

GENESIS 24

Written and compiled by Gary Kukis

Genesis 24:1–67

Abraham Sends His Servant to Fetch a Wife for Isaac

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the word-by-word, verse-by-verse studies of **Genesis** ([HTML](#)) ([PDF](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Genesis. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Genesis ([HTML](#)) ([PDF](#)). Every word of that study can be found in the word-by-word, verse-by-verse studies.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Genesis available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: This chapter marks the passing of the spiritual baton from Abraham to Isaac, from one generation to the next generation. The chapter begins with Abraham and his servant, but it ends with Rebekah riding a camel into Isaac's camp, to meet her husband-to-be for the first time.

Thomas Coke gives a brief description of this chapter: *Abraham sends his eldest servant to his relations, to take a wife for his son Isaac. Rebekah meets the servant, who is hospitably entertained by Laban. She is delivered to him, and he returns with her, with all speed, to Isaac.*¹

This should be the most extensive examination of Genesis 24 available, where you will be able to examine in depth every word of the original text.

Introductory Quotations:

J. Vernon McGee: *We have come in chapter 24 to a major break in this second division of Genesis. The first division (chapters 1 - 11) deals with four great events. The second and final division, (chapters 12 - 50, deals with four outstanding individuals. Specifically, in Genesis 12 - Genesis 23 we have Abraham, the man of faith. Now in chapters 24 - 26 we have Isaac, the beloved son. There are three great events in the life of Isaac, and we have already seen two of them. The first was his birth, and the second was his being offered by Abraham. The third is the obtaining of his bride.*²

C. H. Mackintosh: *The connection of this chapter, with the two which precede it, is worthy of notice. In Genesis 22:1-24 the son is offered up; in Genesis 23:1-20 Sarah is laid aside; and in Genesis 24:1-67 the servant is sent forth to procure a bride for him who had been, as it were, received from the dead in a figure.*³ Properly, the bride procured for the Son is Israel (not the church).

¹ From <http://www.studydrive.org/commentaries/tcc/view.cgi?bk=0&ch=24> accessed January 11, 2015.

² From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed January 10, 2015.

³ From <http://www.studydrive.org/commentaries/nfp/view.cgi?bk=0&ch=24> accessed January 11, 2015.

Peter Pett: *Having been commissioned in the name of `Yahweh the God of heaven and the God of the earth' the steward of Abraham puts the onus on Yahweh to act faithfully in providing a wife for Isaac...[This narrative stands] as testimony to Yahweh's specific activity on Isaac's behalf.*⁴

J. Vernon McGee: *My Christian friend, if you have a boy or girl in your home who is marriageable, you ought to pray that he will not marry one of the "Canaanites." They are still in the land, and there is always a danger of our young people marrying one of them. If they do, as someone has put it, they are going to have the devil for their father-in-law, and they are always going to have trouble with him.*⁵

J. Ligon Duncan on the servant who falls to the ground and worships God upon meeting Rebekah: *He instantaneously falls on his face and he worships God. Success inflates the ego of the natural man, but it humbles the man of God.*⁶

The servant will be taken is as a guest to the compound of Laban and Bethuel.

Benjamin Franklin: *Guests, like fish, begin to smell after three days.*⁷

And, because this chapter represents the beginning of the next generation (Sarah has died; Abraham's life is coming to a close (he will pass away in the next chapter); and in this chapter, Isaac will meet and marry Rebekah):

Brett Harris: *The beauty of collaboration between older and younger generations is that we combine strength with wisdom-a surefire way to accomplish more for the glory of God.*⁸

Criss Jami, *Venus in Arms: Pride and power fall when the person falls, but discoveries of truth form legacies that can be built upon for generations.*⁹

Gaylord Nelson: *The ultimate test of man's conscience may be his willingness to sacrifice something today for future generations whose words of thanks will not be heard.*¹⁰

Peter Krause: *Parenthood...It's about guiding the next generation, and forgiving the last.*¹¹ (Bear in mind, many of these quotations simply reveal human viewpoint on this topic)

George Orwell: *Each generation imagines itself to be more intelligent than the one that went before it, and wiser than the one that comes after it.*¹²

Chuck Palahniuk, *Lullaby: Every generation wants to be the last. Every generation hates the next trend in music they can't understand. We hate to give up those reins of our culture. To find our own music playing in elevators. The ballad for our revolution, turned into background music for a television commercial. To find our generation's clothes and hair suddenly retro.*¹³

⁴ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=0&ch=24> accessed January 10, 2015.

⁵ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed January 10, 2015.

⁶ From fpcjackson.org; accessed January 13, 2015.

⁷ From <http://www.brainyquote.com/quotes/quotes/b/benjaminfr151622.html> accessed January 8, 2015.

⁸ From <http://www.goodreads.com/quotes/tag/generations> accessed January 11, 2015.

⁹ From <http://www.goodreads.com/quotes/tag/generations> accessed January 11, 2015.

¹⁰ From <http://www.goodreads.com/quotes/tag/generations> accessed January 11, 2015.

¹¹ From <http://www.goodreads.com/quotes/tag/generations> accessed January 11, 2015.

¹² From <http://www.brainyquote.com/quotes/keywords/generation.html> accessed January 11, 2015.

¹³ From <http://www.goodreads.com/quotes/tag/generations> accessed January 11, 2015.

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| Angelic Conflict | Bârak^e | | Intercalation |
| Liberalism, Conservatism and Christianity | Parallels Between the Birth of Isaac and the Birth of Jesus | Racial Inter-marriage | Typology: Abraham's Offering of Isaac/God's offering of |
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| | Genesis 22 | Genesis 23 | |

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

| Definition of Terms | |
|---|---|
| Angelic Conflict | During human history, there is an invisible conflict being played out and tied to human history, which is call the <i>Angelic Conflict</i> . This began with the fall of Satan and has flowed into our own lives since Satan tempted the first woman to sin against God. The two primary objectives of Satan with respect to man are (1) to keep people from believing in Jesus Christ and (2) to keep believers from growing spiritually and participating in the production of divine good. See the Angelic Conflict (HTML) (PDF) (WPD). |
| Blessing by Association | Friends and relatives and associates of a spiritually mature believer receive some overflow of blessing from that believer. People in the same geographical area of a mature of maturing believer receive blessings through their association. Blessing by Association (HTML) (PDF) (WPD). |
| Rebound (Restoration to fellowship with God) | In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD). |
| The Revealed God (or, the Revealed Lord) | <p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p> |

Definition of Terms

Type

A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come.¹⁴
See **Typology** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Some of these definitions are taken from

http://gracebiblechurchwichita.org/?page_id=1556
<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/termsanddefs.htm>
<http://www.realtime.net/~wdoud/topics.html>
<http://www.theopedia.com/>

An Introduction to Genesis 24

Introduction: Genesis 24 is all about Abraham sending his servant back to Charan (Haran) to find a wife for his son Isaac. We have seen very little of Isaac's life so far. Isaac was born (most of Genesis 21); there is some information about Ishmael, Isaac's half-brother; there is a dispute over possession of a well (the latter portion of Genesis 21); God has Abraham offer up his son Isaac as a sacrifice (Genesis 22), and Sarah (Abraham's wife and Isaac's mother) dies (Genesis 23). So, nearly no time at all has been devoted to anything about Isaac's adult life until now. There is almost no information in Genesis about Isaac as an adult.

It is quite fascinating that so many verses are given to this incident in Isaac's life compared to the amount of text given to Isaac's life overall. As I have asserted on many occasions, the book of Genesis was not written by Moses, but by those who actually experienced these incidents. No doubt Rebekah (Rebecca) was the most important aspect of Isaac's life, after God and the promises to Abraham; therefore, it is not unreasonable that this should occupy a great deal of narrative.

Matthew Henry: We have here the making up of the marriage between Isaac and Rebekah. It is related very largely and particularly, even to the minute circumstances, which, we should think, might have been spared, while other things of great moment and mystery (as the story of Melchizedek) are related in few words.¹⁵

Further, what we should gather here is how much God works behind the scenes. We have no idea what occurred that day, or how it came about that Rebekah (Rebecca), Isaac's right woman, was the one to come to Abraham's servant and fulfill what he had requested to God in prayer—well, we have no idea, but, hopefully, in heaven, we will find out what occurred behind the scenes as well. How many young women came out to draw water from the fountain of water at that time of the day, just as Rebekah did? 20? 100? Yet she is the one with whom Abraham's servant will meet and speak to. Where were the other women when Abraham's servant comes to this place?

One of the things which is striking about this narrative is the repetition of the narrative as well as the point-of-view of this narrative. It seems as though most or all of this story is seen from the eyes of the servant of Abraham; but

¹⁴ From [Dake](#), accessed October 15, 2013.

¹⁵ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 24:29–53.

as it comes across as if this were a bedtime story (a bedtime story does not have to be fiction). What seems most likely to me is that this story was told to Jacob and Esau when they were infants and very young children, before they dropped off to sleep. The story-teller would have been Rebekah's nurse or Rebekah or even Abraham's servant.

This story has many of the characteristics that we would expect to find in a bedtime story. It is fairly simple. It is long enough so that the children would drop off to sleep long before the story is over. The story could be adapted for a family gathering, where it could be expanded upon. And a great deal of this story is repetitive. This is a very different style of writing than we find in previous chapters or in later chapters. For this reason, this narrative is unique in the book of Genesis.

In my estimation, this narrative is either spoken by the servant who is at the center of this narrative, or it is based upon his account of this story. It would not surprise me that this servant also repeated this story on several occasions—this story could have been spoken at family gatherings or, as I suggested, given as a bedtime story for Jacob and Esau, the twins which Rebekah will bear to Isaac.

I have always enjoyed hearing my mother tell me how she met my father; and this story would have been very important emotionally to Jacob and Esau (the sons that Rebekah would bear to Isaac).

This chapter is not an analogy or a parable, but a true story. There is nothing in this chapter to make us doubt the veracity of this narrative.

History recorded in the Bible is so very different from the history which most men record. Most of our historical records of this era are about kings and kingdom and wars and territory taken. There are other kinds of mundane records from this era, but that is record keeping (deeds, business transactions) and not history. An historian of this era might look at the presidency of Barack Obama, and how he managed to win a second term of office, and how he had the hearts of most of the press, and how he accomplished almost nothing legislatively, after his second year in office, but that he continued to be probably one of the most effectual presidents in the history of the United States. But that is not necessarily the true story. The true story of what is happening in America might be better seen from the perspective of Charley Brown, who has a family. He has taken his family to church on occasion, but doctrine is not being taught in their church. His wife, Lucy Van Pelt (she kept her own last name) has a career of her own. She is dedicated to her family; but she is equally dedicated to her career. His son, Chucky Brown, graduates from college with a mountain of student loans with few opportunities before him. His daughter Charlene Brown is pregnant at age 17, does not marry the father, and moves out after many arguments with her family, and is supported by government section 8 payments to a crappy apartment complex. These people all voted for Obama because he promised Charley hope and change. He said a lot of good things about women and the Republicans had a war on women, so Lucy voted for him. Chucky has this mound of student debt and Obama keeps telling him that is terrible and he will see what he can do about it. So Chucky voted for him. And Charlene got an Obama phone, so she voted for him. So the true history of America is better seen in the Brown-Pelt family. What has happened to them is just as instructive—if not more so—when it comes to the mood and thinking of the country.

The Bible focuses on Abraham (Genesis 11–12) and follows him, because God is working through Abraham. One of the most amazing historical incidents up to this point in time—the offering of Isaac—was only seen by two people. No one else knew what was going on—not even the servants who accompanies Abraham and Isaac. Yet this is a pivotal event in human history. The Word of God recognizes it. The Word of God focuses on and teaches that which is important.

This reminds me of a quotation from the **Little Prince**: "It is only with the heart that one can see rightly; what is essential is invisible to the eye." It is what you don't see that is often much more important than what you see. And Paul writes: **So we do not focus on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal.** (2Corinthians 4:18; HCSB) In case you do not know immediately what these things are, let me offer you 3 unseen things which are far more important than anything else to you today: God (and His essence); your soul; the **Angelic Conflict**. In this life, we will never see any of this. We might see the readings

of an electroencephalogram, but we are not looking at our souls—just some physical manifestations of our souls. **Therefore, we do not focus on what is seen, but [we focus] upon what is unseen. What we see is temporary, but what we do not see is eternal.** (2Corinthians 4:18)

God knows upon what we ought to focus. He knows where the light ought to be shined. We may think that the history of this United States is steered by Barack Hussein Obama; but God focuses upon the Brown family, and what happens in their family is the key to the direction of the United States.

My point is, most of the narrative of Scripture focuses upon things that, if it were up to man, would be ignored. *Who cares about this Abraham fellow? Who cares that he wants to get a wife for his son. Aren't these people just successful shepherds and ranchers? Why are we looking at a history of their lives? Why don't we focus on the Pharaoh of Egypt? Isn't he far more important than this itinerant shepherd who is near the end of his life?* That is how man thinks. God sees that which is important. As a result, millions of people today know who Abraham is. Not even a fraction of these people could tell you who the Pharaoh of Egypt was at this time; in fact, not even a fraction of these people could tell you who is in charge of Egypt today.

This is why you need to think like God thinks; you need to focus upon the things of God. God's plan is about the greatest things of life—but His plan often eludes the elite (1Corinthians 1:26 Matthew 11:25). God focuses on that which is important; something that we do not always see if our thinking is not aligned with His.

Some believers have a tendency to want to see or do the really big thing. They want to talk in front of 10,000 people or be on a Christian television station or pastor a mega-church or give the gospel to 40,000 people. Those who are confused may want to heal people or speak in tongues. However, there are a lot of small things that God wants done; there is a lot of faithfulness in small things that God wants to see. This chapter is an example of such an event. We all know about the exodus and the Israelites walking in between the piled up waters of the Sea of Reeds—and this seems amazing and spectacular. But, did you know that God gives as much space and discussion to this faithful servant leading additional servants on a trip to Haran, in order to find a wife for Isaac—more, in fact. In order for the plan of God to move forward, Isaac must have a wife and he must then have a son. God's plan does not advance without those two things. This only happens because of one very faithful servant; a man who trusts and loves Abraham's God.

The information which is found in this verse leads me to believe that Isaac (or his son Jacob) wrote this down. In Genesis 25:7–8 we have the death of Abraham, which means Abraham did not write that. For some reason, people have trouble with the end of Deuteronomy where Moses' death is recorded. It is very simple: there has been throughout the recording of the early portion of the Bible a continuous narrative that one generation would pick up where the previous left off. Joshua finished the last chapter of Deuteronomy and began his own book; here Isaac has picked up where Abraham left off. It is very likely that Abraham left off writing with the death of Sarah and Isaac began with the advent of his marriage. His marriage would be quite important to him and would record every detail, just as the death of Sarah would be very important to Abraham; which is why he recorded every bit of information regarding that.

It is important to understand what has gone before.

The Prequel of Genesis 24

We are coming to the end of the narrative about Abraham. He has fathered a son, Isaac, at age 100. He offered up his son to God as a sacrifice in Genesis 22, which was the great event in Abraham's life. In Genesis 23, Abraham buries his wife Sarah; and he himself will pass away in Genesis 25.

This chapter, in many ways, begins the next generation. Abraham will send his servant to find a wife for his son Isaac, and then Isaac will be front and center for a few chapters of Genesis.

Genesis 24 will begin with Abraham calling his servant in to him.

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know who the people are who populate this chapter.

