TERM JEHOVAH FOR YHWH, IN THE 19TH AND 20TH CENTURIES BIBLICAL SCHOLARS AGAIN BEGAN TO USE THE FORM YAHWEH. EARLY CHRISTIAN WRITERS, SUCH AS CLEMENT OF ALEXANDRIA IN THE 2ND CENTURY, HAD USED A FORM LIKE YAHWEH, AND THIS PRONUNCIATION OF THE TETRAGRAMMATON WAS NEVER REALLY LOST. OTHER GREEK TRANSCRIPTIONS ALSO INDICATED THAT YHWH SHOULD BE PRONOUNCED YAHWEH. ENCYCLOPEDIA BRITANNICA

Under the watch of modern preachers and teachers, together with as host of Bible Colleges and Seminaries, a phenomenal lack of God-consciousness has developed in the Western world. It is estimated that there are 335,000 churches in America, with about 4,000 new churches being established every year. Along with that, about 3,500 to 4,500 churches are being closed every year. With a purported total population of 312,000,000 church members, there is one church for every 1,000 people. Total church membership is estimated to be 147,384,631 – 43% of the total population of the nation (311,591,917) – and the percentage of active members is considered much lower

than the total membership. Also, 32% of the total population of the world is classified as "Christian."

With all of that religious activity, the fear of God is at an astoundingly low point – with religious professionals and institutions abounding. In spite of the amount of revelation that has been given, the present ministry of Jesus Christ to His body, and the inspired Scriptural history of the working of God among men, the level of the fear of God is decidedly less than that of Laban and Bethuel, in whose time there was no Law given, and no written record inspired by God was extant among men.

How does one account for the level of ignorance and indifference that exists during this "day of salvation" (2 Cor 6:2), when a "new and living way" has been opened to the heavens, and a glorious salvation is available? It ought to be obvious. **Someone has not been faithful** (1 Cor 4:2). **Someone has not been declaring the Gospel** (Rom 10:14-15)? **Someone has not been speaking as the oracles of God** (1 Pet 4:11). **An environment has been deliberately produced in which God will not work.** America is now much like the cities in which Jesus could do "no mighty work" (Matt 13:57; Mk 6:4-5). It is time for the people of God to have zero-tolerance for such conditions! There is no acceptable excuse for an ignorant and powerless church.

### WE CANNOT SPEAK UNTO THEE BAD OR GOOD

"... we cannot speak unto thee bad or good." Other versions read, "we can say nothing to you one way or the other," <sup>NIV</sup> "it is not for us to say Yes or No to you," <sup>BBE</sup> "we cannot speak any other thing to thee but his pleasure," <sup>DOUAY</sup> "we can say nothing to you either for or against it," <sup>NAB</sup> "Our wishes are of no concern," <sup>NET</sup> "The Lord has obviously brought you here, so what can we say?," <sup>LIVING</sup> "We see that this is from the LORD, so there is nothing we can say to change it," <sup>ERV</sup> and "Since this matter comes from the LORD, it is not for us to make a decision." <sup>GNB</sup>

**Here is a way of thinking that has largely been abandoned in the modern church.** Although this event was long before the Law, and during a time when there was extremely limited revelation, yet these two men picked up on the nature and will of God. They refused to interpret the meaning of the servant's testimony, or see themselves as free to comment on the matter – either for good or bad.

An American Christian might have asked, "Is this necessary? Don't we have any say on the matter?" Or, "Is there anything else we can do?" **They refuse to offer an opinion on what was perceived as coming from the Lord.** Instead, these men concluded that if this was, in fact, the will of the Lord, there really were no alternative options open to them.

### A Tragedy of Our Time

Within the professed Christian community there is far too much questioning of God and His will. Even though God has spoken quite clearly on matters like baptism, holiness, falling away, discipleship, the objectives for the church, His own Sovereignty and absolutely free will, men have chosen to debate on those subjects, speaking good or bad. How unlike Laban and Bethuel they are in their responses.

**Of course, this new mindset has been brought on by an inordinate emphasis on man, his intelligence, and an erroneous view of freedom.** All of this has been fostered, and is maintained by a skewed understanding, produced by the Christian leaders, and a zeal to maintain sectarian positions. This is plainly a departure from the faith. It is lethal, and, unless abandoned, will induce spiritual death. It accounts for many conditions existing in churches and individual believers.

Much of this can be traced to the pervasive influence of "The Enlightenment" – a social movement that commenced about 1650, and lasted until 1800. It was largely a rebellion against institutionalized religion. Yet, it introduced the unwarranted exaltation of human reason.

## TAKE HER AS THE LORD HATH SPOKEN

<sup>51</sup> *Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken."*

There apparently is no reluctance on the part of the kindred to consent to Rebekah being Isaac's wife. Their reasoning on the matter is quite simple: the thing is of the Lord, and we will not

### ACQUAINTANCE WITH "THE ENLIGHTENMENT" – 1650-1800

"Enlightenment thinkers reduced religion to those essentials which could only be "rationally" defended, i.e., certain basic moral principles and a few universally held beliefs about God. Aside from these universal principles and beliefs, religions in their particularity were largely banished from the public square. Taken to its logical extreme, the Enlightenment resulted in atheism." NEW WORLD ENCYCLOPEDIA

"To understand the natural world and humankind's place in it solely on the basis of reason and without turning to religious belief was the goal of the wide-ranging intellectual movement called the Enlightenment." LEWIS HACKETT, 1992

"They challenged religion with the scientific method, often instead favouring deism. The Enlightenment thinkers wanted to do more than understand, they wanted to change for, as they believed, the better: they thought reason and science would improve lives." EUROPEAN HISTORY

### THE FIRST TWO CORE IDEALS OF THE ENLIGHTENMENT

#### "1. Human autonomy is the means and end of Enlightenment

a. Enlightenment means that humans develop (become "mature") through the use of their reason. Individuals can seek knowledge and use their own reason rather than be told how to think by the church or the state. Enlightenment means think for yourself!

b. The notion of human autonomy changes the relationship between individual freedom and the state. If individuals should be free to use their own reason and to think what they want, how much power should the state have over individuals' lives? This becomes a key problem for Enlightenment ideologies."

#### "2. The importance of reason

a. Freedom means being able to think rationally for yourself. Kant argues that humanity must abandon a life of unreason, of relying on superstition, faith, and blind obedience. Instead, we must order our lives according to reason.

b. Reason will lead us to the truth. We find truth through science rather than opinion or faith. Through scientific inquiry we can solve all the mysteries of the universe and reveal the solutions to all the problems people face."

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interfere with it in any way.

### REBEKAH IS BEFORE THEE

*"Behold, Rebekah is before thee..."*

Other versions read, *"Here is Rebekah; take her and go,"* NIV *"Look, Rebekah is before you,"* NRSV *Rebekah is here in front of you. Take her and go,"* CSB *"Here is Rebekah, ready for you; take her with you,"* NAB and *"Rebekah stands here before you. Take her and go."* NET

It is important to take note that all of this has happened in a single day, and probably within a few hours.

- ➔ The servant arrived at the proper place – the well.
- ➔ The proper woman came, and the servant's prayer for certain signs was answered.
- ➔ The initial qualification of the woman was confirmed: she was of Abraham's kindred.
- ➔ Provisions were made at Bethuel's house for the servant, the men with him, and their ten camels.
- ➔ The kindred have consented to Rebekah becoming Isaac's wife.

This is a sterling example of God working all things together for the good of those who love Him, and are the called according to His purpose (Rom 8:28).

### TAKE HER, AND GO

*"... take her, and go..."* The approval is clear, and the servant is authorized to take Rebekah and return to Abraham's house.

### AS THE LORD HATH SPOKEN

*"... and let her be thy master's son's wife, as the LORD hath spoken."* Other versions read, *"as the LORD has directed,"* NIV *"as Jehovah has said,"* DARBY *"as the LORD has decided,"* NET *"as Yahweh has decreed,"* NJB and *"This is*

*what the LORD wants."* ERV

The word translated *"spoken"* is a strong word, meaning: *"TO SPEAK, DECLARE, CONVERSE, COMMAND, PROMISE."* STRONG'S **Laban and Bethuel did not consider what Abraham's servant had said a mere communication of a human desire.** To them, this was a declaration by the true God – a command, and an unwavering promise. It was delivered by a servant, but it was received as from the Lord.

### A Type

When the Gospel is preached, those who believe it consider the message to have come from God, even though it was delivered by a man. This was expressed in the writings of Paul.

- ➔ *"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (2 Cor 5:20)*
- ➔ *"Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus." (Gal 4:13-14)*

- ➔ *"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." (1 Thess 2:13)*

Jesus also referred to this when He said the following: *"He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent me." (Luke 10:16).*

When a person faithfully delivers the Word of God, it is no different than if God had spoken out of heaven to the hearers, and their response is to Him.

Upon hearing the servant his mission, Laban and Bethuel declare it is of the Lord, give their consent, Rebekah consents, and returns with the servant – Given O. Blakely

## HE WORSHIPED THE LORD

<sup>52</sup> *And it came to pass, that, when Abraham's servant heard their words, he worshiped the LORD, bowing himself to the earth."*

This is now the second time Abraham's servant has bowed and worshiped the Lord. The first time is when he met Rebekah at the well, and she said they had room to lodge in, and straw and provender for the camels (Gen 24:26). Now, upon hearing the reply of Laban and Bethuel, he again worships the Lord, bowing himself to the earth.

Behold how quickly he perceives the hand of the Lord. He does not have to study the circumstance, but has had his senses exercised to discern both good and evil (Heb 12:11) – in this case, *"good."*

**Note also that the worship of the servant is not associated with a routine, but with hearing and perception.** Upon HEARING the consenting words of Laban and Bethuel, he *"worshiped the Lord."*

Each time the servant is said to have *"worshiped,"* the Hebrew word used is "Shachah," which places the stress on falling down, or prostration before the Lord.

### SOME THOUGHTS ON WORSHIP

The word *"worship"* in all of its varied forms is found one hundred and fifteen times from Genesis through Malachi. Thirty-one of those times it has to do with idolatry.

From Matthew through Revelation the various forms of the word *"worship"* are found twenty-nine times. Five of them refer to idolatry (Acts 7:42; 17:23; Rom 1:25; Col 2:18; Rev 9:20). They are found thirteen times in the book of Acts, two of which refer to idolatry (Acts 7:42; 17:23). The various forms of the word *"worship,"* and mentioned nine times in the Epistles, two of which refer to idolatry (Rom

1:25; Col 2:18).

The Revelation contains twenty-two references to *"worship."* Nine of them have to do with the worship of *"the beast"* and *"his image"* (Rev 13:4,12,15; 14:9,11; 16:2; 19:20; 20:4-5). One has to do with the worship of devils (Rev 9:20). Thirteen have to do with the worship of the True God (Rev 3:9; 4:10; 5:14; 7:11; 11:1,16; 13:8; 14:7; 15:4; 19:4; 22:8,9).

### GREEK WORDS TRANSLATED "WORSHIP"

1. **Proskuneo** (60 times): ex– Matt 2:2 Prostrate oneself in homage (do reverence to, adore, worship).  
 ▶ **DIFFERENT VERSIONS:** "worship," KJV/NKV "knelt before Him," NIV "fell at his feet" NIV "prostrated himself," NASB "bow down." NASB
2. **Sebomai** (10 times):– Matt 15:9 Revere, adore  
 ▶ **DIFFERENT VERSIONS:** "Religious," KJV "devout," NKJV "God-fearing." NASB
3. **Doxa** (170 times):– Lk 14:10 Honor, praise  
 ▶ **DIFFERENT VERSIONS:** Have glory," KJV "have honor." NASB
4. **Latreuo** (22 times):– Acts 7:42

KJV/NKJV/NASB/NIV

6. **Ethelothreskeia** (1 time):– Col 2:23 Arbitrary and unwarranted piety. sanctimony (hypocritical holiness).  
 ▶ **DIFFERENT VERSIONS:** "Self-imposed religion," NKJV "self-made religion," NASB "self-imposed worship," NIV "self-imposed piety." NRSV and "promoting rigor of devotion." RSV

### HEBREW WORDS TRANSLATED "WORSHIP"

1. **Shachah** (193 times):–Gen 24:26 Bow, fall down, obeisance, do reverence, make to stoop, worship.  
 ▶ **DIFFERENT VERSIONS:** "bow down," KJV "bowed down to the ground," NIV
2. **Abad** (514 times):–Ex 10:3 Serve  
 ▶ **DIFFERENT VERSIONS:** "serve," KJV "worship." NIV
3. **Atsab** (35 times):–2 Chron 24:18 Worship  
 ▶ **DIFFERENT VERSIONS:** "worshiped," KJV "obeisance," KJV "bowing down," NIV "worship." NIV
4. **Cegid** (12 times):–Dan 2:46). "Worship, "fall down."  
 ▶ **DIFFERENT VERSIONS:** "worshiped," KJV "paid him honor," NIV and "worship." NIV

**So far as the Old Covenant was concerned, the people themselves were not stressed in the worship of God. The "service" was established by the priests, not the people.**

Serve, do the service, homage.

- ▶ **DIFFERENT VERSIONS:** "Serve," KJV "worship." KJV

5. **Eusebeo** (2 times):– Acts 17:23 Respect, show piety towards.

- ▶ **DIFFERENT VERSIONS:** "worship"

### SUMMARY OF "WORSHIP"

- ▶ Submission (bowing, kneeling, falling down, etc.)  
 ▶ Humility (spiritual posture)  
 ▶ Service (subservient)  
 ▶ Honor/Respect (Attitude)

- ▶ Adoration (Preference for, recognition of)
- ▶ Piety towards (an ordered life)

### Worship Under the Old Covenant

Under the Old Covenant, worship was encapsulated in a routine called *"the service of God"* (Rom 9:4). Other versions read, *"temple service,"* <sup>NASB/NIV</sup> *"the worship,"* <sup>NRSV</sup> *"the true worship,"* <sup>GWN</sup> and *"temple worship."* <sup>NET</sup> The Greek word used here is **"Latreuo"** (λατρεύω), which means *"service,"* or a revealed manner in which God was to be served. So far as the Old Covenant was concerned, the people themselves were not stressed in the worship of God. The *"service"* was established by the priests, not the people.

translated *"service"* is *"Latreuo"* (λατρεύω), which means *"to serve."*

### New Covenant Worship

Under the New Covenant, as administered and mediated by the enthroned Christ, ***"worship"*** has been elevated to a new level. Jesus told the woman at the well of Samaria of the time when worship would be different than it was at the time. *"Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a*

as Israel was (Ex 34:14). **Now**, it is the nature of the redeemed ones to *"worship God,"* whether in bowing the head, serving, adoring, or honoring Him. It is said of the saved, *"For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh"* (Phil 3:3).

Now, instead of having a *"Temple service"* in which God is worshiped and served, the whole of life becomes a worshipful offering to the Lord. That is the point of Romans 12:1-2: *"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service"*

[OTHER VERSIONS READ, *"SPIRITUAL SERVICE OF WORSHIP,"* <sup>NASB</sup> *"SPIRITUAL ACT OF WORSHIP,"* <sup>NIV</sup> *"SPIRITUAL WORSHIP"* <sup>NRSV</sup>]. *"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God"* (Rom 12:1-2). This *"living sacrifice"* is living *"unto Him who died"* for us, *"and rose again"* (2 Cor 5:15). It is fulfilling, *"whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him"* (Col 3:17). Now, no part of life is considered independently of God and Christ.