The Principals of Genesis 24

| Characters | Commentary |
|--------------------------------|---|
| Abraham | Abraham is the called of God, and he will have his head servant swear to go to the east and to bring back a woman from his family. |
| Abraham's servant | Most of this chapter seems to be told from the point of view of the servant. He will take 10 camels and a great many riches to the east to search for Abraham's family. |
| Rebekah | Rebekah is a relative of Abraham's, the granddaughter of Abraham's brother Nahor. She will meet Abraham's servant at the well outside her town, and agree to give him water, his camels water; and then to let him stay at her family's compound for the night. |
| Laban | Laban is Rebekah's brother. In the narrative, it appears as if he is quite interested in money; and he will agree almost immediately that his sister be taken to be the bride of Isaac, Abraham's son. |
| Bethuel | Bethuel is the father of Laban and Rebekah and he would have been the patriarch. However, it appears as if he and Laban made decisions together. |
| Isaac | Abraham's son, who was born to Abraham when Sarah was past the age of conceiving. He is not actually a part of the narrative until the end. |
| Additional servants of Abraham | Abraham's servant leaves with an unspecified number of additional servants, who are not mentioned for a long time in this narrative. |
| The servants of Rebekah | Rebekah has a nurse and other servants who will go with her to meet and to marry Isaac. |

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Genesis 24

| Place | Description |
|-------------------|---|
| Canaan | The Land of Promise. Abraham and Isaac were living in the land of Canaan. |
| Mesopotamia | This is often known as the place between the two rivers. This is the land in between and surrounding the Euphrates and Tigris Rivers. It is a huge area. |
| Padan-aram | This would be western Mesopotamia. Also spelled Paddan-aram. It is the Aramæan kingdom in ancient Mesopotamia. |
| The city of Nahor | This is where Abraham's servant traveled to. It would seem that this is the same as Haran; but that is not made clear in this passage. We do not find the <i>city of Nahor</i> named again. |

The Places of Genesis 24

| Place | Description |
|----------------|---|
| Haran | This is the place where Abraham lived for awhile until his father died, and then he went all of the way to Canaan. We would have expected Haran to be named in this chapter, but it is not. We know about it because of Genesis 12. We would guess that perhaps Abraham's eastern family took up residence in a new area, as this is not named in Genesis 24, but Laban is said to live in Haran in Genesis 27:43 28:10. Therefore, it appears that the city of Nahor is equivalent to Haran (or that an area outside of Haran was established by Nahor). |
| Beer-lahai-roi | This is the well where God provided water for Hagar and her young teen son. It is located in southern Judah. |
| The Negeb | The southern portion of the Land of Promise. This would become southern Judah when Israel becomes a nation. |

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Patriarchal Timeline for Genesis 24

| Legend |
|--|
| <div style="display: flex; justify-content: space-around;"> Birth or death God speaks with Abraham </div> <p style="text-align: center;">Historical incidents (most of which are related to Abraham)</p> |
| <p>Parentetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.</p> |
| <p>The entire Abrahamic Timeline (HTML) (PDF) (WPD).</p> <p>The entire Patriarchal Timeline (HTML) (PDF) (WPD).</p> |

| Brent MacDonald | Age of Abraham | Reese's Chronology Bible | Scripture | Event/Description |
|-----------------|----------------|--------------------------|------------------|---|
| 2234 B.C. | | 2097 B.C. | Genesis 11:24 | Terah, Abram's father, is born. Gen 11:24–26 Nahor lived 29 years and fathered Terah. After he fathered Terah, Nahor lived 119 years and fathered other sons and daughters. Terah lived 70 years and fathered Abram, Nahor, and Haran. |
| | | 1978 B.C. | Genesis 11:25 | Death of Nahor, Abram's uncle |
| | | 1969 B.C. | Genesis 9:28–29 | Death of Noah |
| 2164 B.C. | 0 | 1967 B.C. | Genesis 11:26–27 | Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43 rd generation from Adam. Gen 11:26 Terah lived 70 years and fathered Abram, Nahor, and Haran. |

| Brent MacDonald | Age of Abraham | Reese's Chronology Bible | Scripture | Event/Description |
|--|----------------|-------------------------------------|-------------------|--|
| | | 1961 B.C. 1963 B.C. (Klassen) | Genesis 11:28 | Death of Haran, brother of Abram |
| Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's. | | | | |
| | | 1927 B.C. | Genesis 11:29–30 | Marriage of Abram to Sarai |
| | | 1907 B.C. 1927 B.C. (Klassen) | Genesis 11:28, 24 | Abram's family travel from Ur to Haran , although their original intention had been to go to the land of Canaan . Gen 11:28, 24 Haran died in his native land, in Ur of the Chaldeans, during his father Terah's lifetime. Terah took his son Abram, his grandson Lot (Haran's son), and his daughter-in-law Sarai, his son Abram's wife, and they set out together from Ur of the Chaldeans to go to the land of Canaan. But when they came to Haran, they settled there. |
| | | 1892 B.C. | Genesis 11:32 | Death of Terah, Abram's father. Genesis 11:32 Terah lived 205 years and died in Haran. |
| 2089 B.C. | 75 | 1892 B.C. | Genesis 12:1–4 | Abraham leaves for Promised Land from Haran , after being so instructed by God. Gen 12:4 So Abram went, as the LORD had told him, and Lot went with him. Abram was 75 years old when he left Haran. |
| Reese actually gives the date of Terah's death as April 1–4, 1892 B.C. and the date of Abram leaving Haran as April 5, 1892 B.C. | | | | |
| Reese suggests that this is Shem, a theory which several people have; which theory I reject. | | | | |
| (2065 B.C.) | 99 | 1868 B.C. | Genesis 17:1–8 | God renews His covenant with Abram and renames him Abraham. Gen 17:1 When Abram was 99 years old, the LORD appeared to him, saying, "I am God Almighty. Live in My presence and be devout. |
| (2065 B.C.) | 99 | (1868 B.C.) | Genesis 17:15–19 | Sarai's name is changed to Sarah and Isaac, a future son, is promised the Abraham and Sarah. Gen 17:17 Abraham fell to the ground, laughed, and thought in his heart, "Can a child be born to a hundred-year-old man? Can Sarah, a ninety-year-old woman, give birth?" |

| Brent MacDonald | Age of Abraham | Reese's Chronology Bible | Scripture | Event/Description |
|-----------------|----------------|-------------------------------------|------------------------------------|---|
| (2065 B.C.) | 99 | (1868 B.C.) | Genesis 17:21–22 | The time that Sarah would give birth is revealed; at a set time in the next year. Gen 17:21 But I will confirm My covenant with Isaac, whom Sarah will bear to you at a set time next year. |
| (2065 B.C.) | | (1867 B.C.) | Genesis 18:1–15 | Jehovah and two angels come to Abraham and promise that Sarah would have a child in a year's time. Gen 18:10, 14 The LORD said, "I will certainly come back to you in about a year's time, and your wife Sarah will have a son!" Now Sarah was listening at the entrance of the tent behind him. Is anything impossible for the LORD? At the appointed time I will come back to you, and in about a year she will have a son." |
| 2064 B.C. | 100 | | Genesis 21:1–7 1Chronicles 1:34 | Isaac born to Abraham. Isaac would be the 44 th generation from Adam. Gen 21:5 Abraham was 100 years old when his son Isaac was born to him. |
| | | 1864 B.C. | Genesis 21:8–13 | Conflicts arise between Isaac and Ishmael, Abram's two sons. |
| | | | Genesis 21:14–21 | Hagar and Ishmael are both cast out, and they wander the desert of Beer-sheba (which is at the edge of southern Judah). Later, they move to the desert of Paran . |
| | | 1834 B.C. 1829 B.C. (Klassen) | Genesis 22:1–19 | Abraham is told by God to go to the land of Moriah to offer up his son Isaac to God as a sacrifice. This was a 3-day journey away. They then go to Beer-sheba , which could simply indicate that they are returning home to Beer-sheba . |
| | | | Genesis 22:20–24 | Abraham learns of his brother Nahor's family. |
| | 137 | 1830 B.C. | Genesis 23:1–20 | The death of Sarah. She dies in Kirjatharba , it is Hebron , in the land of Canaan . Gen 23:1 Now Sarah lived 127 years; these were all the years of her life. She is buried in a cave of the field of Machpelah before Mamre ; it is Hebron , in the land of Canaan , purchased by Abraham from the sons of Heth. |

| Brent MacDonald | Age of Abraham | Reese's Chronology Bible | Scripture | Event/Description |
|-----------------|----------------|--------------------------|---------------------------------------|---|
| | | | Genesis 24:1–67 Genesis 25:20 | Isaac (Abraham's son) and Rebecca. Genesis 25:20 <i>Isaac was 40 years old when he took as his wife Rebekah daughter of Bethuel the Aramæan from Paddan-aram, and sister of Laban the Aramæan.</i> At this time, Isaac is living in the Negev . It is likely that Abraham lived there as well; or near to there. |
| | | 1826 B.C. | Genesis 25:1–4 1Chronicles 1:32–33 | Abraham marries Keturah and they have a family. |
| 2004 B.C. | 160 | 1807 B.C. | Genesis 25:19, 21–26 | Jacob & Esau born to Isaac. Gen 25:26 <i>After this, his brother came out grasping Esau's heel with his hand. So he was named Jacob. Isaac was 60 years old when they were born.</i> Therefore, Abraham would be 160 years old. |
| | | | Genesis 25:5–6 | Isaac is the heir of all things that Abraham has (but, most importantly, of the covenant of God with Abraham). |
| 1989 B.C. | 175 | 1792 B.C. | Genesis 25:7–10 | Abraham dies. Gen 25:7 <i>This is the length of Abraham's life: 175 years.</i> He is buried in the cave of Machpelah near Mamre, in the field of Nephron (this would be with Sarah). |

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed October 11, 2011.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

From: http://www.christianshepherd.org/bible_study_guides/abram_to_the_exodus.pdf (Christian shepherd)

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

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It would be instructive to understand the ages of these patriarchs. Abraham is 140 at this time and he will live to 175, meaning that he will be alive through 35 years of the marriage of Isaac and Rebekah (although there is no interaction between them all recorded). Isaac and Rebekah will have children when Isaac is around age 60—twins Jacob and Esau. Therefore, Abraham will die around the 14th or 15th birthday of these twins. Again, no interaction between these families is recorded in Scripture. Interestingly enough, when Jacob returns to the Land of Promise as an adult with his wives and mistresses, he will meet Esau; but there will only be one verse which suggests that Jacob saw his father Isaac again. Once we begin to focus on the next generation, the previous generation is set aside. Abraham will be mentioned briefly in Genesis 25, but he is clearly no longer the focus of the History of the Patriarchs. Briefly, we will focus upon Isaac, and then we will focus upon Jacob. When we change focus to the next generation, the previous generation is only referred to incidentally.

Barnes lays out the beginning of this chapter: *Abraham is now a hundred and forty years of age, and Sarah has been three years dead. Isaac seems to have been of an easy, sedate turn of mind, and was not in circumstances to choose a partner for life such as his father would approve. The promise of a numerous offspring by the son of Sarah is before the mind of the patriarch. All these considerations impel him to look out for a suitable wife for his son, and the blessing of the Lord encourages him to proceed.*¹⁶

Clarke put together a fairly good summary of this chapter.

Clarke's Synopsis of Genesis 24

Abraham, being solicitous to get his son Isaac properly married, calls his confidential servant, probably Eliezer, and makes him swear that he will not take a wife for Isaac from among the Canaanites (Genesis 24:1–3), but from among his own kindred (Genesis 24:4). The servant proposes certain difficulties (Genesis 24:5), which Abraham removes by giving him the strongest assurances of God's direction in the business (Genesis 24:6–7), and then specifies the conditions of the oath (Genesis 24:8). The form of the oath itself (Genesis 24:9).

The servant makes preparations for his journey, and sets out for Mesopotamia, the residence of Abraham's kindred (Genesis 24:10). Arrives at a well near to the place (Genesis 24:11). His prayer to God (Genesis 24:12–14). Rebekah, the daughter of Bethuel, son of Nahor, Abraham's brother, comes to the well to draw water (Genesis 24:15). She is described (Genesis 24:16). Conversation between her and Abraham's servant, in which every thing took place according to his prayer to God (Genesis 24:17–21). He makes her presents, and learns whose daughter she is (Genesis 24:22–24). She invites him to her father's house (Genesis 24:25). He returns thanks to God for having thus far given him a prosperous journey (Genesis 24:26–27).

Rebekah runs home and informs her family (Genesis 24:28); on which her brother Laban comes out, and invites the servant home (Genesis 24:29–31). His reception (Genesis 24:32–33). Tells his errand (Genesis 24:34), and how he had proceeded in executing the trust reposed in him (Genesis 24:35–48). Requests an answer (Genesis 24:49). The family of Rebekah consent that she should become the wife of Isaac (Genesis 24:50–51). The servant worships God (Genesis 24:52, and gives presents to Milcah, Laban, and Rebekah (Genesis 24:53). He requests to be dismissed (Genesis 24:54–56).

Rebekah, being consulted, consents to go (Genesis 24:57–58). She is accompanied by her nurse (Genesis 24:59); and having received the blessing of her parents and relatives (Genesis 24:60), she departs with the servant of Abraham (Genesis 24:61). They are met by Isaac, who was on an evening walk for the purpose of meditation (Genesis 24:62–65). The servant relates to Isaac all that he had done (Genesis 24:66). Isaac and Rebekah are married (Genesis 24:67).

Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 24 chapter comments.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is always good to see how others organize a chapter.

Arno Gaebelein's Chapter Outline

CHAPTER 24 The Bride Sought for Isaac

1. The commission to the servant (Genesis 24:1-9)
2. The obedience and prayer of the servant (Genesis 24:10-14)
3. The prayer answered (Genesis 24:15-21)
4. The gifts of the servant (Genesis 24:22-26)
5. The servant received (Genesis 24:27-33)

¹⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Genesis 24:1–9.

Arno Gaebelein's Chapter Outline

6. The servant's message (Genesis 24:34-36)
7. The commission and answered prayer stated (Genesis 24:37-49)
8. The bride chosen (Genesis 24:50-60)
9. The journey to meet Isaac. (Genesis 24:61)
10. The meeting and the marriage (Genesis 24:62-67)

From <http://www.studylight.org/commentaries/gab/view.cgi?bk=0&ch=24> accessed January 11, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Bruce Goettsche summarizes this chapter: *[This is the] story of the arranged marriage of Isaac and Rebekah. Abraham sends his trusted servant (perhaps Eliezar) back to the homeland of his family in Haran to get a wife for Isaac.*¹⁷

I have some misgivings with this approach—I am still giving it consideration. A **type** is a real historical person or event which portrays something that will occur in the future.

Scofield's Typical Approach to Genesis 24

- (1) Abraham, type of a certain king who would make a marriage for his son (Matthew 22:2 John 6:44).
- (2) The unnamed servant, type of the Holy Spirit, who does not "speak of himself," but takes of the things of the Bridegroom with which to win the bride (John 16:13 John 16:14).
- (3) The servant, type of the Spirit as enriching the bride with the Bridegroom's gifts (Galatians 5:22 1Corinthians 12:7–11).
- (4) The servant, type of the Spirit as bringing the bride to the meeting with the Bridegroom (Acts 13:4 Acts 16:6–7 Romans 8:11 1Thessalonians 4:14–16).
- (5) Rebekah, type of the Church, the ecclesia, the "called out" virgin bride of Christ (Genesis 24:16 2Corinthians 11:2);
- (6) Isaac, type of the Bridegroom, "whom not having seen," the bride loves through the testimony of the unnamed Servant (1Peter 1:8).
- (7) Isaac, type of the Bridegroom who goes out to meet and receive His bride (Genesis 24:63 1Thessalonians 4:14–16).

On the one hand, I question whether we find anything about the Church Age in the Old Testament; on the other hand, this is typical, which means it was hidden. No one would be expected to study this chapter and come up with the conclusion, *this is talking about a new age to come*. We should change this to Isaac, a type of Bridegroom, who takes His virgin bride, Rebekah, who represents *Israel*. Making this final change—Israel rather than the church—is the best way to understand the typology here.

We live in the Church Age today. It is dangerous to try to interpret types and prophecy to refer to our age. In fact, the **Doctrine of Intercalation** gives us many Old Testament examples where the Church Age is clearly not acknowledged. See the **Doctrine of Intercalation** ([HTML](#)) ([PDF](#)) ([WPD](#)). The concept of intercalation is, the Bible has the 1st and 2nd advents of Jesus Christ placed together, as if one event. The Church Age would be placed between these two events.

C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Genesis 24:1.

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[Charts, Graphics and Short Doctrines](#)

Matthew Henry: *Marriages and funerals are the changes of families, and the common news among the inhabitants of the villages. In the foregoing chapter we had Abraham burying his wife, here we*

¹⁷ From <http://www.unionchurch.com/teaching-resources/sermon-archive/finding-gods-will/> accessed January 12, 2015.

*have him marrying his son. These stories concerning his family, with their minute circumstances, are largely related, while the histories of the kingdoms of the world then in being, with their revolutions, are buried in silence; for the Lord knows those that are his. The subjoining of Isaac's marriage to Sarah's funeral (with a particular reference to it in Genesis 24:67) shows us that as "one generation passes away another generation comes;" and thus the entail both of the human nature, and of the covenant, is preserved.*¹⁸

If you have gone through the book of Genesis before, you will note many similarities to this narrative and Jacob's narrative when he went back east to find a woman for himself. However, there are many significant differences, which will be discussed in Genesis 29.

You will notice in this chapter a very different style of writing than we have seen before. It is very repetitive, with the same phrases and words often being used over and over again, without a thought to edit out much. This could signal that there is a different writer for this chapter of Genesis, than we have had before. The writer is very methodical and very detail oriented. Those are characteristics which are good to find in a servant.

Like many chapters of Scripture, this chapter abounds with cultural norms. Now many of them are buried and require some digging and discussion to recognize them. Culture is simply culture. Some cultural norms may be right; some may be wrong; and some may be neutral, with regards to the standards of God. Sometimes, the difference of cultures is startling, and other times, subtle. What the Bible does—and this is quite amazing—is it provides laws and guidance within a culture, but without requiring us to adhere to the cultural norms of that society. For instance, Rebekah will fetch the water for the servant's camels, and this will require her to do a great deal of work. At no time does the servant say to her, "Please, dear, take a seat, and let me do the rest." That does not mean that this is the standard that we should follow when dealing with our own women; nor does it mean that how we interact with women today is far superior to that time. These are simply cultural norms—and ones which are neither right or wrong.

This is a long and fairly repetitive chapter. That does not mean that it will be uninteresting. However, there will be a lot of narrative and not as many short doctrines or references as are generally found in the average chapter.

Because of the length of this chapter, I have made a conscious choice to have as few quotations as possible. I will quote other commentators, but not near as liberally as in the past. There will be exceptions to this. I always enjoy the style of J. Vernon McGee,¹⁹ so I will quote him on as many occasions as are pertinent.

As in most previous examinations of entire chapters, there will be unique observations found here which are not found in any other commentary.

One of the fascinating aspects of Scripture—particularly revealed in this chapter—is the dramatic differences between our culture today and the culture of the people in Genesis. It would seem logical to the person who does not believe that the Bible is the Word of God that the vignettes found in the book of Genesis would be simply narratives from the past with little application to our life today. However, throughout Scripture, there is man, who is corrupt, and there is God Who is perfect. There may be a different cultural backdrop, but the fundamentals still apply. So, where we ought to expect, from human viewpoint, to read an interesting narrative of a culture from long ago, we continue to find clear areas of application to our lives today, further confirming to us that this truly is the Word of God.