**Actually, in his worship of God, Abraham's servant was closer to the New Covenant manner than Israel was under the leadership of Moses.** They were fundamentally recalcitrant, as God frequently declared – *"stiffnecked," "rebellious," "stubborn," "perverse and crooked,"* and *"froward"* (Ex 32:9; Deut 9:24; 21:5; 32:20 Psalms 78:8). Such a people cannot possibly worship God *"in spirit and in truth."*

**Actually, in his worship of God, Abraham's servant was closer to the New Covenant manner than Israel was under the leadership of Moses**

In the writings of Moses, there are three references to *"the people"* worshipping (Ex 4:31; 12:27; 33:10). They were commanded, *"For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God"* (Ex 34:14). When Satan tempted Jesus, offering him all the kingdoms of the world and the glory of them if He would fall down and worship him, the Lord answered, *"for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve"* (Matt 4:10). Here, the word translated *"worship"* is *"Proskuneo"* (προσκυνήσεις), which means *"bow down,"* and the word

*Spirit: and they that worship Him must worship Him in spirit and in truth"* (John 4:21-24).

Worshipping God *"in spirit and in truth"* is a comparison with having a place to worship (Jerusalem), and a temple service that encapsulated the worship. **Now that sin has been put away, and men have been reconciled to God, *"worship"* cannot be encapsulated, or enclosed, in a routine.** The heart and the understanding enter into the equation now. The *"true worshipers"* do not worship God because they are commanded to do so,

## GIFTS AND PRECIOUS THINGS

<sup>53</sup> ***And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things."***

Now Abraham's servant further confirms the wealth of his master – a wealth that is to be given to his son Isaac, for whom Rebekah has been chosen as his wife.

### GIFTS GIVEN TO REBEKAH

*"And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah . . ."*

Upon hearing the servant his mission, Laban and Bethuel declare it is of the Lord, give their consent, Rebekah consents, and returns with the servant – Given O. Blakely



## Jewels of Silver and of God

*"And the servant brought forth jewels of silver . . ."* Other versions read *"articles of silver,"* <sup>NASB</sup> *"silver jewelry,"* <sup>NIV</sup> *"objects of silver,"* <sup>CSB</sup> *"vessels of silver,"* <sup>DOUAY</sup> *"silver ornaments,"* <sup>NJB</sup> *"jewels set in silver,"* <sup>LIVING</sup> *"items made of silver,"* <sup>ABP</sup> *"silver items,"* <sup>ISV</sup> and *"gifts of silver."* <sup>MESSAGE</sup>

The lexical meaning of the word translated *"jewels"* is as follows: **כֶּלִי** KELIY {KEL-EE'} **MEANING:** 1) ARTICLE, VESSEL, IMPLEMENT, UTENSIL 1A) ARTICLE, OBJECT (GENERAL). <sup>STRONG'S</sup>

The distinction of the gifts that were given to Rebekah as compared to the *"precious things"* that were given to others, suggests they were jewels rather than mere objects. This would also be harmonious with what the servant had already given Rebekah.

The particular kind of gifts that he gave may not be able to be established satisfactorily, but that they were valuable cannot be denied.

## Raiment

*"And the servant brought forth... and raiment . . ."*

These are probably *"COVERING GARMENTS, E.G. THE OUTER ROBES OF ORIENTALS (GENESIS 20:11, 12, 13, 15; 41:42),"* <sup>PULPIT COMMENTARY</sup> I understand this raiment to be that which was worn publically, as compared to personal and private clothing. **This raiment would publically attest to the wealth of Abraham – something that had been affirmed by his servant.**

## And Gave Them to Rebekah

*"...and gave them to Rebekah..."* Abraham's servant gave this clothing to Rebekah personally and publically. The nature of his mission demanded that he do so. Rebekah's marriage to Isaac would be personal, but the evidence of it would be public.

## A Type of Christ and the Church

The church is *"joined unto the Lord"* (1 Cor 6:17), *"added"* to Him (Acts 5:14), and is His *"body"* (Eph 5:23; Col 1:18). That is personal, and

the preciousness of that association is known only to the saved ones.

## However, there are public matters that attest to this personal relationship.

For example, Jesus said, *"By this shall all men know that ye are my disciples, if ye have love one to another."* (John 13:35). That is like precious raiment that can be seen by everyone. Jesus also said, *"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"* (Matt 5:16). Those *"good works,"* for which we have been created by God (Eph 2:10), are like jewels of gold and silver that are worn by the believer. They confirm the richness of God's great salvation.

**EXCELLENT THING. USAGE:** AV - PRECIOUS THINGS 3, PRESENTS 1; 4.

The value of these gifts was not merely sentimental. They had a genuine value, and it was very high. **Once again, the purpose of the gifts was to confirm that what the servant had said about his master Abraham was the truth, and not some form of exaggeration.**

## The Type

What is distributed to the saved is also of a precious and valuable nature. **Faith** is *"precious"* (1 Pet 1:7; 2 Pet 1:1). **e blood** of Christ is precious (1 Pet 1:19). **Jesus Himself** is *"precious"* (1 Pet 2:4,6,7). The *"ornament of a meek and quiet spirit"* is *"precious"* (1 Pet 3:4). The **exceeding great promises** that

**It is a reproach to Christ when a cheap profession is held out to men instead of a holy life. What is presented as from the Lord must be "precious."**

Professing Christians who look and conduct their lives no differently than the world do a great disservice to the One they profess to serve. They carry about with them no evidence of the greatness and effectiveness of the redemption that is in Christ Jesus.

## GIFTS GIVEN TO HER BROTHER AND MOTHER

*"... he gave also to her brother and to her mother precious things."* Other versions read, *"costly gifts,"* <sup>NIV</sup> *"Costly ornaments,"* <sup>NRSV</sup> *"things of value,"* <sup>BEB</sup> *"valuable gifts,"* <sup>CJB</sup> *"costly ornaments,"* <sup>ESV</sup> *"expensive presents,"* <sup>GWN</sup> *"rich presents."* <sup>NJB</sup>

Again, **attesting to the wealth of his master Abraham**, the servant gave *"precious"* gifts to Rebekah's brother, Laban, and her mother.

The word *"precious"* has the following lexical meaning: **נִמְגַּדָּנָה** <sup>וְנִמְגַּדָּנָה</sup> **MEANING:** 1) CHOICE THING, {MIG-DAW-NAW}

have been vouchsafed to us are *"precious"* (2 Pet 1:4). These are more than mere statements. Examination will confirm the reality of their value. The saints do well to frequently assess what they have received from God through Christ Jesus. Much unacceptable living among professing Christians is the result of a lack of persuasion concerning the reality and worth of salvation itself.

**It is a reproach to Christ when a cheap profession is displayed to men instead of a holy life.** What is presented as from the Lord must be seen as *"precious."* The impact this has had upon society cannot be adequately measured. *"Babylon the Great"* has instituted a form of religion that absolutely and totally fails to impress men with the greatness of salvation and the preciousness of the promises of God. It has inducted an age of hypocrisy and indifference toward the God of salvation that is of staggering proportions.

## SEND ME AWAY TO MY MASTER

<sup>54</sup> ***"And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master."***

### AND THEY DID EAT AND DRINK

*"And they did eat and drink, he and the men that were with him, and tarried all night . . ."* Other versions read, *"and spent the night there,"* <sup>NIV</sup> *"took their rest there that night,"* <sup>BBE</sup> *"stayed the night,"* <sup>CJB</sup> *"lodged there,"* <sup>DOUAY</sup> and *"stayed there overnight."* <sup>NET</sup>

When the servant had arrived, he first inquired of Rebekah, *"is there room in thy father's house for us to lodge in?"* (Gen 24:23). The word *"lodge"* carries the idea of *"pass the night, or stop (usually over night)."* <sup>STRONG'S</sup> **The servant and those with him had not intended to spend more than one night with Abraham's kindred.** Their mission was clear, and the important thing was to get to their final destination with a wife for Isaac.