There has been, however, an eagerness on the part of many commentators, to try to set up parallels between this chapter and the marriage of Jesus and the church. This is problematic to me simply because I don't believe that God the Holy Spirit set up types in the Old Testament to reveal Church Age truth. However, I do think that it is reasonable to see parallels between this chapter and God's relationship to nation Israel—and to His people the Jews.

¹⁸ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 24 chapter comments.

¹⁹ McGee has the ability to take the most complex of theological doctrines and he explains them in simple and understandable terms, so that people of all education levels enjoyed his ministry.

Chapter Updates:

I will use this space to indicate any format changes.

Every verse will be hyperlinked from the first page, so that you can easily go to a specific verse in this chapter.

At the end of the exegesis of every verse, I will make certain that there is a Kukis mostly literal translation and a Kukis paraphrase, both of them marked as such.

I have decided to add spacing between the translation and the commentary.

In the future, I would really like to add a few translations, fill in the translation of this chapter (at the end of this document); and provide additional sources at the end of this document.

Chapter Outline
Charts, Graphics and Short Doctrines
Abraham's Servant Makes a Vow to Find a Wife for Isaac from Abraham's Family

Slavishly literal:

And Abraham has become old; he has gone in the days and Y^ehowah has blessed Abraham in the all.

Genesis
24:1

Moderately literal:

Now Abraham had become old; he had advanced in years and Y^ehowah has blessed Abraham in all things.

Now Abraham had grown old, but Jehovah has blessed Abraham in all things throughout his long life.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation²⁰; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the

²⁰ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. Taken from <http://targum.info/targumic-texts/pentateuchal-targumim/> and first published in 1862.

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And Abraham has become old; he has gone in the days and Y ^e howah has blessed Abraham in the all. |
| Targum of Onkelos | And Abraham was old with days, and the <u>Word of the Lord</u> had blessed Abraham with every kind of blessing. |
| Latin Vulgate | Now Abraham was old, and advanced in age; and the Lord had blessed him in all things. |
| Peshitta (Syriac) | NOW Abraham was old and well advanced in years; and the LORD had blessed him in all things. |
| Septuagint (Greek) | And Abraham was old, advanced in days, and the Lord blessed Abraham in all things. |
| Significant differences: | The Hebrew <i>he has gone in the days</i> simply suggests that Abraham is <i>advanced in years</i> . The targum has an extra phrase. |

Thought-for-thought translations; paraphrases:²¹

²¹ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

| | |
|-------------------------|---|
| Common English Bible | Isaac marries Rebekah As the days went by and Abraham became older, the Lord blessed Abraham in every way. |
| Contemporary English V. | Abraham was now a very old man. The LORD had made him rich, and he was successful in everything he did. |
| Easy English | A wife for Isaac Abraham was an old man. The *Lord had *blessed him in everything during all his long life. |
| Easy-to-Read Version | Abraham lived to be a very old man. The Lord blessed Abraham and everything that he did. |
| Good News Bible (TEV) | Abraham was now very old, and the LORD had blessed him in everything he did. |
| <i>The Message</i> | Abraham was now an old man. GOD had blessed Abraham in every way. |
| New Life Bible | Isaac And Rebekah Now Abraham was old. He had lived many years. And the Lord had brought good to Abraham in every way. |
| New Living Translation | A Wife for Isaac Abraham was now a very old man, and the Lord had blessed him in every way. |

Partially literal and partially paraphrased translations:

| | |
|---------------------------------|---|
| American English Bible | By then, AbraHam was very old, and Jehovah had blest AbraHam in everything. |
| Beck's American Translation | Abraham was old and far along in years, and the LORD had blessed Abraham in every way. |
| Christian Community Bible | Eliezer finds a wife for Isaac Abraham was now old and well on in years, and Yahweh had blessed him in every way. |
| <i>God's Word</i> TM | By now Abraham was old, and the LORD had blessed him in every way. |
| International Standard V | Finding a Bride for Isaac Now Abraham had grown old, was well advanced in age, and the LORD had blessed Abraham in every way. |
| NIRV | Abraham's Servant Finds a Wife for Isaac By that time Abraham was very old. The Lord had blessed him in every way. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|--|--|
| Ancient Roots Translinear Bible in Basic English | Abraham was-old. Yahweh blessed Abraham in all his coming days. Now Abraham was old and far on in years: and the Lord had given him everything in full measure. |
| Ferar-Fenton Bible | <i>The History of Isaac's Marriage</i> Abraham however grew old, and advanced in years; and the LORD had prospered Abraham in everything. |
| HCSB | Abraham was now old, getting on in years, and the LORD had blessed him in everything. |
| NIV – UK | Isaac and Rebekah Abraham was now very old, and the Lord had blessed him in every way. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|---|
| The Heritage Bible | And Abraham was old, and advanced in days, and Jehovah had knelt down with goodness to Abraham in all things. |
| New American Bible | Abraham had now reached a ripe old age, and the LORD had blessed him in every way. |
| New American Bible (R.E.) | <i>Isaac and Rebekah.</i> |

Abraham was old, having seen many days, and the LORD had blessed him in every way. [24:1-67] The story of Abraham and Sarah is drawing to a close. The promises of progeny (21:1-7) and land (chap. 23) have been fulfilled and Sarah has died (23:1-2). Abraham's last duty is to ensure that his son Isaac shares in the promises. Isaac must take a wife from his own people (vv. 3-7), so the promises may be fulfilled. The extraordinary length of this story and its development of a single theme contrast strikingly with the spare style of the preceding Abraham and Sarah stories. It points ahead to the Jacob and Joseph stories.

The length of the story is partly caused by its meticulous attention to the sign (vv. 12-14), its fulfillment (vv. 15-20), and the servant's retelling of sign and fulfillment to Rebekah's family to win their consent (vv. 34-49).

New Jerusalem Bible

By now Abraham was an old man, well on in years, and Yahweh had blessed Abraham in every way.

Jewish/Hebrew Names Bibles:

exeGeses companion Bible

YISCHAQ AND RIBQAH

And Abraham ages - well stricken in days:
and Yah Veh blesses Abraham in all:

Green's Literal Translation

And Abraham was old, going on in days, and Jehovah had blessed Abraham in all things.

Judaica Press Complete T.

And Abraham was old, advanced in days, and the Lord had blessed Abraham with everything.

Kaplan Translation

A Wife for Isaac

Abraham was old, well advanced in years, and God had blessed Abraham with everything.

Expanded/Embellished Bibles:

Kretzmann's Commentary

The Preparation for the Journey

And Abraham was old and well stricken in age; and the Lord had blessed Abraham in all things. He was now one hundred and forty years old, and felt the coming on of the infirmities of old age. It was necessary for him to provide for Isaac's marriage before death should overtake him; moreover, the Messianic promise was to be preserved to his family through Isaac and his descendants. In all things the Lord had blessed Abraham, pouring out upon him both temporal and spiritual blessings.

Lexham English Bible

Isaac and Rebekah

Now Abraham [was] old, {advanced in age}, and Yahweh had blessed Abraham in everything.

NET Bible®

The Wife for Isaac

Now Abraham was old, well advanced in years [Heb "days."], and the Lord had blessed him [Heb "Abraham." The proper name has been replaced in the translation by the pronoun ("he") for stylistic reasons.] in everything. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Some of their notes will be reproduced in the exegesis of the chapter.

Translation for Translators

Abraham sent a servant to Canaan to find a wife for Isaac

Abraham was now a very old man. Yahweh had blessed Abraham in many ways. Abraham was now very old. He had seen many years come and go. The Eternal One had blessed his life in every *imaginable* way.

The Voice

Literal, almost word-for-word, renderings:

| | |
|----------------------------------|--|
| Concordant Literal Version | And Abraham is old, come to days. And Yahweh blesses Abraham in all things. |
| Context Group Version | And Abraham was old, [and] well stricken in age. And YHWH had esteemed Abraham in all things. |
| English Standard Version | Isaac and Rebekah Now Abraham was old, well advanced in years. And the LORD had blessed Abraham in all things. |
| NASB | A Bride for Isaac Now Abraham was old, advanced in age; and the Lord had blessed Abraham in every way. |
| World English Bible | Abraham was old, and well stricken in age. Yahweh had blessed Abraham in all things. |
| Young's Updated ²² LT | And Abraham <i>is</i> old, he has entered into days, and Jehovah has blessed Abraham in all <i>things</i> . |

The gist of this verse: Abraham had become old and God has blessed him in all things.

| Genesis 24:1a | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'Ab ^e râhâm (אֲבִרָהָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>] | <i>father of a multitude, chief of a multitude; transliterated Abraham</i> | masculine singular proper noun | Strong's #85 BDB #4 |
| zâqên (זָקַן) [pronounced <i>zaw-KANE</i>] | <i>to become old, to become aged</i> | 3 rd person masculine singular, Qal perfect | Strong's #2204 BDB #278 |

Translation: Now Abraham had become old;...

This is something which few of us actually realize—we all grow old, even Abraham, who is beloved of God—called a friend of God, in fact. At a young age, the world is our oyster. There appear to be an endless realm of possibilities before us; however, as we grow older, these potential pathways become increasingly limited. This is not necessarily because we have squandered our lives in any way (although some of us do), but simply that there is a clock ticking and we have to determine what we will do with our limited time here on earth.

*Leupold: Abraham's being old is referred to in connection with his choice of a wife for Isaac because his age reminds him of the need of delaying in this important matter no longer.*²³

One of the doctrines which I have been meaning to investigate is the arc of man's life, as we all go from birth to death over the period of 40–100 years, give or take. And every portion of our life is different. Abraham has come very nearly to the end of his. His wife passed in the previous chapter, when Abraham was age 137, but he will still live another 38 years. He will marry again and have children, but we will hear very little about Abraham's life after Genesis 22–23.

Abraham is said to be old. Isaac will marry at age 40. The things which take place in this chapter of Genesis might take a year or two. So Abraham would be about 139 at this time and he will live to be 175.

²² Wherever you see the word *updated* (particularly in the lower case) in reference to a translation, it simply means that I ran a WP macro which changes *thou* to *you*; *hath* to *has*; etc. No real change to the text were made except to update the anachronistic words and forms of word.

²³ From <http://www.ccel.org/ccel/leupold/genesis.xxvi.html> accessed January 12, 2015.

Genesis 24:1b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|--|----------------------------|
| bôw' (אוּב) [pronounced boh] | to come in, to come, to go in, to go, to enter, to advance | 3 rd person masculine singular, Qal perfect | Strong's #935 BDB #97 |
| b ^e (ב) [pronounced b ^{eh}] | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within | a preposition of proximity | No Strong's # BDB #88 |
| yâmîym (יָמִיַם) [pronounced yaw-MEEM] | days, a set of days; time of life, lifetime; a specific time period, a year | masculine plural noun with the definite article | Strong's #3117 BDB #398 |

That the plural of *days* often refers to a year can be seen in Leviticus 25:29 1Samuel 1:3, 20 2:19.

Translation: ...he had advanced in years...

Abraham did not just grow old, but he advanced in years; he moved forward in years. Now, the idea ought to be as one grows older, one's life becomes more purposeful, more directed, more focused. There are fewer things which we can do, but God still has a purpose for our lives.

The last times that we view Abraham, he first offered up his son Isaac to God [**Genesis 22** ([HTML](#)) ([PDF](#)) ([WPD](#))] and later Abraham negotiated with Hittites to purchase a grave site for Sarah. Since then, Abraham has aged considerably [**Genesis 23** ([HTML](#)) ([PDF](#)) ([WPD](#))].

Many believers of an advanced age spend much time in prayer. In some cases, their minds are going, but the one thing that many of them continue to have in their souls is a strong trust in God, as well as a great focus on His plan.

Peter Pett: *This is a brief summary of Abraham's life which is now coming to its end. It deliberately emphasises that the future is now with Isaac. The blessings were now to begin on him.*²⁴

Genesis 24:1c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|---|----------------------------|
| w ^e (or v ^e) (וּ, וְ) [pronounced weh] | and, even, then; namely; when; since, that; though | simple wâw conjunction | No Strong's # BDB #251 |
| YHWH (יהוה) [pronunciation is possibly yohh-WAH] | transliterated variously as Jehovah, Yahweh, Y ^e howah | proper noun | Strong's #3068 BDB #217 |
| bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e] | to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse | 3 rd person masculine singular, Piel perfect | Strong's #1288 BDB #138 |

²⁴ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=0&ch=24> accessed January 10, 2015.

| Genesis 24:1c | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| ’êth (אֵת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| ’Abêrâhâm (אֲבִרְהָם) [pronounced ahb ^{ve} -raw-HAWM] | <i>father of a multitude, chief of a multitude</i> ; transliterated <i>Abraham</i> | masculine singular proper noun | Strong's #85 BDB #4 |
| bê (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| kôl (כֹּל) [pronounced kohl]; also kol (כָּל) [pronounced ko] | <i>all, all things, the whole, totality, the entirety, everything</i> | masculine singular noun with the definite article | Strong's #3605 BDB #481 |

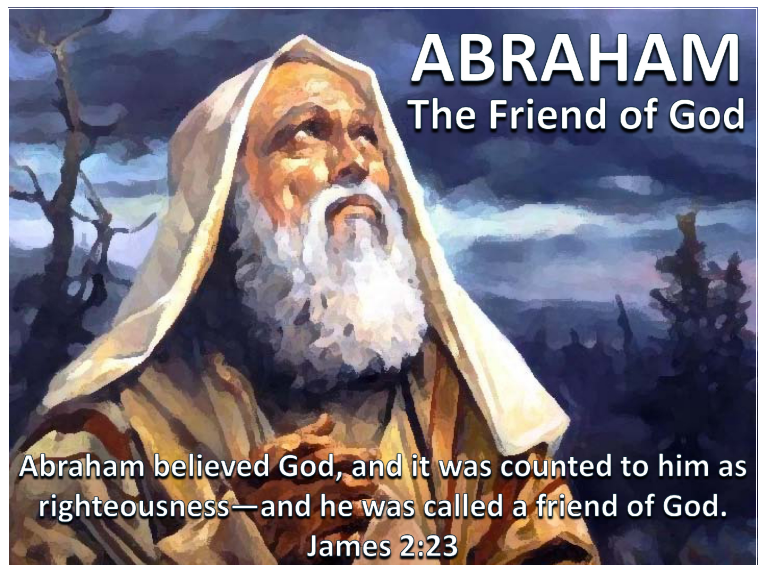
With the definite article, kôl is limited by the context; it is limited to the things or the persons mentioned in the context; however, it can be taken in a wider sense (which sounds rather contradictory to me).²⁵

Translation: ...and Y^ehowah has blessed Abraham in all things.

God is pleased with Abraham and God has called Abraham a friend (James 2:23). This appears to be a stage of spiritual growth that few of us will reach, but one which ought to be our focus as we grow older.

Throughout his life, God blessed Abraham. It is an amazing thing, but, of all historical figures, Abraham is perhaps the most well-known apart from Jesus Christ our Lord (and Moses). And bear in mind, he never laid down permanent stakes; he moved throughout the Canaan realm, and there were even times when he made some mistakes in his relationship with those he encountered. However, how many of you could name a king or a prime minister of that era—give or take 500 years on both sides of Abraham’s life—and be able to tell me more than 2 things about that world ruler?

Abraham, a Friend of God (a graphic); from [WordPress](#), accessed December 17, 2014.



This ought to help focus you. Many of us want fame; many of us want to be known. We would love to ride through a new town and have dozens (or hundreds) of people recognize us and call out our name with respect or adoration. There are movie stars and politicians throughout history who have had that, and with this fleeting fame, they often have armed guards as well and crazy stalkers as well.

Yet, at the church that you attend, there might be 5 or 15 people who recognize you and 2 perhaps who even know your name. In your neighborhood there might be a like number of people; and at your work, perhaps a few more.

²⁵ *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 482.

But, our life is not about fleeting fame; it is not about being recognized in a restaurant, walking down a street, or when seated in a plane. We all have a purpose in this life (assuming that you are a believer in Jesus Christ)—one which is fairly well-defined if you know Bible doctrine—and that purpose goes on throughout our lives, and that purpose continues with Abraham, even at his advanced age. Furthermore, these things that we do can have permanent impact. If you have a little sense, then you have seen these odd names attached to a school where you attended, to a street or to a building—and you don't know who these people were. In some rare cases, you may meet one or two of those people—old and grey and much of God's life squeezed out of them—but, for the most part, those people who were important enough to have a street or a school named after them—they're gone and you have no idea who or what they were. Fame is fleeting.

Abraham, a rich and successful rancher, is known to us today; however, in eternity, what he did throughout his life will be even better known and celebrated, as his life glorified God, and through him, was God's purpose wrought on this earth.

This is what we ought to expect—there is the recognition that the world gives, and it is fleeting and rarely attain, as well as fraught with inherent problems. Then there is the recognition of God—that is eternal and real.

We studied **Genesis 22** ([HTML](#)) ([PDF](#)) ([WPD](#)), and there are few things as amazing as the parallels between Abraham offering up his son and God offering up His Son. I don't know that we find a greater single illustration of our Lord anywhere else, apart from **Psalms 22** and **Isaiah 53**.

So there is no misunderstanding—let's say that you would like to be like Abraham. You would like to have the impact that he had. In the Church Age, this is possible for any believer. All you need to positive volition toward the Word of God and authority orientation. Your attitude toward the Word of God and your ability to obey God's direction in life will result in great spiritual impact. Every believer has all of the assets necessary to be an Abraham, a Moses, a Paul, a Billy Sunday or a Billy Graham. We may or may not be well-known in time—that depends upon God's gift that we possess and our positive volition. But our impact can be great. Furthermore—and you may have a difficult time believing this—you may have one specific spiritual duty—say, to raise your one son in the LORD—and that may be very common in most people's eyes—but that could be something could literally change history.

Application: I don't know anything about Billy Graham's parents or his life when young—but it is possible that even his mother or father, by their faithful service to God may be highly exalted in heaven over how they raised him.

Application: As an aside, you may think, "Well, dammit, I'm humble. I don't need to be exalted." When you glorify God, you are exalted. We want this—maybe not for the fame, but because this is God's plan for our lives.

Application: But, back to the original point—we all have a plan designed specifically for us by God, and this plan may related to millions of people (as God's plan for Billy Graham) or this plan may involve 1 or 2 other people in your life. You learn God's plan by means of the Word of God and then you go with it. I would not be surprised if some people have only 1 or 2 people God wants them to witness to—but it is a job that no one else can do. And building up to this witness might take decades. Whatever it is, you just do it.

Everyone has different gifts and all of them are necessary.

Abraham built up to the point where he could do what God wanted him to do in Genesis 22; and it is possible that this servant of Abraham's may have given Abraham a lifetime of dedicated service, so that Abraham could trust him with a mission this great.

Genesis 24:1 **Now Abraham had become old; he had advanced in years and Y^ehowah has blessed Abraham in all things.** (Kukis mostly literal translation)

Genesis 24:1 Now Abraham had grown old, but Jehovah has blessed Abraham in all things throughout his long life. (Kukis paraphrase)

Genesis 24:1 Now Abraham had grown old, but Jehovah has blessed Abraham in all things throughout his long life.

We have had the word *to bless* (bârak^e) throughout the book of Genesis and it may be a good idea to know exactly what it means and how it is used. For this, you may go to the **Doctrine of Bârak^e** ([HTML](#)) ([PDF](#)) ([WPD](#)).

This is the abbreviated doctrine of bârak^e.

The Abbreviated Doctrine of Bârak^e

- (1) Some general comments:
- (1) The spelling and pronunciation: bârak^e (בָּרַךְ) [pronounced *baw-RAHK^e*].
 - (2) Strong's #1288 BDB #138.
 - (3) First of all, the basic meaning of bârak^e is *to kneel before; to bless*.
 - (4) The use of bârak^e seems to be, in one sense, an indication that one believes in Jesus Christ. It is as if the person is saying, *I am a believer in Jesus Christ*; but, in the Old Testament, this would mean *I am a believer in Jehovah Elohim, the God of the Jews*. And in the time of Abraham, this would be having faith in the **Revealed God**, the God of Abraham. The person is expressing praise and adoration toward God, or he is asking for God to bless the one to whom he is speaking, but the implication appears to be that this person is a believer in Jehovah Elohim, and therefore, in a sense, making a public declaration of faith.
- (2) Qal (common) Stem:
- (1) *To bend to knee; to bless*
 - (2) When addressed toward God, *to celebrate, to praise, to adore; to bend the knee to* (Genesis 9:26).
 - (1) This is found in the Qal passive participle, used in this way because God has answered prayer (Genesis 24:27).
 - (3) The Qal passive participle is used in the phrase *blessed of Jehovah* (in Genesis 24:31) to indicate that a person is a believer in Jehovah Elohim, witnessed to because Jehovah has blessed him. At the very least, this may be understood that Jehovah has blessed him with salvation.
 - (4) We find the Qal passive participle used with God blessing man, we understand this to mean *to bless, to be made prosperous, to be made to have many children*. Genesis 26:29.
 - (5) The use of the word bârak^e could indicate that a person was a believer in Jehovah Elohim. Exodus 18:10–13.
 - (6) When God is the object of this verb, then man is praising or celebrating Him.
- (3) Piel (intensive) Stem:
- (1) *To bless* [in the sense of giving creatures the ability and the desire to procreate in abundance] (Genesis 1:22, 28 22:17).
 - (2) *To bless* [in the sense of man using all his God-given resources to subdue the earth; more generally, to make grand use of God's provisions] (Genesis 1:28).
 - (3) *To make abundant, to make prosperous*, (both from Gesenius); and let me suggest *to provide for in great abundance* (Genesis 1:28 5:2 17:20 22:17 24:1, 31, 35 25:11).
 - (4) *To celebrate* [i.e., the Sabbath] (Genesis 2:3).
 - (5) *To bless; to treat with respect; to give due deference* (Genesis 12:3 with reference to Gentiles blessing Jews). This set of meanings can be reasonably derived from the fundamental meaning *to bend the knee to*; and to extrapolate from this, Gentiles relating to Jews in the sense of *blessing* them.
 - (6) The Piel is used of man blessing God in the sense that it means *to celebrate, to praise, to adore; to bend the knee to* (Genesis 24:48).
 - (7) One person blessing another person means *to wish a person blessing, happiness, prosperity, and*

The Abbreviated Doctrine of Bârak^e

children. See Genesis 24:60. 27:23 however, there is more to this word than one person asking nice things to happen to another. Genesis 27 contains a story about Isaac blessing Jacob (who pretended to be Esau in order to get this blessing). That deceit would be used to get blessing, indicates that Jacob receiving the blessing of Isaac is quite important. Genesis 27:1–29. So, there is more to this than simply *to bless; to wish for blessings for someone; to ask God to give special blessings and abundance to another.* This story seems to carry with it some sort of exclusivity as well as the expectation of blessing being bestowed. *To invoke or enjoin God for blessings [prosperity, happiness] for another.*

- (8) Bârak^e is used as a greeting and as a goodbye. Ruth 2:4 Genesis 47:10
- (9) There are problem verses: 1Kings 21:10, 13 Job 1:5, 11 2:5 Psalm 10:3 where bârak^e (found in the Piel) is translated by some as *curse*. Others suggest that the common meanings may be applied. Since this word is used in a farewell (Genesis 47:7, 10; and how many people, when they say good bye to you, say, “God bless”), it is suggested that it means *to bid farewell to, to greet.* Barnes makes this suggestion, affirming that bârak^e may be rendered *to curse: Perhaps the best explanation of the bad sense of the original word is to be found in the practice of blessing by way of salutation, not only on meeting, but also on taking leave (Genesis 47:7, 10). From the latter custom the word came to mean “bidding farewell to,” and so “renouncing,” “casting off,” “cursing.”*¹ In the verses named, it is quite difficult to render bârak^e to mean *bless* when it clearly appears to mean *curse, blaspheme* in 1Kings 21:10, 13.

(4) Niphal (passive) Stem:

- (1) *To be blessed, to receive blessing; to be made prosperous; to be made abundant (Genesis 12:2).*

(5) Hithpael (intensive reflexive; reflexive of the Piel) Stem:

- (1) *To be blessed, to receive blessing; to be made prosperous; to be made abundant. Genesis 26:4, 12.*

(6) The Pual uses are not found in the book of Genesis. The Pual is the passive stem of the Piel, making it the passive, intensive stem.

- (1) *To receive blessing; to receive divine favor; to be given prosperity and/or abundance. See Num. 22:6.*
- (2) This also appears to refer to *blessing, prosperity and abundance from God. Deut. 33:13.*
- (1) This can be used of God by man, and therefore, it means God should *receive the bowing of the knees, the worship, and the obeisance* from man. Job 1:21.

¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 21:10.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Abraham is the ideal for all Jews and all believers. He was faithful to God; he believed God; and he did what God asked him to do. God also blessed Abraham greatly.

Communism, Socialism and the Gospel of Jesus Christ: There are always Satanic and political forces at work, and, if you go to any website with far left leanings, they will both denigrate the Bible but they will very likely, at some point, speak of the rich young ruler, to whom Jesus said, “Sell everything, give the proceeds to the poor and follow Me.” Liberals only know a few passages of Scripture, and this is always one of them. They love that passage. Liberals seem to think that Jesus went around to rich guys all the time and told them to give away all that they had. To them, that is the central message of Jesus, and they attempt to parlay that into higher taxes for the rich, as if it is the government which represents the poor and as if that was the theme of Jesus ministry.

When it comes to Scripture, on many occasions, socialists and communists have found out that the approach, “The Bible is wrong and we are right” does not work very well. When they took this approach, they were stymied on many occasions. The people were not with them. So their other approach has been to co-op the Bible—find

a few things in the Bible which appear to support their position, and push those things, as if they are central to the message of the Bible. When people do not know much about the Bible, but believe in it, this has the potential to sway them to some degree.

People who run such websites have no interest in Who Jesus is, the gospel of Jesus Christ, the cross, or anything like that. In fact, they will, out of the other side of their mouth, denigrate Scripture and some of the things which they find in the Bible.

Whereas, socialism and communism took power in the 20th century through violent revolution, they found that it was hard to sell this ideology when their greatest leaders are also the greatest mass murderers from the 20th century (Joseph Stalin and Mao Tse Tung). They have found that massive control by government can also be accomplished by democratic elections and piecemeal taking of power, by making promises to the largest number of people (the 99%; the middle class), which is very much a war of propaganda.

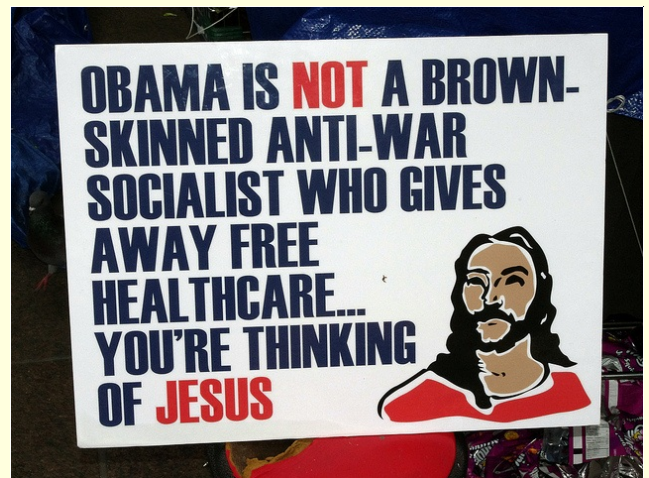
Christians are often the most difficult people to get on board with their utopian society, so this is done by distorting Scripture. I have been to many politically liberal websites where they can expound on Jesus and the rich young ruler and they can tell you how many times God talks about the poor in the Bible, and they can make a very compelling case that God is all about taking care of the poor. But the end game is to get more money and more power in the hands of a few autocrats, who, ostensibly, have the best interests of the poor at heart.

And all of this is based upon a great lust for power and money in the hearts of some men. That will always be a part of politics and of government. They will talk about the poor, the middle class, about income inequality, global warming, but, when all is said and done, they simply want to convince a population that more money and more power needs to flow from the people to the government. This is why the solution to global warming is, more taxes and more government power. This is why the solution to poverty is, more taxes and more government power. And this is sold on television, in the movies, in newscasts, in newspapers, and, of course, in schools.

And why do they attack the rich? There are fewer rich; it is easy to make poor people jealous of their wealth; and money represents power and influence—and politicians want this power and influence. Most of them do not want to share it. They get some recalcitrant Christians onboard by convincing them, a socialist government is what Jesus would want.

Jesus the Socialist (a graphic) from [WordPress](#), but found all over the internet, on nearly every liberal's facebook page. Accessed December 17, 2014.

I realize that there are times when this examination of the Bible seems to be a little too political. Satan uses politics and Satan distorts Scripture. Most people only understand one side of Satan, this he is this vicious being who brings great harm to millions of people. But that is only one side of Satan. Satan would also like to establish "heaven on earth" (although that would not be how he would phrase it). Satan is a utopian. This is why there are so many ideologues who have this fantasy of establishing a perfect society (which is what socialism and communist are, besides being ideologies used to grab power and money). This ideal society is Satanic evil. Attempts to establish a human paradise is not of God, but of Satan. The Millennium, where Jesus rules, will feature perfect environment, but, more prominently, will feature perfect justice and righteousness. A utopian nation under Satan is not about justice and righteousness. It is all about power and control. It is not about



removing income inequality—it is about removing the money (and therefore the power) of their political and social enemies (aka, those who will not go along with their programs).

Along these lines, see **Liberalism, Conservatism and Christianity** ([HTML](#)) ([PDF](#)) ([WPD](#)).

You may wonder, *where are you going with this?* So, let's go back to our narrative. Abraham is a very rich man and God *never* comes to him and says, "You know what, Abraham, you just have been blessed with too much material things; I need for you to sell your stuff and give it to the poor." Abraham, because of his riches, was able to employ a huge staff of people—in the hundreds. Probably most of these men were slaves, but slavery in those days was much different than the slavery which we practiced in the United States (and different from how it is practiced in most places).

Slaves generally came from two places: extreme poverty, which required them to sell themselves into slavery (or their parents sold them into slavery); and from victories in war. When a country was conquered, sometimes its people would be taken in slavery (and sometimes they would be left in their land to pay tribute to those who conquered them).

At no time did God come to Abraham and say, "You make way too much money, and your slaves make only a small percentage of what you make. There is far too much of an income gap here. You need to spread your wealth around." God never told Abraham that; and God never told that to any man who was wealthy and owned slaves (with the exception of the rich young ruler, but that is a whole different story with a very specific context, which is unknown to the liberals who speak of Jesus and the rich young ruler in reverent terms²⁶).

A part of what Abraham did was, he provided for his slaves. They had food, shelter and clothing provided, and this was his responsibility. I have seen liberals protest a variety of *fast-food* restaurants because they did not pay a living wage. In slavery, a good slave owner *had to pay a living wage*. He may not have paid his slaves, but he had to provide for all of their needs. *That* turns out to be, if my calculator is accurate, *a living wage*.

In this dispensation, we are slaves of Jesus Christ. As we grow spiritually and act as His slaves, then He is obligated to make certain that our basic necessities are provided for. We are all in full-time Christian service, and this may take a variety of forms (a believer is not confined to only being a preacher, an evangelist or a missionary); and God has promised to take care of our basic needs (however, this does not mean that we get to quit our jobs). God expects us to work. That is a part of what our lives are to be about.

What our lives are not supposed to be about? Socialism and encouraging socialism. Demonstration for social and economic justice—those are meaningless terms which only refer to some sort of socialistic state.

Psalm 112:1–3 **Praise the LORD! Blessed is the man who fears the LORD, who greatly delights in His commandments! His offspring will be mighty in the land; the generation of the upright will be blessed. Wealth and riches are in his house, and his righteousness endures forever.** (ESV; capitalized) The Bible, in several places, speaks of wealth as a sign of blessing from God. This does not mean that every believer will become rich; but for some, this is a part of their blessing from God.

V. 1 reads: **Now Abraham had become old; he had advanced in years and Y^ehowah has blessed Abraham in all things.**

Abraham's Blessings

1. Abraham was blessed with long life.
2. He had two wives, and a multitude of children. However, his most important child is Isaac, who is the seed of promise. He has other children because God did promise him that he would be a father of many nations, which he is.

²⁶ They do not speak of much else in the Bible in reverent terms, however.

Abraham's Blessings

3. God made Abraham wealthy in all respects.
4. Abraham, like all of us, faced a variety of struggles—including against the most powerful nation and army of his day—and Abraham was victorious.
5. But, greatest of all is, Abraham had a great deal of doctrine.
6. Abraham became the friend of God.

Few men have been blessed as Abraham was.

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And so says Abraham unto his slave, elderly of his house, the one ruling in all that [was] to him: “Put, please, your hand under my thigh.

Genesis
24:2

Therefore, Abraham said to his slave, the eldest of his house—the one who ruled over all that he had [lit., *in all that {was} to him*]: “Please place your hand under my thigh.

Therefore, Abraham said to his slave, the one who had the most responsibility over his estate: “Please place your hand under my thigh.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|--|
| Masoretic Text (Hebrew) | And so says Abraham unto his slave, elderly of his house, the one ruling in all that [was] to him: “Put, please, your hand under my thigh. |
| Targum of Onkelos | And Abraham said to <u>Eliezer</u> his servant, the senior of his house, who had rule over all his property, Put now thy hand upon the <u>section of my circumcision</u> . |
| Jerusalem targum | And Abraham said to his servant, the ruler who had rule over all that was his, Put now thy hand under the thigh <u>of my covenant</u> . |
| Latin Vulgate | And he said to the elder servant of his house, who was ruler over all he had: Put your hand under my thigh. |
| Peshitta (Syriac) | And Abraham called his eldest servant, the steward of his house, who was in charge of everything that he had; and he said to him, Put your hand under my <u>girdle</u> . |
| Septuagint (Greek) | And Abraham said to his servant the elder of his house, who had rule over all his possessions, Put your hand under my thigh,... |

Significant differences: The Jerusalem targum does not include the fact that Abraham’s slave is elderly of his household. The targum of Onkelos calls this man Eliezer.