### SEND ME AWAY

*" . . . and they rose up in the*

*morning, and he said, Send me away unto my master."* Other versions read, *"send me on my way,"* <sup>NIV</sup> *"send me back,"* <sup>NRSV</sup> *"Let me now go back to my master,"* <sup>BBE</sup> *"Give me leave,"* <sup>TNK</sup> *"I would like to go back to my master now,"* <sup>CEV</sup> and *"Now we must go back to my master."* <sup>ERV</sup>

The words *"send me away"* are translated from a single Hebrew word: שָׁלַח {SHAW-LAKH} **MEANING:** 1) TO SEND, SEND AWAY, LET GO, STRETCH OUT 1A) (QAL) 1A1) TO SEND 1A2) TO STRETCH OUT, EXTEND, DIRECT 1A3) TO SEND AWAY 1A4) TO LET LOOSE.

**As used here, the servant is asking that he be detained no longer.** He is anxious to get back to his master with Rebekah. He not only does not desire to impose himself upon the household of Bethuel, but he wants them to realize his mission has been fulfilled, and it is now time to return to Hebron. He wants to leave with their blessing and consent. Desiring that no ill feelings be between them. That would be counterproductive.

### A Type Seen

Here we have an excellent type of how we are to conduct all valid business and missions. **These are matters that require time and resources that we prefer to dedicate wholly to the Lord.** Even though there are things that are legitimate, and are certainly allowed during our pilgrimage, we are to be aware when we have spent enough time in them.

**Many a soul has become spiritually impoverished because they have remained too long with secondary people and in secondary places.** It is not a matter of them having unlawful associations, but of spending an inordinate amount of time where fellowship with Jesus and spiritual resources are, at best, at a minimum.

This is certainly not an area of life where one person can legislate for another. However, all believers must live in such a manner as permits them to be sensitive to when they have spent enough time with people and in places where spiritual resources are minimal.

## LET HER ABIDE FOR TEN DAYS

<sup>55</sup> ***"And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. 56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master."***

Rebekah's mother and her brother Laban know that they may not see Rebekah for a long time – possibly never again, unless they go to Canaan. I assume that it was a sentimental time for them, and therefore they make a special request.

### LET THE DAMSEL ABIDE

*"And her brother and her mother*



*said, Let the damsel abide with us a few days, at the least ten; after that she shall go . . ."* Other versions read, *"a few days, say, ten,"* <sup>NASB</sup> *"ten days or so,"* <sup>NIV</sup> *"a week or ten days,"* <sup>BBE</sup> *"about ten days,"* <sup>CSB</sup> and *"at least another ten days or so."* <sup>LIVING</sup>

The request certainly seemed reasonable enough – at least to the flesh. **However, when one is on a mission for his master, ten additional days can be a long time.** Therefore, the servant will consider the mandate from his master to have preeminence over the suggestion of his kindred. **In matters pertaining to the Lord, the mission trumps one's association with**

people. O, that more were able to see this critical perspective.

#### HINDER ME NOT

*"And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master."* Other versions read, *"Do not hinder me,"* <sup>NKJV</sup> *"Do not delay me,"* <sup>NASB</sup> *"Do not detain me,"* <sup>NIV</sup> *"Do not keep me,"* <sup>BBE</sup> *"Stay me not,"* <sup>DOUAY</sup> *"Do not hold me,"* <sup>ABP</sup> *"Don't make me stay any longer,"* <sup>CEV</sup> *"Don't make me wait."* <sup>ERV</sup>

The Lord's reply indicated that the death had very recently occurred. Under ordinary circumstances, the request might have been legitimate. **However, when the Master says "Follow Me!" He does not mean tomorrow!**

Chrysostom (347-404 A.D.) said the following of this text: "He might need, if he went to the funeral, to proceed, after the burial, to make inquiry about the will, and then about the distribution of the inheritance, and all the other things that followed thereupon; and thus waves after waves of things coming in upon him in succession might bear

#### PAUL'S WORD TO THE EPHESIANS

When Paul initially came to Ephesus, he was with Aquila and Priscilla. He left them, and *"entered into the synagogue, and reasoned with the Jews"* (Acts 18:19). His time in the synagogue yielded some good results, and they *"asked him to stay a longer time with them"* (Acts 18:20). Surely, with results like this, Paul will consent to remain with them for a while. Yet, this is not what he did. It is written that *"he consented not; But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus"* (Acts 18:21).

Paul perceived a higher purpose, and shaped his itinerary around it. His trip to Jerusalem commenced a Divinely ordained process that would eventually take him to Rome.

**For the undiscerning, staying a bit longer at the house of Bethuel would have been the considerate and polite thing to do, However, for a man on a mission, like Abraham's servant, such would be a delay.**

For the undiscerning, staying a bit longer at the house of Bethuel would have been the considerate and polite thing to do, However, for a man on a mission, like Abraham's servant, such would be a delay, a hindrance, a detainment, and an unwarranted wait.

#### The Manner of the Kingdom

The assessment and attitude of Abraham's servant is the manner of the Kingdom.

This was demonstrated during the ministry of Jesus – when He *"went about doing good, and healing all that were oppressed of the devil"* (Acts 10:38).

#### WHEN JESUS CALLED MEN TO FOLLOW HIM

Once, when calling a particular man to follow Him, the man responded, *"Lord, suffer me first to go and bury my father."* (Luke 9:59). Here was a matter of social and domestic concern. Whether this involved waiting until his father died is not specified. Jesus answered the young man, *"Let the dead bury their dead: but go thou and preach the kingdom of God"* (Luke 9:60).

him very far away from the harbor of truth. For this cause, doubtless, the Savior draws him, and fastens him to himself." <sup>CHRYSOSTOM</sup>

#### JESUS SPEAKS ABOUT HIS PREACHING

Once, when the sun was setting, *"all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And He rebuking them suffered them not to speak: for they knew that He was Christ"* (Luke 4:40-41). It was a remarkable occasion. The next day, Jesus *"departed and went into a deserted place. And the crowd sought Him and came to Him, and tried to keep Him from leaving them"* <sup>NKJV</sup> (Luke 4:42). Surely Jesus will honor their request to remain with them – **but He did not.** He had not been sent to heal the sick, although He certainly did do it. However, He had a higher calling, and therefore replied, *"I must preach the kingdom of God to other cities also: for therefore am I sent"* (Luke 4:43). Christ's response paralleled the words of Abraham's servant: *"Hinder me not!"*

- ▶ He went to Caesarea, saluted the church, and went to Antioch (Acts 18:22).
- ▶ He departed, went over all the country of Galatian and Phrygia in order, strengthening all of the churches (Acts 18:23).
- ▶ Apollos came to Ephesus, and taught diligently the things of the Lord, knowing only the baptism of John. Aquila and Priscilla taught him more perfectly in the way of the Lord. (Acts 18:24-26).
- ▶ Apollos then went into Achai, having letters of recommendation from the brethren. He helped them much who had believed through grace, and convinced the Jews publicly that Jesus was the Christ (Acts 18:27-28).
- ▶ Paul returns to Ephesus, and upon finding certain disciples who had been baptized with the baptism of John, taught them more perfectly, resulting in them being baptized into Christ (Acts 19:1-7).
- ▶ Paul goes into the synagogue, speaking boldly for three month, persuading them concerning the

Kingdom of God (Acts 18:8).

- ▶ Being opposed by unbelieving Jesus, Paul removes the disciples, and continues teaching in the School of Tyrannus. He remains there for two years, and, as a result, *“all they that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks”* (Acts 19:9-12).
- ▶ After some feigned exorcists failed in their attempt to cast out a demon, *“and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.”* Many who had been given to *“curious arts”* burned their cultic books publicly, the Word of

God grew mightily and prevailed (Acts 19:17-20).

- ▶ At this time, Paul *“purposed in his spirit”* to pass through Macedonia and Achai en route to Jerusalem, saying, *“After I have been there, I must also see Rome”* (Acts 19:21).
- ▶ At that same time, the idol-making silversmiths in Ephesus stirred up the people concerning *“the way”* which was rapidly gaining ground through the preaching and teaching of Paul. This eventually led to Paul’s arrest, a defense of his preaching to the Jews, a formal trial, an appeal to Caesar, and a final trip to Rome (Acts 19:23-28:16). On the way,

the glorified Christ Himself appeared to Paul, assuring him that he would bear witness to Him in Rome (Acts 23:11).

**There is a rather extensive report of a man driven by a single purpose, shaping his life around that purpose, and finally realizing its fulfillment.**

So must it be with the saints of God. They must be brought to realize why God has called them through Jesus Christ, and what is the intent of that call. This must be apprehended so firmly that it impacts upon the entirety of their lives. **Then, they must so order their lives as to keep themselves in harmony with that purpose.**

## INQUIRE AT HER MOUTH

*“<sup>57</sup> And they said, We will call the damsel, and inquire at her mouth. <sup>58</sup> And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. <sup>59</sup> And they sent away Rebekah their sister, and her nurse, and Abraham’s servant, and his men. <sup>60</sup> And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.”*

### INQUIRE AT HER MOUTH

*“And they said, We will call the damsel, and inquire at her mouth. . .”* Other versions read, *“ask her personally,”* <sup>NKJV</sup> *“consult her wishes,”* <sup>NASB</sup> *“ask her about it,”* <sup>NIV</sup> *“ask her opinion,”* <sup>CSB</sup> *“ask her consent,”* <sup>GENEVA</sup> *“ask for her reply,”* <sup>TNK</sup> *“ask at her mouth,”* <sup>YLT</sup> *“let her make the decision,”* <sup>BBE</sup> *“ask her what she wants to do.”* <sup>ERV</sup>

It is evident from this text that God is working everything together for the good Abraham, Isaac, and Abraham’s servant. Abraham had specified that the woman herself had to be willing (Gen 24:8). The servant has not mentioned this requirement to Laban and Bethuel, and has not asked Rebekah if she is willing to be Isaac’s

wife. Now, apparently because of Divine prompting, Laban and Bethuel tell the servant to inquire what her will on the matter is. The fact that she will be called indicates she may not have been standing in their midst at the time.

*right now?”* <sup>CEV</sup>

**The fact that Abraham’s servant has said he can tarry no longer means that he needs an answer from Rebekah immediately.** I gather that is the reason

**There are times when men do not have a lot of time to think. During such occasions, they must be characterized by sobriety and have the ability to arrive at a critical decision quickly.**

If this is true, she possibly has not yet heard about the servant’s quest for a wife for Isaac.

### WILL YOU GO WITH THIS MAN?

*“And they called Rebekah, and said unto her, Wilt thou go with this man?”* Other versions read, *“Are you ready to go with this man?”* <sup>BBE</sup> *“Do you wish to go with this man?”* <sup>NAB</sup> *“Do you want to go with this man?”* <sup>NET</sup> *“Are you willing to go with this man?”* <sup>LIVING</sup> *“Are you willing to leave with this man*

some versions reflect the sense of immediacy–i.e. *“Now.”* <sup>CEV</sup>

### Something to Note

Here is a decision that will impact the rest of Rebekah’s life – and she is required to make it right away. **Only a person of sober mind could reason effectively upon such short notice.** A person of undisciplined mind could simply not respond quickly, but would require considerable time to think – but Rebekah had to answer immediately.

In my judgment, we are living in a generation that has been trained to have lethargic minds and slowness of heart (Lk 24:35). One of the reasons so many errors of judgment occur is because people are not good thinkers. They are not capable of processing critical information quickly. While that may seem to be an unavoidable condition for some, there are times when men do not have a lot of time to think. **During such occasions, they must be characterized by sobriety and have the ability to arrive at a critical decision quickly.** Scriptural examples of such occasions are as follows.

- ▶ When Lot and his family were required to leave Sodom (Gen 19:16).

alert, sensitive, and able to process needful thoughts quickly. I am persuaded that many professing believers have gotten into difficult situations because they were not adept enough to respond quickly to Divine direction and opportunities.

#### I WILL GO

*"And she said, I will go. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men . . ."* Other versions read, *"I am ready,"* <sup>BBE</sup> *"I do,"* <sup>NAB</sup> *"I want to go,"* <sup>NET</sup> *"I go,"* <sup>YLT</sup> *"Yes, I will go,"* <sup>LIVING</sup> *"Are you willing to leave with this man right now?"* <sup>CEV</sup> *"Do you want to go with this man now?"* <sup>ERV</sup>

Here was an epochal decision that

Without any apparent hesitation she responds that she is ready and willing to go. **Behind the scenes, the Lord had doubtless made her willing** (Psa 110:3), and worked in her both to will and to do (Phil 2:13). While this manner of Divine working is the norm under the New Covenant, it was something that was rarely done in the time of Abraham.

**It is not by coincidence that those with whom God is working are characterized by willingness and quickness of sound thought.**

#### AND THEY SENT AWAY REBEKAH

*"And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. . ."* Other versions read, *"Rebekah and her servant,"* <sup>BBE</sup> *"and her goods,"* <sup>SEPTUAGINT</sup> *"accompanied by her female attendant,"* <sup>NET</sup> *"sending along the woman who had been her childhood nurse,"* <sup>LIVING</sup> *"and her possessions,"* <sup>ABP</sup> *"Rebekah and an old family servant woman,"* <sup>CEV</sup> *"Rebekah, along with her personal assistant,"* <sup>ISV</sup> *"Rebekah their sister and her nurse [Deborah]."* <sup>AMPLIFIED</sup>

Rebekah's "nurse" is named later, in the thirty-fifth chapter of Genesis, where her death is recorded: ***"But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth"*** (Gen 35:8). This was probably a childhood nurse, who was assigned to her, and remained with her, being close to her and understanding her. She probably counseled her from time to time. During those times of hard labor, and the lack of conveniences, this is how the thoughtful families arranged for the consistent protection of their offspring.

You may recall that Paul described himself as a "nurse" – one who cared for the people of God. *"Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you,*

**It is not by coincidence that those with whom God is working are characterized by willingness and quickness of sound thought.**

- ▶ When Israel had to cross the Red Sea (Ex 14:15).
- ▶ When Hezekiah received letters from Sennacherib (2 Kgs 19:14).
- ▶ When impotent and lame people were commanded to get up and walk (Mk 2:9; John 5:8).
- ▶ When Jesus called out to specific people, *"Follow me"* (Matt 4:19-22; 9:9).
- ▶ When Peter began to sink in the water (Matt 14:30).
- ▶ When the Holy Spirit called for the church at Antioch to *"separate"* Barnabas and Saul for a special work (Acts 13:2).
- ▶ When Paul and company were called to Macedonia (Acts 16:9).

#### The Adapting Power of Faith

By comparison, faith leads a person into a state where the mind is

would impact the rest of her life, and she was ready to make it on the spur of the moment. God was in the matter, to be sure, but Rebekah had lived in such a manner as to be easily directed into the right path. She was not as the *"horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee"* (Psa 32:9). **Some people are like Balaam, who did not see the issue until his foot was crushed against a wall** (Num 22:24-25). As it is written, *"A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished"* (Prov 22:3). This may be said of the perception of opportunities and benefits as well.

Rebekah does not ask for some time to think on the matter. **So far as this event is concerned, the totality of what she has learned has been within probably less than twenty-four hours** – from the time she met Abraham's servant at the well, until the early part of the next day.

not the gospel of God only, but also our own souls, because ye were dear unto us" (1 Thess 2:6-8).

#### THEY BLESSED REBEKAH

"And they blessed Rebekah . . ." Other versions read, "they gave Rebekah their blessing," <sup>BBE</sup> "wishing prosperity," <sup>DOUAY</sup> "gave Rebekah a blessing," <sup>GWN</sup> "Invoking a blessing on Rebekah," <sup>NAB</sup> and "blessed her with this blessing as they parted." <sup>LIVING</sup>

From the standpoint of Laban and Bethuel, this word was their desire for Rebekah. However, behind the scenes, this was a prophecy inspired by God, for the encouragement of Rebekah, and as a word of confirmation to Abraham's servant.