The targum of Onkelos has Abraham’s servant putting his hand under Abraham’s “section of circumcision.” The Jerusalem targum adds *of my covenant*. The Syriac has *girdle* instead of *thigh*.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Contemporary English V. | One day, Abraham called in his most trusted servant and said to him, "Solemnly promise me... |
| Easy English | Abraham's oldest servant had the responsibility for everything that Abraham had. Abraham said to him, `Put your hand under my *thigh. |

| | |
|------------------------|---|
| Easy-to-Read Version | Abraham's oldest servant was in charge of everything Abraham owned. Abraham called that servant to him and said, "Put your hand under my leg. This showed that this was a very important promise and that Abraham trusted his servant to keep it. |
| Good News Bible (TEV) | He said to his oldest servant, who was in charge of all that he had, "Place your hand between my thighs and make a vow. |
| New Berkeley Version | ...he said to the oldest servant in his household, who was in charge of all his property, "Kindly place your hand under my thigh,... |
| New Century Version | Abraham said to his oldest servant, who was in charge of everything he owned, "Put your hand under my leg. This showed that a person would keep the promise. |
| New Life Bible | Abraham said to the oldest servant in his house and the one who took care of all that he owned, "Place your hand under my hip,... [and let your backbone slip] |
| New Living Translation | One day Abraham said to his oldest servant, the man in charge of his household, "Take an oath by putting your hand under my thigh. |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|---|
| American English Bible | <p>So AbraHam said to his servant (the elder of his house, who was in charge of all his possessions), 'Put your hand under my thigh,... Abraham was the patriarch of his tribe. This may be a KJV delicate way of alluding to what he was instructing his eldest servant to do. Which was for him to reach down and grasp his (Abraham's) lower manhood, then to swear an oath upon the seed of their tribe, that he would make every effort to adhere to the promise he was to make.</p> <p>We find similar oath taking in the ancient courts of Rome, where a man was required to take hold of the aforementioned, with his right hand and swear an oath to tell the absolute truth before the court. The appropriate penalty for perjury was castration. It is from this practice that the word "testimony" derives, as the Latin root "testi" refers to the glans from which the seeds of life, and each man's future progeny/legacy, hails.</p> <p>Thus, as Abraham required his servant not to take hold of his (the servant's own) groin while making his pledge, but that of Abraham's, it symbolically stood for that of every member of their tribe. He was instilling in his servant the grave importance that Abraham himself invested in what was being demanded of his servant. It may be interpreted as implying Abraham was staking the future of his entire tribe on this one oath.²⁷</p> |
| God's Word™ | So Abraham said to the senior servant of his household who was in charge of all that he owned, "Take a solemn oath. |
| International Standard V | So Abraham instructed his servant, who was the oldest member of his household and in charge of everything he owned, "Make this solemn oath to me [Lit. <i>Place your hand under my thigh</i> ; i.e., to make a solemn promise based on the sanctity of the family and commitment to the family line] as a promise to the LORD, the God of heaven and earth, that you won't acquire a wife for my son from the Canaanite women among whom I'm living. V. 3 is included for context. |
| NIRV | The best servant in his house was in charge of everything he had. Abraham said to him, "Put your hand under my thigh. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | Abraham said to the elder servant of his house, ruling all of his, "Please set your hand under my thigh. |
| Bible in Basic English | And Abraham said to his chief servant, the manager of all his property, Come now, put your hand under my leg:... |

²⁷ From

http://wiki.answers.com/Q/What_does_Abraham_meant_when_he_said_%27Put_I_pray_thee_thy_hand_under_my_thigh%27_in_Genesis_24_v2 accessed January 5, 2013 (link from the AEB).

| | |
|-----------------------|--|
| Complete Jewish Bible | Avraham said to the servant who had served him the longest, who was in charge of all he owned, "Put your hand under my thigh;... |
| Ferar-Fenton Bible | Then Abraham said to his servant, the chief of his household, and steward over all he had:... |
| HCSB | Abraham said to his servant, the elder of his household who managed all he owned, "Place your hand under my thigh,... |
| NIV – UK | He said to the senior servant in his household, the one in charge of all that he had, 'Put your hand under my thigh. |

Catholic Bibles (those having the imprimatur):

| | |
|-----------------------|---|
| New American Bible | Abraham said to the senior servant of his household, who had charge of all his possessions: "Put your hand under my thigh,... Put your hand under my thigh: the symbolism of this act was apparently connected with the Hebrew concept of children issuing from their father's "thigh" (the literal meaning of "direct descendants" in 46:26; Ex 1:5). Perhaps the man who took such an oath was thought to bring the curse of sterility on himself if he did not fulfill his sworn promise. Jacob made Joseph swear in the same way (Gn 47:29). In both these instances, the oath was taken to carry out the last request of a man upon his death. Gn 47:29. |
| New Jerusalem Bible | Abraham said to the senior servant in his household, the steward of all his property, 'Place your hand under my thigh:... |
| Revised English Bible | Abraham said to the servant who had been longest in his service and was in charge of all he owned, 'Give me your solemn oath:... |

Jewish/Hebrew Names Bibles:

| | |
|---------------------------|---|
| exeGesés companion Bible | ...and Abraham says to the elder servant of his house who reigns over all he has, Put, I pray you, your hand under my flank:... |
| Judaica Press Complete T. | And Abraham said to his servant, the elder of his house, who ruled over all that was his, "Please place your hand under my thigh. |
| Kaplan Translation | He said to the senior servant [According to Talmudic tradition, this anonymous servant was Eliezer (Genesis 15:2; Targum Yonathan; Yoma28b; Rashi).] of his household, who was in charge of all that he owned, 'Place your hand under my thigh. This was a form often used for an oath; see Genesis 47:29. According to Biblical idiom, children issue from the 'thigh' of the father (Genesis 46:26, Exodus 1:5, Judges 8:30), and hence, it is a euphemism for the procreative organ. According to Talmudic tradition, the servant was to place his hand near (Saadia; cf. Abarbanel) the holy sign of the covenant, just as in later times an oath would be made on a Torah scroll (Shevuoth 38b; Targum Yonathan; Rashi). According to some, it was a sign of obedience (Ibn Ezra). |

Expanded/Embellished Bibles:

| | |
|----------------------------|---|
| <i>The Amplified Bible</i> | And Abraham said to the eldest servant of his house [Eliezer of Damascus], who ruled over all that he had, I beg of you, put your hand under my thigh;... |
| Kretzmann's Commentary | And Abraham said unto his eldest servant of his house, that ruled over all that he had, the senior servant in charge of his entire establishment, Put, I pray thee, thy hand under my thigh, as that member of the body which symbolized posterity, in this case the promised seed, the promise and the hope of Abraham and Israel. |
| NET Bible® | Abraham said to his servant, the senior one [The Hebrew term זָרַן (zaqen) may refer to the servant who is oldest in age or senior in authority (or both).] in his household who was in charge of everything he had, "Put your hand under my thigh [The taking of this oath had to do with the sanctity of the family and the continuation of the |

family line. See D. R. Freedman, "Put Your Hand Under My Thigh — the Patriarchal Oath," BAR 2 (1976): 2-4, 42.]^{24:3} so that I may make you solemnly promise... A portion of v. 3 was added for context.

Translation for Translators

One day Abraham said to the chief servant of his household, the man who was in charge of all Abraham owned, "Put your hand between my thighs to solemnly promise you will do what I tell you.

Literal, almost word-for-word, renderings:

Context Group Version

And Abraham said to his slave, the elder of his house, that ruled over all that he had, Put, I beg of you, your hand under my thigh.

English Standard Version

And Abraham said to his servant, the oldest of his household, who had charge of all that he had, "Put your hand under my thigh,...

The Geneva Bible

And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh [Which ceremony declared, the servants obedience towards his master, and the masters power over the servant.]:

Green's Literal Translation

And Abraham said to his slave, oldest in his house, the one who governed in all that was to him, Please put your hand under my thigh.

NASB

Abraham said to his servant, the oldest of his household, who had charge of all that he owned, "Please place your hand under my thigh,...

Young's Updated LT

And Abraham says unto his servant, the eldest of his house, who is ruling over all that he has, "Put, I pray you, your hand under my thigh,...

The gist of this verse:

Abraham called for his longest-serving servant to come to him and take an oath.

| Genesis 24:2a | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אמר) [pronounced aw-MAHR] | to say, to speak, to utter; to say [to oneself], to think | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| 'Ab ^e râhâm (אברהם) [pronounced ahb ^{ve} -raw-HAWM] | father of a multitude, chief of a multitude; transliterated Abraham | masculine singular proper noun | Strong's #85 BDB #4 |
| 'el (ל) [pronounced eh] | unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| 'ebed (עבד) [pronounced GE ^B -ved] | slave, servant; underling; subject | masculine singular noun with a 3 rd person masculine singular suffix | Strong's #5650 BDB #713 |

Translation: Therefore, Abraham said to his slave,...

Abraham, along with many grace oriented believers, had slaves—not just one, but many. Slavery, for many people, was a way out of debt and/or a way out of bad economic circumstances. Remember that slave owners needed to pay their slaves a living wage. Otherwise, they were squandering the money used to pay for their slaves.

The Mosaic Law codified some practices of the day, which involved paying off your incurred debt by selling yourself into slavery, often to the person you are indebted to. Similarly, people who grew up without means—children of widows or orphans—often sold themselves into slavery in order to insure that they would be housed and fed.

For all intents and purposes, Abraham is the CEO of Abraham's Ranching Enterprise; and this man who is referred to as a slave is the executive vice president. We do not know how Abraham acquired this man—whether purchased when in Egypt or at a later date—but like many men with intelligence and skills, this slave rose to the top of Abraham's company. From a human standpoint, this is the highest ranking officer under Abraham and Isaac. And allow me to repeat this, so that you understand—this man is a slave, who, at some point in his life, was bought and sold, and is owned by Abraham. Relative to his time and place, he probably has a higher ranking than you or I, even though he was and still is, a slave.

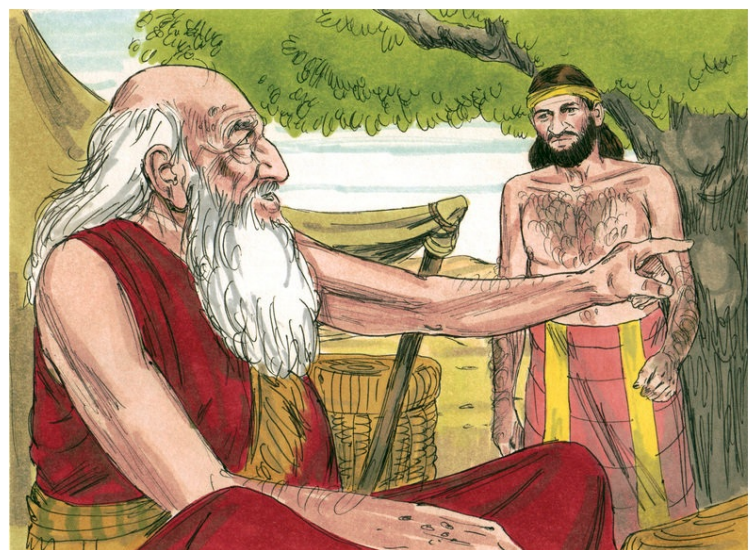
In repeating this fact, I am not trying to justify all types of slavery; but I am saying that there are legitimate types of slavery and legitimate reasons to practice some types of slavery. This man is a slave, and he has greater power, authority, and responsibility than you or I have. So, no matter what your prejudices are, you ought to be able to concede that this man is not harmed by being a slave. He has risen to a higher position in life because he is a slave.

Later on in Genesis, Joseph (who will be Isaac's grandson), will start as a slave in Egypt and become the prime minister of Egypt. And Joseph's brothers were wrong to selling Joseph into slavery; and yet, it is because of his position as a slave that he gained so much power and authority.

The Bible is very specific about slavery and how it ought to be handled and how some types of slavery are legitimate and some types are not. Man-stealing (the kind of slavery which was practiced to bring slaves to the southern states of the United States²⁸) is wrong; and the Bible says that it is wrong. However, some people, due to poverty, due to circumstances beyond their control, must sometimes sell themselves into slavery. Some people are conquered in war, and the Bible allows for them to be employed as slaves as a result.

Many commentators identify this servant as Eliezer, which is certainly a possibility. Eliezer is the man that Abraham believed would inherit all of his wealth, because he did not have a proper son at that time. You may recall Genesis 15:2, when Abraham complained to God: "O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" Eliezer would be a marvelous choice here, simply because his name means *My God [is] a help; or God [is] help*. So, this would be apropos.²⁹ However, we do not know this for a fact, so I will continue to refer to Abraham's servant as *Abraham's servant (or slave)*.

Abraham and his Servant (a graphic) from **Biblical Illustrations** by Jim Padgett, courtesy of Sweet Publishing, Ft. Worth, TX, and Gospel Light, Ventura, CA. Copyright 1984 and accessed January 14, 2015.



Chapter Outline

Charts, Graphics and Short Doctrines

²⁸ Also the kind of slavery practiced by those in the sex slave industry.

²⁹ Chuck Smith makes this point <http://www.studylight.org/commentaries/csc/view.cgi?bk=0&ch=24> accessed January 10, 2015.

| Genesis 24:2b | | | |
|--|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| zâqên (זָקֵן) [pronounced <i>zaw-KANE</i>] | <i>old, elderly, aged</i> | masculine singular adjective; construct form | Strong's #2205 BDB #278 |
| bayith (בַּיִת) [pronounced <i>BAH-yith</i>] | <i>house, residence; household, habitation as well as inward</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #1004 BDB #108 |
| mâshal (מִשָּׁל) [pronounced <i>maw-HAHL</i>] | <i>the ruler, the one ruling, one who has dominion, one who reigns</i> | Qal active participle; with the definite article | Strong's #4910 BDB #605 |
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| kôl (כֹּל) [pronounced <i>kohl</i>]; also kol (כֹּל) [pronounced <i>kol</i>] | <i>all, all things, the whole, totality, the entirety, everything</i> | masculine singular noun without the definite article | Strong's #3605 BDB #481 |
| 'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| lâmed (ל) [pronounced <i>l^e</i>] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition with the 3 rd person masculine singular suffix | No Strong's # BDB #510 |

Translation: ...the eldest of his house—the one who ruled over all that he had [lit., *in all that {was} to him*]:...

This slave is identified here. He is the oldest of the house, which could simply suggest the most senior in rank of all of Abraham's slaves. You will note that this man had control over all that Abraham owned. So this was a man who Abraham trusted implicitly.

Many have assumed that this is Eliezer, whom Abraham spoke of in Genesis 15:2 *But Abram said, "O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?"* Abram, speaking to God, did not see a son on the horizon, and asked God, "Who is my son? Eliezer of Damascus?" It was not unusual for a man of power or wealth to adopt a boy (or a young man)—even a slave—as his heir. Since Abram had no children in Genesis 15, he is asking God, "So, my heir is Eliezer?" As a result, many have assumed that this man was his oldest and most trusted slave.

There is a great deal of logic here—Eliezer was a young man close to Abraham—close enough to consider as his possible heir. The age would be right, as he would be younger than Abraham—young enough to be his heir at this time (not necessarily a youngster); and now old enough to be trusted with the finances of Abraham's estate. However, there is nothing which confirms this for us.

| Genesis 24:2c | | | |
|--|--|--|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| sîym (שׂים) [pronounced seem]; also spelled sūwm (שׂוּם) [pronounced soom] | <i>to put, to place, to set; to make; to appoint</i> | 2 nd person masculine singular, Qal imperative | Strong's #7760 BDB #962 |
| nâ' (נָא) [pronounced naw] | <i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i> | a primitive particle of incitement and entreaty | Strong's #4994 BDB #609 |
| yâd (יָד) [pronounced yawd] | generally translated <i>hand</i> | feminine singular noun with the 2 nd person masculine singular suffix | Strong's #3027 BDB #388 |
| tachath (תַּחַת) [pronounced TAH-khahth] | <i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i> | preposition of location or foundation | Strong's #8478 BDB #1065 |
| yârek ^e (יָרֵךְ) [pronounced yaw-REK ^e] | <i>thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system</i> | feminine singular noun with the 1 st person singular suffix | Strong's #3409 BDB #437 |

Translation: ...“Please place your hand under my thigh.

This appears to be a way that men took oaths in those days. I do not know how far this was taken; one explanation was that this placed the hand where it could crush the testicles of the other man. If this is the case, then it involved a great deal of personal trust. This does not mean that we need a new way of taking oaths than shaking hands or signing contracts. This is simply something which was apparently done in those days. Whether that is the way that men took oaths in that day is not really clear. The word used here does mean *thigh, inner thigh*. Does it actually mean more than that? Despite these being possible meanings offered by BDB, we really do not know.

J. Vernon McGee: *This is the way men took an oath in that day. They did not raise their right hands and put their left hands on a Bible. They didn't have a Bible to begin with, and frankly, I do not think it is necessary for anyone to put his hand on a Bible to swear that he is telling the truth. If he intends to lie, he will lie even if his hand is resting on a Bible. The method in that day was for a man to put his hand under the thigh of the man to whom he was going to make an oath. I think this servant was Eliezer. He was the head servant in the home of Abraham, and he had a son - remember that Abraham had called God's attention to that earlier (see Gen. 15:2-3).*³⁰

Some writers have suggested that such a vow is related to one's posterity. Rather than taking a vow *on your mother's head*, you are taking a vow on your own children and their children.

Gill goes into **great detail** about alternate ways to understand this oath. I don't really see a reason to repeat it here. This same custom is also to be found in Genesis 47:29. However, Scripture is filled with oaths without a reference to this sort of custom (Genesis 21:23 26:28–31 31:44–53 and many others).

In any case, this is a vow; and God is not suggesting that we do this when signing contracts with one another.

³⁰ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed January 10, 2015.

You will note how Abraham treated his most faithful servant. This man ruled over all that Abraham had. He controlled Abraham's wealth and he was a faithful steward to Abraham. Because he had been faithful to Abraham in so many things, Abraham had given him great responsibilities.