#### THE BLESSING #1

" . . . and said unto her, Thou art our sister, be thou the mother of thousands of millions . . ." Other versions read "thousands of ten thousands," <sup>NKJV</sup> "thousands upon thousands," <sup>NIV</sup> "thousands of myriads," <sup>NRSV</sup> "mother of millions," <sup>CJB</sup> "give you many children and grandchildren," <sup>CEV</sup> "many thousands," <sup>GW</sup> "tens of millions," <sup>ISV</sup> and "live bountifully" <sup>MESSAGE</sup>

This is an expression adapted to human frailty. It is not intended to represent an exact count, but is form of speech that denotes without known limitation. It is designed to lead the individual into a way of thinking that has no known boundary. There are a number of expressions referring to a body of people that reflect this form of reasoning.

- ▶ "And I will make thy seed as the dust of the earth: **so that if a man can number the dust of the earth, then shall thy seed also be numbered.**" (Gen 13:16)
- ▶ "And he brought him forth abroad, and said, Look now toward heaven, and **tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.**" (Gen 15:5).
- ▶ "And the angel of the LORD said

**This word, delivered to Rebekah by her brother and father, foretold the unimaginable number of offspring that would come from her two sons – Jacob and Esau.**

unto her, I will multiply thy seed exceedingly, **that it shall not be numbered for multitude.**" (Gen 16:10)

- ▶ "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore . . ." (Gen 22:17)
- ▶ "As for me, behold, my covenant is with thee, and thou shalt be **a father of many nations.**" (Gen 17:4)
- ▶ "And thou saidst, I will surely do thee good, and make **thy seed as the sand of the sea, which cannot be numbered for multitude.**" (Gen 32:12)
- ▶ "Therefore sprang there even of one, and him as good as dead, **so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.**" (Heb 11:12)
- ▶ "After this I beheld, and, lo, a great multitude, which **no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.**" (Rev 7:9)

This kind of language depicts the Lord as working outside the scope of human understanding. We are to think of our God as being limitless in what He does. For example, the number of children that will be given to Jesus in God's great salvation, far transcends any human concept. It is described by Isaiah in this manner: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the

children of the married wife, saith the LORD. **Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.**" (Isa 54:1-3)

This word, delivered to Rebekah by her brother and father, foretold the unimaginable number of offspring that would come from her two sons – Jacob and Esau. The Jewish nation, and all believers in Christ, would be traced to Jacob. The vast number of Edomites would be traced back to Esau (Gen 36:1-43).

#### Thinking Without Limits

In thinking about their God, and what He gives them through Christ Jesus, the saints are to think without limitations. **This is not easy to do, for men tend to think within the boundary of restriction.** Notwithstanding, we are directed to extend our thoughts into the realm of the unknown when considering the Lord.

- ▶ "For our light affliction, which is but for a moment, worketh for us a **far more exceeding and eternal weight of glory.**" (2 Cor 4:17)
- ▶ "That in the ages to come he might show the **exceeding riches** of his grace in his kindness toward us through Christ Jesus." (Eph 2:7)
- ▶ "And what is **the exceeding greatness** of His power to us-ward who believe, according to the working of **His mighty power**, Which he wrought in Christ, when he raised him from the dead, and set him at

*his own right hand in the heavenly places, **Far above** all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.*" (Eph 1:19-21)

- ▶ *"Now unto him that is able to do **exceeding abundantly above all that we ask or think**, according to the power that worketh in us."* (Eph 3:20)

environment in which Satan couches many of his temptations. Faith, however, which overcomes the world (1 John 5:4), moves us to associate God with greatness that exceeds all human comprehension.

#### THE BLESSING #2

*"... and let thy seed possess the gate of those which hate them."* Other versions read, *"And they blessed Rebekah and said to her, "may your*

*sand which is upon the sea shore; and thy seed shall possess the gate of his enemies"* (Gen 22:17).

This superiority would begin with Jacob and Esau. Esau the elder, would serve Jacob, the younger (Gen 25:23). The nation that came from Jacob would stronger than the nations that came from Esau (Gen 25:23). The descendants of Esau, the Edomites, would prove vastly inferior to the descendants of Jacob, the Israelites (Mal 1:2-5).

Ultimately, this applied to the appointed Seed, Jesus Christ, of whom it was written, *"Ask of me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for thy possession"* (Psa 2:8). And again, *"And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed"* (Dan 7:14).

#### It Is Still True!

It is still true that the people of God are superior to His enemies. There may be occasional skirmishes where this does not appear to be true. But in the end, the saints are promised, *"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."* (Rev 2:26-27).

**Small thinking is the invariable trait of "the flesh." It is also the environment in which Satan couches many of his temptations.**

- ▶ *"He that descended is the same also that ascended up **far above** all heavens, that he might fill all things."* (Eph 4:10)
- ▶ *"And the grace of our Lord was **exceeding abundant** with faith and love which is in Christ Jesus."* (1 Tim 1:14)
- ▶ *"Whereby are given unto us **exceeding great and precious** promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."* (2 Pet 1:4)

Small thinking is the invariable trait of *"the flesh."* It is also the

*offspring possess the gates of their enemies,"* <sup>NIV</sup> *"And they blessed Rebekah and said to her, "may your offspring gain possession of the gates of their foes,"* <sup>NRSV</sup> *"may your seed overcome all those who make war against them,"* <sup>BBE</sup> *"possess the cities of those who hate them,"* <sup>CJB</sup> *"possess the cities of those who hate them,"* <sup>GWN</sup> *"May your descendants Overcome all your enemies,"* <sup>LIVING</sup> and *"and let your posterity possess the gate of their enemies."* <sup>AMPLIFIED</sup>

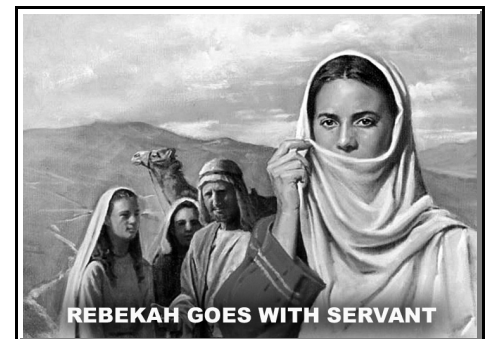
This is the language of superiority, and correlates perfectly with what God had already said to Abraham: *"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the*

## REBEKAH AROSE AND FOLLOWED THE MAN

*"<sup>61</sup> And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. <sup>62</sup> And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. <sup>63</sup> And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming."*

#### REBEKAH FOLLOWED THE MAN

*"And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man . . ."* Other versions read, *"and her maids,"* NKJV *"her servant-women,"* <sup>BBE</sup> *"her young women,"* <sup>ESV</sup> *"her maidens,"* <sup>SEPTUAGINT</sup> *"her female servants,"* <sup>NET</sup> *"servant girls,"* <sup>LIVING</sup> *"her handmaidens,"* ABP and *"her nurse."* <sup>ERV</sup>



REBEKAH GOES WITH SERVANT

Although the English Revised Versions reads “her nurse,” the word used here (for “damsels”) is in the plural. Rebekah not only had a “nurse,” who appears to be above a bondwoman, but “maidservants” as well. We do not know of the number of servants. If the word “damsels” is distinct from the word “nurse” (which it appears to be), there were at least two “damsels,” making a group of four women at the minimum.

Notice that the nurse and the damsels were not apparently consulted if they were willing to go along with Abraham’s servant. Being assigned to Rebekah, it appears that they knew they were required to go wherever she went, doing so without question.

Now the faithfulness of Abraham’s servant will be put to an even greater test. He is now responsible for all of the camels, the servants that were with him, Rebekah, her belongings, her nurse, and her maidens. All had to be brought safely over the desert terrain of seven hundred miles, arriving safely where Abraham and Isaac resided.

#### A Parallel in Christ Jesus

Jesus taught that His servants – those who genuinely serve Him – would be found where He was. *“If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honor”* (John 12:26).

Serving Christ involves more than simply doing what He says. It also requires being where He is!

#### THE SERVANT TOOK REBEKAH

*“...and the servant took Rebekah, and went his way.”* Other versions read, *“so the servant took Rebekah and departed,”* NASB *“and left.”* NIV

There are two things to be seen in this expression. First, when the servant “took Rebekah,” it was understood that this included all those that were with her – her “nurse” and her maidens. Second, the destination toward which they all headed was his own. He is the

one who established where they were going. Rebekah and those who were with her accompanied him.

#### A Parallel to Be Seen

Here again, there is a parallel with the salvation that is in Christ Jesus. Abraham’s servant is a type of the Holy Spirit, who is gathering the bride and taking her to the Lord Jesus. When we are “joined to the Lord,” we consent to go where the Spirit is taking us. **We are accompanying Him, He is not accompanying us on a destination we have determined.** At every point of salvation, the issue becomes us falling in line with what the Lord is doing, and where we are being brought. Salvation is not an economy in which the Lord underwrites what we are doing. **It is rather a glorious work in which we join the Lord in what He is doing.**

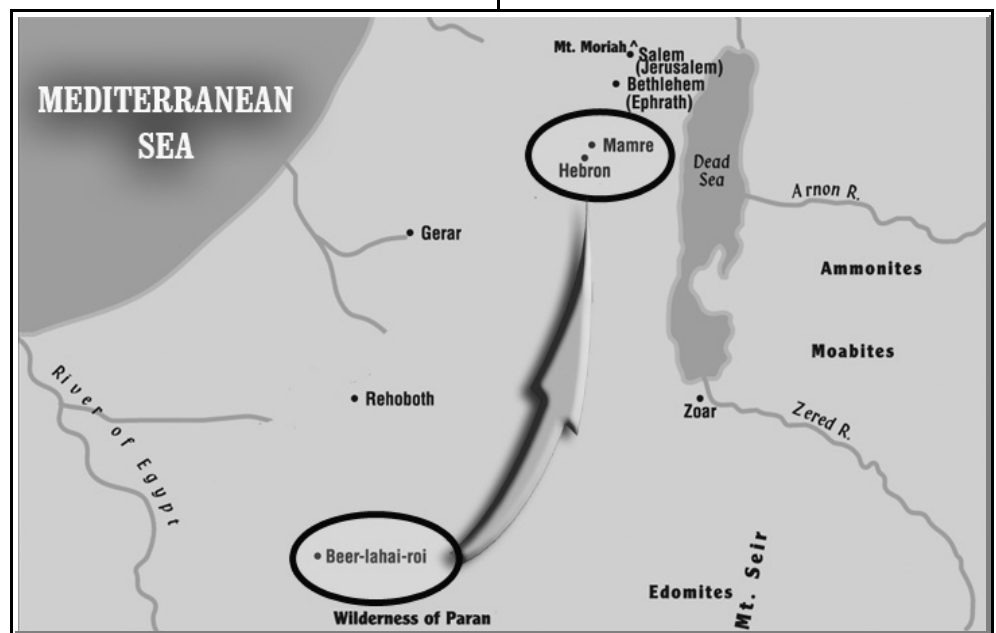
The ultimate destiny of the saved is to be with their Bridegroom. As Jesus said, *“that where I am, there ye may be also”* (John 14:3).

aware of it, Isaac is positioned so Abraham’s servant and those with him will intersect with Isaac. He will become visible to them while they are en route.

He comes by the way (highway) that led northward from “the well Lahairoi.” This is the well where Hagar named the Lord, *“Then she called the name of the LORD who spoke to her, You-Are-the-God-Who-Sees; for she said, ‘Have I also here seen Him who sees me?’”* NKJV (Gen 16:13).

It is added that Isaac “dwelt in the south country”—i.e. the southern part of Canaan. We assume this was Beersheba, where Abraham was located prior to the death of Sarah (Gen 22:19). It is also assumed that he was in Hebron during the time of our text, which took place shortly after Sarah had died. Hebron is the place she was buried.

Now, Isaac goes out in the field



#### ISAAC CAME FROM THE WAY OF THE WELL

*“And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide . . .”*

**Being directed from above, although he may not have been fully**

during the evening to meditate. It is assumed that this at least includes the idea of praying, although that is not certain. The meaning of the word “meditate,” as used here, is uncertain: **MEANING:** 1) TO MEDITATE, MUSE, COMMUNE, SPEAK, COMPLAIN 1A) MEANING UNCERTAIN. <sup>STRONG'S</sup> This is an excellent frame of mind for the time.



**BEHOLD, THE CAMELS WERE COMING**  
*" . . . and he lifted up his eyes, and saw, and, behold, the camels were coming."*

While Isaac is in the process of

meditating, something moves him to look up. Perhaps he heard the noise of the approaching caravan. He was now prepared by a proper frame of mind to meet his new bride, having doubtless been in the presence of the Lord,

pondering his coming wife. Now, the Lord will bring Isaac and Rebekah together for the first time. All of this is being done behind the scenes, so to speak, and will eventually become apparent to both Isaac and Rebekah.

## REBEKAH SAW ISAAC

*"<sup>64</sup> And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.<sup>65</sup> For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself."*

### REBEKAH LIFTED UP HER EYES

*"And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel . . ." Other versions read, "she dismounted from her camel,"<sup>NKJV</sup> "slipped quickly from the camel,"<sup>NRSV</sup> "alighted briskly from the camel,"<sup>SEPTUAGINT</sup> "jumped down from her camel,"<sup>NJB</sup> and "quickly dismounted."<sup>LIVING</sup>*



REBEKAH ABOUT TO MEET ISAAC

The word used here suggests jumping down, or coming down with great haste. **Rebekah did intuitively what Zaccheus was commanded by Jesus to do, "make haste, and come down"** (Lk 19:5).

There is a time to be hasty (Gen 19:16-17; Acts 22:18), and there is a time to wait (Prov 14:29; Psa 27:14). Blessed is that person who can distinguish between them.

### WHAT MAN IS THIS?

*" . . . For she had said unto the servant, What man is this that walketh in the field to meet us? . . ."*

Perhaps Rebekah considered this could possibly be her future husband. At any rate, it was very apparent that Isaac was coming to meet them. Assuming that it must have been because the approaching man knew Abraham's servant, she asked him who it was. After a long trip of around seven hundred miles, she seemed to sense the journey might very well be ending.

### IT IS MY MASTER

*" . . . And the servant had said, It is my master . . ." Other versions read, "It is my lord,"<sup>YLT</sup> "It is my master's son!"<sup>LIVING/ESV</sup> and "That man is my master."<sup>DOUAY</sup>*

This is what the servant had apparently said after Rebekah had asked who the man was that approached them. **Now that she saw him plainly, she gets off the camel and prepares to meet Isaac.**

One might object to this reply, saying that this was not Abraham, but Isaac, Abraham's son – and he was **Abraham's** servant. However, by virtue of being Abraham's heir, he was also the master of this servant, and the servant knew it very well.

### Same Principle Found in Christ

The same principle is found here that is found between Jesus Christ and His Father. Jesus often referred to this profound relationship.