Genesis 24:2 Therefore, Abraham said to his slave, the eldest of his house—the one who ruled over all that he had [lit., *in all that {was} to him*]: “Please place your hand under my thigh. (Kukis mostly literal translation)

Genesis 24:2 Therefore, Abraham said to his slave, the one who had the most responsibility over his estate: “Please place your hand under my thigh. (Kukis paraphrase)

Here, Abraham is going to give this servant (slave) one of the most solemn responsibilities of his life—he is going to send this servant out to find a wife for Isaac. There is no next generation unless Isaac has a wife.

This begins with the servant taking a vow to Abraham.

Before the servant does or says anything, Abraham will tell him what the entire oath is.

And I bind you to an oath in Y^ehowah, Elohim of the [two] heavens, Elohim of the earth, that you will not take a woman for my son from daughters of the Canaanite, whom I am dwelling in his midst.

Genesis
24:3

Now I bind you to an oath by Y^ehowah, Elohim of the heavens, Elohim of the earth, that you will not take a wife for my son from among the daughters of the Canaanites, [among] whom I am living.

Now I bind you to an oath by Jehovah, God of heaven and earth, that you will not take a wife for my son out from the Canaanite women, among whom I presently live.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And I bind you to an oath in Y ^e howah, Elohim of the [two] heavens, Elohim of the earth, that you will not take a woman for my son from daughters of the Canaanite, whom I am dwelling in his midst. |
| Targum of Onkelos | And <u>swear</u> to me in the name of the Word of the Lord God, whose habitation is in heaven on high, the God whose dominion is over the earth, that thou wilt not take a wife for my son from the daughters of the Kenaanites among whom I dwell;... |
| Latin Vulgate | That I may make you swear by the Lord, the God of heaven and earth, that you take not a wife for my son, of the daughters of the Chanaanites, among whom I dwell. |
| Peshitta (Syriac) | And I will make you swear by the LORD, the God of heaven and the God of the earth, that you shall not take to my son a wife of the daughters of the Canaanites, among whom I dwell;... |
| Septuagint (Greek) | ...and I will make you swear by the Lord, the God of heaven, and the God of the earth, that you take not a wife for my son Isaac from the daughters of the Canaanites, with whom I dwell, in the midst of them. |
| Significant differences: | The targum has <i>swear to me</i> as an imperative mood. The other writings are all in the indicative mood. |

Thought-for-thought translations; paraphrases:

| | |
|----------------------|---|
| Common English Bible | By the Lord, God of heaven and earth, give me your word that you won't choose a wife for my son from the Canaanite women among whom I live. |
|----------------------|---|

| | |
|-------------------------|--|
| Contemporary English V. | ...in the name of the LORD, who rules heaven and earth, that you won't choose a wife for my son Isaac from the people here in the land of Canaan. |
| Easy English | Please make a very serious promise. And declare that the *Lord God of heaven and earth is your witness. I live among the *Canaanites. However, do not choose anyone among their daughters as my son's wife. |
| Easy-to-Read Version | Now I want you to make a promise to me. Promise to me before the Lord, the God of heaven and earth, that you will not allow my son to marry a girl from Canaan. We live among those people but don't let him marry a Canaanite girl. |
| Good News Bible (TEV) | I want you to make a vow in the name of the LORD, the God of heaven and earth, that you will not choose a wife for my son from the people here in Canaan. |
| <i>The Message</i> | ...and swear by GOD--God of Heaven, God of Earth--that you will not get a wife for my son from among the young women of the Canaanites here,... |
| New Century Version | Make a promise to me before the Lord, the God of heaven and earth. Don't get a wife for my son from the Canaanite girls who live around here. |
| New Life Bible | ...and I will have you promise by the Lord, the God of heaven and earth. Promise that you will not take a wife for my son from the daughters of the Canaanites, who live around me. |
| New Living Translation | Swear by the Lord, the God of heaven and earth, that you will not allow my son to marry one of these local Canaanite women. |

Partially literal and partially paraphrased translations:

| | |
|------------------------|---|
| American English Bible | ...because I want you to swear by Jehovah the God of heaven and the God of the earth, that you won't take a woman for my son IsaAc from the daughters of the CanaAnites. these [people] among whom I am living. |
| <i>God's Word™</i> | I want you to swear by the LORD God of heaven and earth that you will not get my son a wife from the daughters of the Canaanites among whom I'm living. |
| NIRV | The Lord is the God of heaven and the God of earth. I want you to make a promise with an oath in his name. "I'm living among the people of Canaan. But I want you to promise me that you won't get a wife for my son from their daughters. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|---|
| Ancient Roots Translinear | Swear by Yahweh, the God of heaven, and the God of the land, that you will not take a woman for my son from the daughters of Canaan, in the center of which I dwell. |
| Bible in Basic English | And take an oath by the Lord, the God of heaven and the God of the earth, that you will not get a wife for my son Isaac from the daughters of the Canaanites among whom I am living;... |
| Ferar-Fenton Bible | ...and take an oath to me by the Ever-living, the God of Heaven, and the God of the Earth, that you will not take a wife for my son from the Canaanites, among whom I reside;... |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|---|
| Christian Community Bible | ² Abra ham said to his senior servant, who was his steward, "Put your hand under my thigh ³ and you will swear to me by Yahweh, God of heaven and earth, that you will not choose a wife for my son from the daughters of the Canaanites among whom we live; ⁴ rather it is to my country and my kinsfolk that you will go to choose a wife for my son, Isaac." Vv. 2-4 are given for context. |
| The Heritage Bible | And Abraham said to the oldest servant of his house who ruled over all that was to him, Please put your hand under my thigh, And I will cause you to swear by Jehovah, the God of the heavens, and the God of the earth, that you will not take |

a wife for my son of the daughters of the Canaanites among whom I dwell, Because you shall walk to my land and to my kindred, and take a wife for my son, Isaac. Vv. 2 and 4 are included for context.

| | |
|---------------------------|--|
| New American Bible | ...and I will make you swear by the LORD, the God of heaven and the God of earth, that you will not procure a wife for my son from the daughters of the Canaanites among whom I live,... |
| New American Bible (R.E.) | ...and I will make you swear by the LORD, the God of heaven and the God of earth, that you will not take a wife for my son from the daughters of the Canaanites among whom I live,... Gn 24:37; 28:1-2; Jgs 14:3; Tb 4:12. |
| Revised English Bible | I want you to swear by the LORD, the God of heaven and earth, that you will not take a wife for my son from the women of the Canaanites among whom I am living. |

Jewish/Hebrew Names Bibles:

| | |
|---------------------------|---|
| exeGesés companion Bible | ...and I oath you by Yah Veh, Elohím of the heavens and Elohím of the earth, that you not take a woman to my son of the daughters of the Kenaaniy, among whom I settle:... |
| Judaica Press Complete T. | And I will adjure you by the Lord, the God of the heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, in whose midst I dwell. |
| Kaplan Translation | I will bind you by an oath to God, Lord of heaven and earth, that you will not take a wife for my son from the daughters of the Canaanites among whom I live. |

Expanded/Embellished Bibles:

| | |
|-----------------------------|--|
| <i>The Amplified Bible</i> | And you shall swear by the Lord, the God of heaven and earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I have settled,... |
| NET Bible® | ...so that I may make you solemnly promise [Following the imperative, the cohortative with the prefixed conjunction indicates purpose.] by the LORD, the God of heaven and the God of the earth: You must not acquire [Heb "because you must not take."] a wife for my son from the daughters of the Canaanites, among whom I am living. |
| Translation for Translators | Knowing that Yahweh God <i>who created</i> the heavens and the earth is listening, promise that you will not get a wife for my son, Isaac, from the daughters of the Canaan people-group among whom I am now living. |
| The Voice | <i>One day</i> , Abraham spoke to his oldest and most-trusted servant, the man in charge of all his affairs. Abraham: Put your hand here underneath my thigh. Swear by the Eternal One, the God of heaven and earth, that you will not arrange for my son to marry any of the Canaanite daughters here where I am living. Instead promise me you will go to my own country and my own relatives to find a wife for my son Isaac. Vv. 2 and 4 are included for context. |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|--|
| Concordant Literal Version | ...and adjure you will I by Yahweh, the Elohím of the heavens and the Elohím of the earth, that you will not take a wife for my son Isaac from the daughters of the Canaanite near whom I am dwelling,... |
| Context Group Version | And I will make you swear by YHWH, the God of the skies { or heavens } and the God of the land { or earth }, that you will not take a woman { or wife } for my son of the daughters of the Canaanites, among whom I dwell. |

| | |
|-----------------------------|---|
| The updated Geneva Bible | And I will make you swear [This shows that an oath may be required in a lawful cause.] by the LORD, the God of heaven, and the God of the earth, that you will not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:... |
| Green's Literal Translation | And I will cause you to swear by Jehovah, God of the heavens and God of the earth, that you will not take a wife for my son from the daughters of the Canaanite, among whom I dwell. |
| World English Bible | I will make you swear by Yahweh, the God of heaven and the God of the earth, that you shall not take a wife for my son of the daughters of the Canaanites, among whom I live. |
| Young's Updated LT | And I cause you to swear by Jehovah, God of the heavens, and God of the earth, that you will not take a wife for my son from the daughters of the Canaanite, in the midst of whom I am dwelling. |

The gist of this verse: The oath is that this servant not take a wife for Abraham's son Isaac from among the Canaanite women.

| Genesis 24:3a | | | |
|---|---|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| shâba' (שָׁבַע) [pronounced <i>shaw^b-VAHG</i>] | <i>to swear, to cause to swear, to bind by an oath; to adjure, to charge solemnly, to extract an oath (from someone else)</i> | 1 st person singular, Hiphil imperfect with the 2 nd person masculine singular suffix | Strong's #7650 BDB #989 |
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| 'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>] | <i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural construct | Strong's #430 BDB #43 |
| shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>] | <i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i> | masculine dual noun with the definite article | Strong's #8064 BDB #1029 |

Translation: Now I bind you to an oath by Y^ehowah, Elohim of the heavens,...

Abraham has his most trusted servant before him and he is binding him to an oath—an oath that is taken before Y^ehowah, the God of the heavens. As we have seen on several other occasions, those with whom Abraham was associated appear to have believed in his God, Y^ehowah.

The servants to Abraham were believers as well. They all believed in the God of Abraham, the Revealed Lord. Therefore, swearing an oath before this God is meaningful.

Words of man interlude:

There is a fascinating thing of that era, and I don't believe that it has been fully explained yet—that what men of that era said was extremely important. When they took an oath before God, they meant it. It is nothing like that flippant and blasphemous phrase, *I swear to God!* that we hear so often today. Both Abraham and the servant understand that God watched over them and what they had agreed to do.

We see this in the end-of-life blessings, such as Isaac will give the Jacob a few chapters in the future. This is not just some old guy saying some semi-profound things; but what Isaac said was prophetic in many ways. It is as if these words in themselves have power—or that God gives them power.

This is exactly the opposite of someone swearing that they will do this or that in order to get something from you—they can only focus on what they want, and they will say anything to get it. It is pretty much the opposite of anything which comes out of the mouth of a politician, who does great damage to the English language, being careful to say things which sound weighty and profound, and yet manage to keep themselves from taking a stand.

God still considers our words to be meaningful and our spiritual growth is all about learning and understanding and believing the Word of God (which is a lot of words).

And somehow, this is all related to Jesus saying, **Let what you say be simply `Yes' or `No'; anything more than this comes from evil.** (Matthew 5:37; ESV); and James later repeats this in James 5:12 **But above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your "yes" be yes and your "no" be no, so that you may not fall under condemnation.** (ESV).

Back to Abraham: **Now I bind you to an oath by Y^ehowah, Elohim of the heavens,...** This ought to seem slightly unusual to you, that a man who has claimed to have seen God on several occasions—spoken to Him face to face—and has received promises from Him of a son. And finally, nearly 25 years later, this son is born to Abraham and Sarah, two people who are long past being able to bear children. So, some may have doubted Abraham in the past, if they had heard of these meetings and the promises; but there must have come a point with Isaac's birth that many of these friends, associates, servants and employees reevaluated their thinking.

In any case, whether this man was a believer before Isaac was born, or after, we do not know. My guess is, that as a trusted servant of Abraham, he probably had believed in Y^ehowah for some time now.

Recall that, even though Abraham is quite old, he still has a few decades of his life remaining.

Genesis 24:3b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|----------------------------|---------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>] | <i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural construct | Strong's #430 BDB #43 |

| Genesis 24:3b | | | |
|-------------------------------------|---|--|--------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'erets (אֶרֶץ) [pronounced EH-rets] | earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol] | feminine singular noun with the definite article | Strong's #776 BDB #75 |

Translation: ...Elohim of the earth,...

This is an unusual title for God, because He is rarely spoken of as God of the earth, but He did create the earth and then He restored it.

Preacher’s Complete Homiletical Commentary: Abraham does not forget his relation to the kingdom of God. This marriage is not a private and individual matter, but one affecting countless millions who are to be blessed in his seed. Isaac has to sustain a peculiar and a sacred character. He has to inherit and transmit, not simply a family name, importance, or worldly possessions merely, but the hope and promise of salvation. His marriage is significant as pointing to the purity of the kingdom of God, and also to the importance of woman in that kingdom.³¹

So far, we have: **Now I bind you to an oath by Y^ehowah, Elohim of the heavens, Elohim of the earth,...**

All translations below from ESV; capitalized. In these various references below, even though the titles for God may seem similar, there are things which are being emphasized in each passage pertinent to the context.

Various Royal Titles and Designations of God and How They are Used

| Scripture | Text/Commentary |
|--|--|
| But Abram said to the king of Sodom, "I have lifted my hand to the LORD, God Most High, Possessor of heaven and earth , that I would not take a thread or a sandal strap or anything that is yours, lest you should say, 'I have made Abram rich.' (Genesis 14:22–23) | The king of Sodom wanted to give Abram (Abraham) all of the material things that Abram recovered when he defeated the kings of the east. The title of God emphasizes ownership of heaven and earth, and Abraham was blessed by a God Who owns all things. |
| And Abraham said to his servant, the oldest of his household, who had charge of all that he had, "Put your hand under my thigh, that I may make you swear by the LORD, the God of heaven and God of the earth , that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell, but will go to my country and to my kindred, and take a wife for my son Isaac." (Genesis 24:2–4) | Abraham is requiring an oath of his servant to get a wife for Isaac from Abraham’s kin. The title recognizes the sovereignty of God. In such an oath, God’s authority over the earth enforces the oath. |

³¹ From <http://www.studylight.org/commentaries/phc/view.cgi?bk=0&ch=24> accessed January 10, 2015.

Various Royal Titles and Designations of God and How They are Used

| Scripture | Text/Commentary |
|--|---|
| <p>And Hezekiah prayed before the LORD and said: "O LORD, the God of Israel, enthroned above the cherubim, You are the God, you alone, of all the kingdoms of the earth; You have made heaven and earth. Incline your ear, O LORD, and hear; open Your eyes, O LORD, and see; and hear the words of Sennacherib, which he has sent to mock the living God. (2Kings 19:15–16)</p> | <p>Hezekiah and Israel are being threatened by Sennacherib. God is enthroned above the angels and over all the kingdoms of the earth, as He made heaven and earth.</p> <p>God's sovereign power over all—His control of history—is emphasized in these words spoken by Hezekiah, who will entreat God to step in and defeat Hezekiah.</p> |
| <p>Hiram also said, "Blessed be the LORD God of Israel, who made heaven and earth, who has given King David a wise son, who has discretion and understanding, who will build a temple for the LORD and a royal palace for himself. (2Chronicles 2:12)</p> | <p>Hiram is speaking to Solomon, and is talking to him about sending skilled workers to him to work on the Temple of God.</p> <p>God's creation is emphasized by this title.</p> |
| <p>"You are the LORD, you alone. You have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them; and you preserve all of them; and the host of heaven worships you. You are the LORD, the God who chose Abram and brought him out of Ur of the Chaldeans and gave him the name Abraham. You found his heart faithful before you, and made with him the covenant to give to his offspring the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Girgashite. And you have kept your promise, for you are righteous. (Nehemiah 9:6–8)</p> | <p>Nehemiah has returned to the land after the exile and he prays here to God as Creator and Preserver of all things. In this speech/prayer, Nehemiah recognizes God's personal relationship with the Jews and with this land and how the Jews have not kept the Law or His commandments (Nehemiah 9:34).</p> |
| <p>May the LORD give you increase, you and your children! May you be blessed by the LORD, who made heaven and earth! The heavens are the LORD's heavens, but the earth he has given to the children of man. (Psalm 115:14–16)</p> | <p>The psalmist calls for the great blessings of God, which God can do, as He created the heavens and earth and He has put man in charge of the earth.</p> |
| <p>But the LORD is the True God; he is the living God and the everlasting King. At his wrath the earth quakes, and the nations cannot endure his indignation. Thus shall you say to them: "The gods who did not make the heavens and the earth shall perish from the earth and from under the heavens." It is He Who made the earth by His power, who established the world by His wisdom, and by His understanding stretched out the heavens. (Jer. 10:10–12)</p> | <p>Jeremiah is comparing the God of Israel to the gods of the heathen. The God of Israel is the True God and the Eternal Sovereign. The false gods of the heathen cannot lay claim to making the heavens or the earth.</p> |

These passages were suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Genesis 24:3.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

| Genesis 24:3c | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| ʾăsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| lô' (לֹא or לוֹ) [pronounced low] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| lâqach (לָקַח) [pronounced law-KAHKH] | <i>to take, to take away, to take in marriage; to seize</i> | 2 nd person masculine singular, Qal imperfect | Strong's #3947 BDB #542 |
| ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW] | <i>woman, wife</i> | feminine singular noun | Strong's #802 BDB #61 |
| lâmed (ל) [pronounced l ^o] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition | No Strong's # BDB #510 |
| bên (בֵּן) [pronounced bane] | <i>son, descendant</i> | masculine singular noun with the 1 st person singular suffix | Strong's #1121 BDB #119 |
| min (מִן) [pronounced min] | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| bath (בַּת) [pronounced bath] | <i>daughter; village</i> | feminine plural construct | Strong's #1323 BDB #123 |
| K ^e naʿănîy (כְּנַעֲנִי) [pronounced k ^e -nah-ġuh-NEE] | <i>merchant, trader; and is transliterated Canaanite, Canaanites</i> | adjective/nominative gentilic; with the definite article | Strong's #3669 BDB #489 |

Translation: ...that you will not take a wife for my son from among the daughters of the Canaanites,...

The greatest corrupting influence a person can have is his friends; and greater than that would be his wife. We have already seen that the Canaanites, for the most part, were not terrible people, as of yet. Abraham lived among them in peace, with a few disputes, but nothing similar to what was occurring in Sodom and Gomorrah. However, there would come a time when they became so corrupt that God would have the Jews destroy them.

Abraham is about 139 years old at this time (cp Genesis 17:21, 24 and 25:20). Again, the Bible gives us a safe age at which to refer to someone as old. Abraham recognizes a need to maintain some sort of religious separation. Abraham does not have a direct command from God in this regard, but it is obvious that he intends to find a woman for Isaac who believes in the living God. The Canaanites would be heathen and some (not all) would be worshipping all manner of false gods and deities.

Abraham has had close dealings with the Sodomites, and he has seen how they progressed from a corrupt culture to one of great degeneracy, and he has concerns about the Canaanites as well.

Also, God has promised to give the land of these various Canaanite groups to Abraham and to his seed. Therefore, a marriage alliance would not seem to be appropriate. At the same time, there is no animosity between Abraham and the peoples of the land. As we have seen, he generally has a very good relationship with them.

The reference to *Canaanites* was very much a geographical reference. Abraham lived in the land of Canaan, along with many other peoples. However, here, they are referred to as *Canaanites*, not because they were all descended from Canaan, but because they all lived in the land of Canaan. Often, this was a blanket term given to the disparate groups of peoples living in Canaan.

*The Christian Community Bible: You will not choose a wife for my son from the daughters of the Canaanites among whom we live. Isaac is the "son of the promise," and faithfulness to this promise is Abraham's great concern. The marriage of his son to a Canaanite woman, whose people are accustomed to pagan worship, would endanger this faithfulness. To belong to Abraham's family and to become the mother of the chosen people, Rebekah must also give up her home and her land. Let her be the one you have chosen for your servant Isaac. God guides those who seek to do his will, above all when they choose to marry; he will enable them to meet the person best suited to help them realize this desire. Such will also be the subject of the Book of Tobit.*³²

There are interactions between Abraham and the people of the land; and interactions between Isaac and the peoples of the land—and it will be clear that the Philistine rulers understood Abraham and Isaac's close relationship with God, respected it, and appreciated the benefits to them. See Genesis 21:21–34 26:26–31. Despite this mutual respect and bond between Abraham and Isaac with the leaders of the Philistines, there were problems between them and the people of Philistia (for instance, Genesis 26:12–22).

So, Abraham has seen the downward spiral of the peoples of the land—not all of them, but some of them. And he has seen or known of the great degeneracy in Sodom (Genesis 14, 19). This will become more pronounced over the next few centuries (Exodus 34:16 Deut. 7:3). Abraham has come from a family that believes in the Revealed God, so it would be prudent for him to seek a wife for Isaac from his own clan.

*Preacher's Complete Homiletical Commentary: [Abraham had a] determined aversion to idolatry. He will make his servant swear by Jehovah alone. His neighbours were idolators. He was on friendly terms with them and would go far to please them but in this solemn matter he must declare for the true God. The great purpose of that early revelation of which he formed so important a part, was to teach the doctrine of the Divine unity. The voice to the chosen people, rising above all others, ever spake thus, "Hear O Israel, the Lord our God is one Lord." The land was given to Abraham in order that idolatry might be overthrown.*³³

*Matthew Henry: [Abraham] saw that the Canaanites were degenerating into great wickedness, and knew by revelation that they were designed for ruin, and therefore he would not marry his son among them, lest they should be either a snare to his soul, or at least a blot to his name.*³⁴

So that there is no misunderstanding, the Bible does not teach *purity of the races* nor does it forbid racial intermarriage.

The Doctrine of Racial Intermarriage

1. Even if you believe in evolution, we all had the same origin. And most believers know that we all came from the same man: Adam. **And God created man in His own image, in the image of god He created him, male and female, He created them** (Genesis 1:27). Genesis 5 gives the descendants of Adam, which

³² From http://www.bibleclaret.org/amity/CCB_L_48ed/01-Gen.pdf accessed January 11, 2013. This is a Catholic source and must therefore be taken with a grain of salt.

³³ From <http://www.study-light.org/commentaries/phc/view.cgi?bk=0&ch=24> accessed January 10, 2015.

³⁴ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 24:1✓9.

The Doctrine of Racial Intermarriage

includes Noah. Noah and his children and their immediate families, all descended from Adam, will be the only ones who survive the flood (Genesis 5–9) and all of mankind will be descended through them (Genesis 10). So, thus, He [God] blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left, together with those who were with him in the ark...Now the sons of Noah, who came out of the ark, were Shem, Ham and Japheth; and Ham was the father of Canaan. These three were the sons of Noah; and from these the whole earth was populated (Genesis 7:23 9:18–19). In other words, we cannot marry outside our own family, let alone outside of our own race, since we are all children of Adam. Therefore, *race* is a nebulous concept and difficult to correctly define.

2. Furthermore, because Adam sinned knowingly, his sin is passed onto us and we all have his sin imputed to us, as well as carry an old sin nature along with us wherever we go. So all men have sinned and are bound together by their sins and rebellion against God (Romans 3:23 5:12–21 6:23).
3. We have all the same *blood*. This is true medically as well as theologically: **He made from one every nation of mankind to live on all the face of the earth, having determined the appointed times and the boundaries of the habitation** (Acts 17:26).
4. That being said, let us define a *race* as a group of people whose relatively recent ethnic and family background is notably different from the relatively recent ethnic and family background of another group of people. That is, I may be thought to be Caucasian, as opposed to someone else who might be considered to be Hispanic or African American. This means that if our family history is traced back over several hundred years (and, in rare cases, several thousand years) the preponderance of our ancestors would be considered to be of the same background (i.e., my ancestors would also be considered to be Caucasian). However, everyone traces their ancestry back to Noah and ultimately back to Adam.
 - 1) The oldest race would be the Jewish race. Now, this does not mean that there has been no racial intermarriage in my background nor does it mean that no racial intermarriage has been in the background of anyone else.
 - 2) There has been so much intermarriage among the Jews and the peoples among whom they live, that they are often virtually indistinguishable physically wherever they live from those of their host country.
5. Part of Satan's plan is to get us off on a lot of side issues and false issues; to cause dissension among believers; to make believers, or, more specifically, Christianity, look foolish to the outsider; and, discredit Christianity and Bible doctrine through any means possible. The concept of intermarriage **and** the arguments against it are a part of Satan's plan.
 - 1) If you pay any attention to politics, we see both political parties doing this (although it is primarily the Democrats who do this). They bring up false issues (the war on women) or unimportant issues (raising the minimum wage) and harp on these issues.
 - 2) In a recent election (2014), the Republicans essentially ran on, *we're not Obama*. However, there were very few promises or platforms which were clearly laid out.
 - 3) Why do they do this? For money and power.
 - 4) I use this by way of illustration—if you recognize that political parties occasionally raise false or unimportant issues, then you understand Satan's modus operandi as well.
6. I was particularly reminded of that last issue when watching the television show *Politically Incorrect* one evening. Two of the issues raised were homosexuality and racial intermarriage. One person who seemed to know the Bible was there with three others and the host. The point made was that the idea that homosexuality is not forbidden in the Bible and that is just one man's interpretation of a couple of passages. Although the pastor (or priest; I've forgotten who it was), tried to quote the relevant Scripture, he was cut off and the subject of intermarriage was brought up and the illustration was given that some people read the Bible and interpret it to say that intermarriage is forbidden. The passage quoted was from Exodus I believe that had to do with not mixing some materials either in the making of the tabernacle or of the priest's clothing—I don't recall which and cannot find the passage quoted. However, the interpretation of such a passage as a forbidding of racial intermarriage is preposterous. It was taken completely out of context. However, since some fringe group (the KKK, which has some sort of connection to Christianity) made this claim, the point of the speaker was that (1) you could make any kind

The Doctrine of Racial Intermarriage

of claim that you wanted to and *prove* it by the Bible; and, secondarily, (2) if groups like the KKK use the Bible to support their various racist doctrines, that other believers are doing the same thing when they claim the Bible is against homosexuality. The pastor or priest was shouted down before he could make an correct points. Now, do you see how absolutely clever Satan is? He associates Bible-believing Christians with racist extremist groups like the Ku Klux Klan (they do this themselves because they are Satanically-influenced). He casts doubt on Scripture, showing that if some racist group can quote some Scripture which, by some bizarre kind of exegesis, seemingly forbids racial intermarriage, that this makes all Scripture suspect and open to pretty much any sort of a goofy interpretation. This allowed the audience and the participants in this panel to (1) dismiss the Bible as being filled with goofy ideas or with passages that could be interpreted in accordance with any sort of whim; and, (2) they were able to dismiss the notion that the Bible clearly teaches that homosexuality is a sin. And, when the pastor or priest tried to give a clear explanation of this, he was shouted down and talked over.

7. There are some passages, when not examined in context, that seem to indicate that racial intermarriage is forbidden by the Bible.
 - 1) Abraham sends his servant to find a wife for Isaac from their own clan (Genesis 24). Isaac and Rebekah will send their son Jacob to marry someone from their kin as well (Genesis 28). It is certainly worth noting that the Canaanites had been cursed in Genesis 9:25. Therefore, because of personal observation and because of the Word of God, Abraham insisted that Isaac marry a Semitic woman.
 - 2) Exodus 34:16a seems to warn against intermarriage between Israel and the people of the land. However, this is tied directly to the heathen religious practices of the people of the land. Exodus 34:11–16 reads: “Be certain to observe what I am commanding you this day. Observe, I am going to drive out the Amorite before you, and the Canaanite, the Hittite, the Perizzite, the Hivite and the Jebusite. Watch yourself that you do not make a covenant with the inhabitants of the land into which you are going, so that it does not become a snare in your midst. Instead, you are to tear down their altars and smash their religious pillars and cut down their Asherim. For, you will not worship any other god, for Jehovah, Whose name is Jealous, is a jealous God. So you will not make a covenant with the inhabitants of the land and they play the harlot with their gods and sacrifice to their gods and someone invite you to eat of his sacrifice, and you take some of his daughters for your sons, and his daughters fornicate with their gods, and cause your sons to fornicate with their gods.” You will note that the emphasis here is not upon the forbidding of intermarriage, but the forbidding of involvement with the heathenistic religious practices of the population of the Land of Promise. This is the key to every passage which forbids intermarriage between Israelites and anyone else. If you take a wife from a family that worships a heathen god, then she may not easily adhere to worship of the Living God.
 - 3) Moses said the following to the people: “When Jehovah your god brings you into the land where you are entering to possess it, you will clear away many nations before you—the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites—seven nations greater and stronger than you. Furthermore, when Jehovah your God delivers them before you, you will completely destroy them. You will make no covenant with them and you will show no grace to them. Furthermore, you will not intermarry with them. You will not give your daughters to their sons, nor will you take their daughters for your sons. For they will turn your sons away from following Me, to serve other gods; then the anger of Jehovah will burn against you, and He will quickly destroy you. Instead, you will do this to them: you will tear down their altars and smash their religious pillars, and you will cut down their Asherim, and burn their graven images with fire.” (Deut. 7:1–5). Again, in context, the problem is not intermarriage but the results of intermarriage with a heathen people.
 - 4) Joshua also warned the people against intermarriage during his final message: “So take care to yourselves to love Jehovah your God. For if you ever go back and cling to the rest of these nations, these which remain among you, and intermarry with them, so that you associate with them and they with you, know with certainty that Jehovah your God will not continue to drive these nations out from before you, but they will be a snare and a trap to you, and a whip on your sides and thorns in your

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eyes, until you perish from off this good land which Jehovah your God has given you.” (Joshua 23:11–13). Now, although Joshua does not mention exactly the problem, this has been mentioned once by God and once by Moses; he simply alludes to the fact that the problem will be one of intermarriage leads to entanglement with the other races in terms of their heathenistic religious practices. It is more implied than stated here.

- 5) Ezra 9–10 deals with intermarriages which have taken place long after the establishment of Israel in the land. Just as above, the key to the sin of intermarriage is not the act of intermarriage, but the influential actions of the heathen who are married to Israelites (Ezra 9:10–14).
 - 6) King Solomon’s marriages are clearly denounced in Nehemiah 13, but the key, as all along, is the influence that these women wielded over him. “Did not Solomon, the king of Israel, sin regarding these things? Yet among the many nations, there was no king like him, and he was loved by his God and God made him king over all Israel; nevertheless, the foreign women caused even him to sin.” (Nehemiah 13:26–27).
 - 7) Solomon’s sins, which were a result of marriage to foreign women, are enumerated in 1Kings 11:1–8: Now King Solomon loved many foreign women along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian and Hittite women, from the nations concerning which Jehovah has said to the sons of Israel, “You will not associate with them and neither will they associate with you, for they will certainly turn your heart away after their gods.” Solomon held fast to these in love. And he had seven hundred wives—princesses; and three hundred mistresses, and his wives turned his heart away. For it came to pass when Solomon was old, his wives turned his heart away after other gods; and his heart was not wholly devoted to Jehovah his God, as the heart of David his father. For Solomon went after Ashtoreth, the goddess of the Sidonians; and after Milcom, the detestable idol of the Ammonites. Furthermore, Solomon did what was evil in the sight of Jehovah and he did not follow Jehovah fully, as David his father. Then Solomon built a high place for Chemosh, the detestable idol of Moab, on the mountain which is east of Jerusalem, and for Molech, the detestable idol of the sons of Ammon. Thus he also did for all his foreign wives, who burned incense and sacrificed to their Gods.
 - 8) If we focus on these passages alone, it is easy to make a case that the Bible forbids racial mixing.
8. However, there are specific instances in Scripture where intermarriage occurred and, in some cases, it received God’s stamp of approval.
- 1) A most famous intermarriage was between Rahab and Salmon. Salmon was a Judahite, several generations removed from Judah, and a member of the armed forces which attacked the land of Canaan under Joshua. The first city which Joshua struck was Jericho. Now, God had given very clear instructions to destroy everyone who was a part of Jericho. However, Joshua sent spies to examine Jericho and the lay of the land, and they were welcomed by Rahab, a prostitute who lived in Jericho. She gave her testimony as a believer in Jesus Christ and swore her allegiance to Israel. Not only did she hide the spies, but she was spared her life, along with the lives of most or all of her family, and she apparently married into Israel and was a part of the line of our Lord Jesus Christ. The point here is that intermarriage with the heathen of the Land of Promise was unequivocally forbidden. However, Rahab changed her allegiance from Jericho to Israel, and she thereby became a part of Israel. This was a result of her faith in Jehovah, the God of Israel. My point is this: you cannot use the passages found in Exodus and Deuteronomy to outlaw intermarriage between races, as not only do we have a very famous exclusion, but Rahab is in the line of the humanity of our Lord. Joshua 2:1–24 6:22–25 Matthew 1:4–5 Hebrews 11:31
 - 2) The next example is not quite as convincing, but is important. Moses married a second time (his first wife is never heard from again after Exodus 18); and he married a Cushite woman. Although Thieme, back in his more racist days, says that this was a white Egyptian; and most authorities say that she is an Ethiopian; we really do not know what color she was, although given the racial makeup of the Ethiopians and Egyptians, it is likely that they were Black or very dark skinned. When Moses marries this woman, Miriam, the sister of Moses, will throw a fit, and bring Aaron into the fray. Although God said nothing one way or the other about the second marriage of Moses, he called Miriam and Aaron out for a visit and chewed them out for questioning the authority of Moses.

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As a result, Miriam became leprous for several days (Num. 12:1–16).