► *" . . . he that receiveth Me receiveth Him that sent Me."* (Matt 10:40)

► *" . . . whosoever shall receive Me, receiveth not Me, but Him that sent me."* (Mark 9:37)

► *" . . . he that despiseth Me despiseth Him that sent Me."* (Luke 10:16)

► *" . . . He that believeth on Me, believeth not on Me, but on Him that sent Me."* (John 12:44)

► *"And he that seeth Me seeth Him that sent Me."* (John 12:45)

### SHE COVERED HERSELF

*" . . . therefore she took a veil, and covered herself." Other versions read, "then she took her veil, covering her face with it,"<sup>BBE</sup> "she quickly took her cloak, and covered herself,"<sup>DOUAY</sup> "she took a veil and concealed herself with it."<sup>AMPLIFIED</sup>*



SYRIAN VEIL

Rebekah probably veiled herself after the Syrian manner, as indicated above. Bethuel is referred to as a "Syrian" (Gen 25:20; 28:2). It is also said that Abraham, when called, was a "Syrian" (Deut 26:5).

This veil was used to cover the face, except for the area around the eyes. Lexically, the word here translated "veil" has the following lexical meaning: THE ETYMOLOGY, REFERRED BY SOME TO THE ARABIC, SUBDUPLICAVIT, SUGGESTS THAT IT WAS "DOUBLED" OVER THE SHOULDERS, OR FOLDED ABOUT THE BODY, IN SOME PECULIAR MANNER WHICH DISTINGUISHED IT FROM OTHER VEILS. IT IS CLEAR THAT IT CONCEALED THE FACE, AS JUDAH

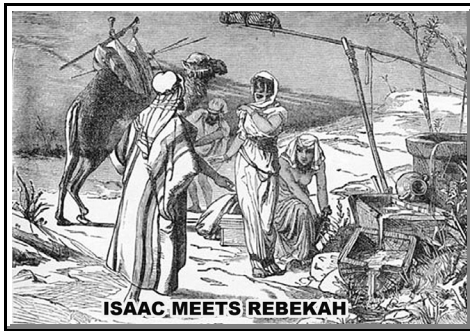
COULD NOT RECOGNIZE TAMAR WHEN SHE HAD WRAPPED HERSELF IN A TSÁ'YIPH. McCLINTOK & STRONG'S

This is a reflection of the modesty that was characteristic of those times.

In fact, this is still the custom in much of the Eastern world. The Western world, being more enamored of appearance, delights in the display of the flesh. Considering that it has been

historically exposed to more of the Divine manners, and even to the Gospel itself, this is a most uncomely trait – another confirmation that a great falling away has taken place.

## THE SERVANT TOLD ISAAC ALL HE HAD DONE



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

### THE SERVANT TOLD ISAAC ALL THE THINGS THAT HE HAD DONE

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

This was a complete rehearsal of everything pertaining to the obtaining of Rebekah – probably from arriving at the well and onward. I doubt that the details of the trip were covered, as they were incidental to the mission itself. He probably summarized them as he did to the house of Laban and Bethuel – when he repeated his prayer of thanksgiving at the revelation of Rebekah: *“And I bowed down my head, and worshiped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son”* (Gen 24:48). All of this was in fulfillment of the pronouncement of Abraham when he commenced his trip: *“The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy*

*seed will I give this land; He shall send His angel before thee, and thou shalt take a wife unto my son from thence”* (Gen 24:7). Close to two months have probably elapsed, and now the servant is back with Rebekah, safe and sound.

### ISAAC BROUGHT HER INTO SARAH'S TENT

*“ . . . And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her . . . ”*

The actual introduction of Rebekah to Isaac, and any of the formalities associated with it, are all omitted. **Nothing will be related that will move us to consider this event according to the flesh.** This has all been the working of the Lord, and nothing will be related that will turn our attention from that.

I appreciate what Albert Barnes says about this matter. **“ALL THINGS WERE EVIDENTLY DONE IN THE FEAR OF GOD, AS BECAME THOSE WHO WERE TO BE THE PROGENITORS OF THE SEED OF PROMISE. WE HAVE HERE A DESCRIPTION OF THE PRIMEVAL MARRIAGE. IT IS A SIMPLE TAKING OF A WOMAN FOR A WIFE BEFORE ALL WITNESSES, AND WITH SUITABLE FEELINGS AND EXPRESSION OF REVERENCE TOWARD GOD, AND OF DESIRE FOR HIS BLESSING. IT IS A PURE AND HOLY RELATION, REACHING BACK INTO THE REALMS OF INNOCENCE, AND FIT TO BE THE EMBLEM OF THE HUMBLE, CONFIDING, AFFECTIONATE UNION BETWEEN THE LORD AND HIS PEOPLE.”** ALBERT BARNES

By saying *“he loved her,”* the text is speaking of his attraction to, and care for Rebekah, coupled with actions that were harmonious with such love. The matter is stated modestly, so that nothing will obscure a perception of the Lord working out His will.

I see Isaac as loving Rebekah, and

taking her to be his **with a lively awareness of the fact that this was the Lord's doing, and it was no doubt marvelous in his eyes.** This is the kind of consciousness that was developed by the appearances of the Lord to Abraham and the promises that were vouchsafed to him. Isaac, being raised in such an environment, had been favorably affected. An acute consciousness of the Lord and His will has a significant impact on how a person proceeds in the affairs of this life.

### Something to Note

There is a kind of a secret divulged here concerning the rearing of children in the Lord. When a house is governed by an overriding and obvious devotion to the Lord, and a consistency of deferring to the Lord is found, children are more likely to trust in the Lord. However, where there is a consistent spirit of compromise and distraction, with the Lord and His will placed into the background, the environment is such as discourages trust in and devotion to the Lord.

### AND ISAAC WAS COMFORTED

*“ . . . and Isaac was comforted after his mother's death.”* Other versions read, *“was comforted for the loss of his mother,”* CJB *“it moderated the sorrow which was occasioned by his mother's death,”* DOUAY *“found solace after the death of his mother Sarah,”* NAB *“was consoled for the loss of his mother,”* NJB and *“she was a special comfort to him after the loss of his mother.”* LIVING

Sarah died at the age of one hundred and twenty-seven years. That means she had been dead for three years when Isaac took Rebekah to be his wife, for he was born when Sarah

was ninety years of age. Yet, the impact of that godly woman had left such an imprint upon Isaac, that he

sorrowed for her loss three years later. Now there is someone to fill the void that was left when Sarah departed from

this world. That is the kind of effect a genuinely godly life will have upon those who are left behind.

## CONCLUSION

Thus we come to the conclusion of another phase of God's working with Abraham – the obtaining of a wife for Isaac. As with the other events, the

hand of the Lord was in every aspect of the journey. It involves direction, protection, and provision. The right people were met at the right time, and

the right responses were realized. There were wisdom, willingness, hospitality, and consideration – all covered with the mantle of agreement. God was at work!

**Our next Hungry Saints Meeting will be held on Friday, 7/27/12. We will continue our series of lessons in the book of Genesis. The thirty-eighth lesson will cover verses 1 through 11 of chapter twenty-five: "ABRAHAM TAKES KETURAH TO WIFE, AND LATER DIES." Following Sarah's death, and the mission, and the obtaining of a wife for Isaac, Abraham again marries. The strength he had received from the Lord lingered, and he had six more sons – more children than he had begotten in the previous 140 years! He give all he has to Isaac, and sends his other sons away from Isaac, giving them gifts. After living 175 years, he died, and Isaac and Ishmael bury him in the cave of Machpela with Sarah. The meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.**

## *2012 Refreshing Waters Renewal, #23*

**July 31, August 2, 2012  
Diamond Grove Christian Church  
Diamond Grove, Missouri**

**Theme: THE EXALTATION OF CHRIST**

**An exposition of the reality of, and purpose for, the Exaltation of Christ. The implications of this exaltation will also be affirmed with Gospel power.**

*The Blakely Family: Given, June, Benjamin, and Eva*

*406 South Sergeant Street, Joplin, MO 64801*

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**ADAH's Webpage: <http://wotruth.com/adah.htm> -- EVA's Webpage: <http://wotruth.com/Eva.htm>**

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**Adah Hutchcraft (adahhutchcraft@hotmail.com), Jason Hutchcraft (hutchcraftj@hotmail.com)**

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