- 3) Judah, the son of Jacob, married a Canaanite woman, who bore him three children, only one of whom survived (Genesis 38:2–20 1Chronicles 2:3).
- 4) In Judges 3, we will read about the Moabites ruling over Israel for eighteen years. However, sometime later, Ruth, a Moabitess, married Boaz, and became a part of the line of Christ (Ruth 1:1–4:22 Matthew 1:5–6).
- 5) Since Ruth's marriage and Rahab's marriage would both constitute interracial marriages, this means that both David and our Lord were descended from interracial marriages.
- 6) The first book of Chronicles—particularly the first nine chapters, is filled with references to various interracial unions.
 - (1) David's sister, Abigail, married an Ishmaelite, and bore him Amasa (we are assuming they were married—1Chronicles 2:15–17).
 - (2) Sheshan was a Judahite who had no sons, only daughters. What he chose to do was to give his daughter to Jarha, his Egyptian servant in marriage, and they had a son, whose line is followed out (1Chronicles 2:34–41).
 - (3) One marriage is only covered briefly in 1Chronicles 4:17–18, and there was some corruption of the passage; however, what appears to be the case is that one of Pharaoh's daughters—and we are very likely speaking of the pharaoh of the exodus—and Mered, a Judahite, who is likely a member of the generation of promise (it is possible that he was of gen X, and his sons were of the generation of promise). He had two wives, one a Jewess and the other the daughter of pharaoh, and his sons founded several of the cities of Judah. Now timing here is important. Mered, as a slave, would not have married a daughter of Pharaoh. So, we have two possibilities: (1) Mered was an early inhabitant of Egypt, being a recent descendant of Judah when Joseph was a ruler in Egypt; or, (2) Mered was a recently freed man and Bithia, the daughter of Pharaoh, chose to become a part of the mixed multitude who left Egypt with Israel. Since Mered is one of the many groups of men who is listed without a family line which extends very far back (we only know that he is a Judahite by the fact that he is in 1Chronicles 4); it would be reasonable to assume that several generations of his ancestors were slaves to the Egyptians (Exodus 1:8–11). If he were a part of the royalty of Egypt, or related to it by virtue of Joseph's position, then we would expect that we could follow his unbroken line all the way back to Judah. In any case, this is a great, unknown story which the Bible barely mentions in two verses of Scripture.
9. The general concept is brought into the New Testament in 2Corinthians 6:14: **Do not be yoked together with unbelievers, for what partnership has righteousness and lawlessness, or what fellowship has light with darkness? Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever?** Although marriage is not directly in view here, the general principal is given: and the problem is not a matter of interracial marriages, but the problem is a marriage or some other sort of union between the believer and the unbeliever. It would be much better, for instance, for a Black and a Caucasian to intermarry, than it would be for a Bible believing Christian and an unbeliever. Now, let me quickly add, if you find yourself in that position right now, you don't get to use that as an excuse to walk away from your marriage. In fact, here is where we apply: **If you are bound to a wife, do not seek to be released (1Corinthians 7:27a). If any brother has a wife who is an unbeliever, and she consents to live with him, let him not send her away. and a woman who has an unbelieving husband, and he consents to live with her, let her not send her husband away. For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise, your children are unclean (1Corinthians 7:12b–14a).**
10. In summary, there are no passages anywhere in the entirety of the Scriptures which forbid people of other races marrying one another. In the only passages where intermarriage is forbidden, (1) the reason given is to prevent the Israelites from falling into idolatry; and, (2) there are very important and notable exceptions to the general prohibition. Whereas, a couple might want to take interracial differences into account when thinking about marriage, this should not ever be the deal maker or breaker.

J. Vernon McGee: *My Christian friend, if you have a boy or girl in your home who is marriageable, you ought to pray that he will not marry one of the "Canaanites." They are still in the land, and there is always a danger of our young people marrying one of them. If they do, as someone has put it, they are going to have the devil for their father-in-law, and they are always going to have trouble with him.*³⁵

The complete doctrine (which is not much longer than this one): [The Doctrine of Racial Inter-marriage \(HTML\)](#) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Since Abraham has refused to allow Isaac to marry a Canaanite, we must take a look at the Canaanites.

What is wrong with the Canaanites

1. This term *Canaanite* can refer to those living in Canaan and those with the genes of Canaan.
2. Abraham has observed the rapid degeneracy of the Sodomites. God warned them with the 4th and 5th cycles of discipline, and yet they continued to exhibit out-of-control sexual behavior. God finally destroyed them all in Genesis 19.
3. Although Abraham generally had a good relationship with the various rulers which he came into contact with in the land, he did have problems often with the people under them. He would have well disputes as would his son Isaac.
4. Esau will marry some Hittite women in the land and cause no-end torment of Isaac and Rebekah.
5. The Canaanites were cursed, going back to the different ways that Shem, Ham and Japheth viewed the nakedness of their father.
6. The people of Canaan, after time passes, will turn toward idolatry as a whole; and eventually to perverted forms of worship. God will give the go-ahead to destroy them at that point (they would be under the 5th and 6th stage of national discipline at that point).
 - 1) The 5th stage of national discipline is when a people are removed from their own homeland and put into slavery.
 - 2) The 6th stage of national discipline is when a people are completely destroyed (as happened to Sodom and Gomorrah).

[Chapter Outline](#)

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Genesis 24:3d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|-------------------------|----------------------------------|
| <p>ʾăsher (אֲשֶׁר) [pronounced uh-SHER]</p> | <p><i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]</i></p> | <p>relative pronoun</p> | <p>Strong's #834 BDB #81</p> |

ʾăsher (אֲשֶׁר) [pronounced uh-SHER] is actually used in a number of different ways; it can mean *that, so that, in that; for that, since; which; when, at what time; who; where, wherever; the fact that = how; in order that, because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]*.

³⁵ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed January 10, 2015.

| Genesis 24:3d | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| ʾānôkîy (אֲנִי) [pronounced awn-oh-KEE] | <i>I, me;</i> (sometimes a verb is implied) | 1 st person singular personal pronoun | Strong's #595 BDB #59 |
| yâshab (בָּשַׁב) [pronounced yaw-SHAH ^{bV}] | <i>inhabiting, staying, remaining, dwelling, sitting</i> | Qal active participle | Strong's #3427 BDB #442 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| qereb (בְּרֵךְ) [pronounced KEH-re ^{bV}] | <i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #7130 BDB #899 |

With the bēyth preposition, it means *in the midst of, among, into the midst of* (after a verb of motion).

Translation: ...[among] whom I am living.

Abraham is reasonable to be discerning, and he knows them because he has lived among them.

Genesis 24:3 Now I bind you to an oath by Y^ehowah, Elohim of the heavens, Elohim of the earth, that you will not take a wife for my son from among the daughters of the Canaanites, [among] whom I am living. (Kukis mostly literal translation)

Genesis 24:3 Now I bind you to an oath by Jehovah, God of heaven and earth, that you will not take a wife for my son out from the Canaanite women, among whom I presently live. (Kukis paraphrase)

V. 3 reads: Now I bind you to an oath by Y^ehowah, Elohim of the heavens, Elohim of the earth, that you will not take a wife for my son from among the daughters of the Canaanites, [among] whom I am living. This is a choice that Abraham is making. There is no indication that God has come to him with such a requirement. Generally speaking, intermarriage is bad when it involves believers in the True God and those who worship false gods (or revere other things). This appeared to be the direction in which much of Canaan was going.

To whom you are bound, in marriage or even friendship, is very important.

For unto my land and unto my kindred you will go and so you have taken a woman for my son for Isaac."

Genesis
24:4

Instead [lit., for, that] you will go unto my country and unto my family, and you will take a wife for my son Isaac."

Instead, you will go to my old country and to my family there, and you will take a wife from there for my son Isaac."

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | For unto my land and unto my kindred you will go and so you have taken a woman for my son for Isaac." |
| Targum of Onkelos | ...but that thou wilt go to the land and <u>the house of</u> my kindred, and take a wife for my son, for Izhak. |
| Latin Vulgate | But that you go to my own country and kindred, and take a wife <u>from thence</u> for my son Isaac. |
| Peshitta (Syriac) | But that you will go to my country and to my kindred, and take a wife for my son Isaac. |
| Septuagint (Greek) | But you shall go instead to my country, <u>where I was born</u> , and to my tribe, and you shall take from there a wife for my son Isaac. |

Significant differences: The targum, Latin and Greek all has some additional text (underlined).

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Contemporary English V. | Instead, go back to the land where I was born and find a wife for him from among my relatives." |
| Easy English | Go to my country and my family to choose a wife for my son Isaac. Please promise that to me.' |
| Easy-to-Read Version | Go back to my country to my own people. There find a wife for my son Isaac and bring her here to him." |
| <i>The Message</i> | ...but will go to the land of my birth and get a wife for my son Isaac." |
| New Life Bible | But go to my country and to those of my family. Take a wife for my son Isaac from there." |
| New Living Translation | Go instead to my homeland, to my relatives, and find a wife there for my son Isaac." |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|--|
| American English Bible | Rather, I want you to go to my country - to the place where I was born and to my people - to find a woman for my son Isaac.' |
| International Standard V | Instead, you are to go to my country and to my family and acquire a wife for my son Isaac." |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|--|---|
| Ancient Roots Translinear Bible in Basic English | Go into my land and into my kindred, and take a woman for my son Isaac." But that you will go into my country and to my relations and get a wife there for my son Isaac. |
| Ferar-Fenton Bible | ...but that you will go to my old family, and take a wife for my son Isaac." |
| NIV – UK | ...but will go to my country and my own relatives and get a wife for my son Isaac.' |

Catholic Bibles (those having the imprimatur):

| | |
|-----------------------|---|
| New American Bible | ...but that you will go to my own land and to my kindred to get a wife for my son Isaac." |
| Revised English Bible | You must go to my own country and to my own kindred to find a wife for my son Isaac.' |

Jewish/Hebrew Names Bibles:

| | |
|---------------------------|---|
| Complete Jewish Bible | ...but that you will go to my homeland, to my kinsmen, to choose a wife for my son Yitz'chak." |
| Judaica Press Complete T. | But you shall go to my land and to my birthplace, and you shall take a wife for my son, for Isaac." |
| Kaplan Translation | Instead, you must go to my native land, to my birthplace, and obtain a wife for my son Isaac.' |

Expanded/Embellished Bibles:

| | |
|-----------------------------|---|
| Kretzmann's Commentary | And I will make thee swear by the Lord, the God of heaven and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell; but thou shalt go unto my country and to my kindred, and take a wife unto my son Isaac. Abraham demanded a solemn oath from Eliezer, in order that this most important mission would be carried out, even if he himself should die soon. By Jehovah, the God of heaven and earth, he had his servant swear, for this was not an ordinary marriage which was contemplated, but a matter of the greatest importance for the kingdom of God, since Isaac was the heir of the divine promise. For that reason also a heathen woman from among the daughters of the Canaanites would not have been acceptable, just as today the marriage of a Christian with an enemy of Christ is always ill-advised, to say the least. V. 3 is included for context. |
| Lexham English Bible | And Abraham said to his servant, the oldest of his house, who had charge of all he had, "Please put your hand under my thigh that I may make you swear by Yahweh, the God of heaven and the God of earth, that you will not take a wife for my son from the daughters of the Canaanites in whose midst I am dwelling, but that you will go to my land and to my family, and take a wife for my son, for Isaac." Vv. 2–3 are included for context. |
| NET Bible® | You must go instead to my country and to my relatives [Heb "for to my country and my relatives you must go."] to find [Heb "and take."] a wife for my son Isaac." |
| Translation for Translators | Instead, go to my country and to my relatives and get a wife for my son Isaac from among them." |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|---|
| Concordant Literal Version | ...for to my land whence I came, and to my kindred should you go, and take a wife for my son, for Isaac, thence. |
| The updated Geneva Bible | But you will go unto my country [He did not want his son to marry out of the godly family: for the problems that come from marrying the ungodly are set forth in various places throughout the scriptures.], and to my kindred, and take a wife unto my son Isaac. |
| World English Bible | But you shall go to my country, and to my relatives, and take a wife for my son Isaac." |
| Young's Updated LT | But unto my land and unto my kindred will you go, and have taken a wife for my son, for Isaac." |

The gist of this verse: Abraham tells his servant to go eastward and to take a wife from his extended family for Isaac.

Genesis 24:4a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|-------------------------------------|
| kîy (כִּי) [pronounced kee] | <i>for, that, because; when, at that time, which, what time</i> | explanatory or temporal conjunction; preposition | Strong's #3588 BDB #471 |
| <p>BDB gives this list of definitions: 1) <i>that, for, because, when, as though, as, because that, but, then, certainly, except, surely, since</i>; 1a) <i>that</i>; 1a1) <i>yea, indeed</i>; 1b) <i>when (of time)</i>; 1b1) <i>when, if, though (with a concessive force)</i>; 1c) <i>because, since (causal connection)</i>; 1d) <i>but (after negative)</i>; 1e) <i>that if, for if, indeed if, for though, but if</i>; 1f) <i>but rather, but</i>; 1g) <i>except that</i>; 1h) <i>only, nevertheless</i>; 1i) <i>surely</i>; 1j) <i>that is</i>; 1k) <i>but if</i>; 1l) <i>for though</i>; 1m) <i>forasmuch as, for therefore</i>.</p> | | | |
| <p>Kîy, like many of the small words in Hebrew, has a large number of uses: ❶ It is used as a relative conjunction, particularly after the verbs <i>seeing, hearing, speaking, knowing, believing remembering, forgetting</i> and in such cases means <i>that</i>. ❷ Although kîy is used for consecution and effect and rendered <i>to that, that</i>; it sometimes has an intensifying force and is rendered <i>so that, so even, even</i>. This is how it is used in this context. ❸ The connective can be used of time and be rendered <i>at that time, which, what time, when</i>. ❹ Kîy can be used of time, but in such a way that it passes over to a demonstrative power where it begins an apodosis (<i>then, so</i>). ❺ It can be used as a relative causal particle: <i>because, since, while, on account that</i>. When we find it several times in a sentence, it can mean <i>because...and</i> or <i>for...and</i>. ❻ It can also have a continuous disjunctive use here and be rendered <i>for...or...or</i> (when the second two kîy's are preceded by conjunctions). ❼ After a negative, it can mean <i>but</i> (the former must not be done because the latter is to be done).</p> | | | |
| 'el (אֶל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| 'erets (אֶרֶץ) [pronounced EH-rets] | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine singular noun with the 1 st person singular suffix | Strong's #776 BDB #75 |
| w ^e (or v ^e) (וְ, וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'el (אֶל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| môwl ^e deth (מִדְּלוֹת) [pronounced moh ^e -DETH] | <i>birth, origin, native; kindred, family; progeny, [female] offspring, children; circumstances of birth</i> | feminine singular noun with the 1 st person singular suffix | Strong's #4138 BDB #409 |
| hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e] | <i>to go, to come, to depart, to walk; to advance</i> | 2 nd person masculine singular, Qal imperfect | Strong's #1980 (and #3212) BDB #229 |

Translation: *Instead* [lit., *for, that*] *you will go unto my country and unto my family,...*

Here, the kîy preposition is a little tricky in the previous verse, we have a negative, describing what the servant would not do. In this verse, that begins with the kîy preposition, there is a description for what the servant would do. In such a case, the kîy preposition can be translated *but*; here, *instead* better fits the bill.³⁶

³⁶ See the Hebrew exegesis for a justification for this translation.

Similarly, although *erets* (אֶרֶץ) [pronounced *EH-rets*] is generally translated *earth* or *land*; it may be understood here to mean *my homeland*, *my country*, *my native country*. So, Abraham's servant will be directed to go on a very long trip back to Haran where there are still members of Abraham's family living.

How do we know that Abraham is referring to Haran; could this not be understood as Ur, where he was born.

Land of Birth or Land of Kindred?

1. The word translated *kindred* is *môwl^edeth* (מִוְלָדֵת) [pronounced *mohl^e-DETH*], and it can mean *birth*, *origin*, *native*; *kindred*, *family*; *progeny*, [female] *offspring*, *children*; *circumstances of birth*. Strong's #4138 BDB #409.
2. So, how do we know that this refers to *kindred*, *family* rather than to *birth*, *origin*? How does the servant know that Abraham is talking about Haran rather than about Ur?
3. Abraham would not have had a servant since his birth. So, it is possible that his servant is aware of and possibly served Abraham when he was in Haran but not in Ur. So the servant would have identified Abraham's *country* as being Haran. But, bear in mind, this is speculation.
4. V. 4 has Abraham telling his servant to [go to my country and to my kindred](#). We may reasonably assume that the servant understood Abraham's country to refer to Haran and not to Ur. Again, this is speculation, but it does strengthen the case.
5. In v. 7, Abraham will talk about God taking him from his father's house and from his kindred. That would be Haran in Mesopotamia, because Abraham did not separate from his father in Ur.
6. Finally, v. 10, tells us exactly where the servant goes. Since he goes to Haran, quite obviously, the servant understood to which place Abraham was referring.
7. Finally, we have many passages which refer to Abraham's family living in Haran. We have no passages of his family living in Ur after they all left. Therefore, it is logical to understand this to refer to Haran.

This is not some great doctrinal point. We are simply determining to what place Abraham is referring.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Abraham had originally come from the fertile crescent; that land through which two rivers ran: the Tigris and the Euphrates. We do not think of this land as being fertile, but, at one time, it was beautiful and lush (not as nice as the land of Canaan, but it was not then the desert that it is today). He lived there for sometime with his family, to a point where he called it, *my country*. Furthermore, this is where most of his family lives now—there does not appear to be close relatives of his left back at Ur of the Chaldees.

We discussed this earlier. This is where Noah and his descendants were after the flood, in the mountains to the east and north of the fertile crescent. If the water from the flood is drying up, and the Tigris and the Euphrates are roaring rivers, this would be a very fertile area indeed. It would look nothing like it does today; and the same can be said for the land of Canaan, which was even more lush in this period of time.

However, unlike many rivers in the United States which are fed by melting snowfall, the amount of water which goes into these rivers has become less and less as time goes on. This does not mean that it cannot be dealt with. Much of the Middle East, rich in oil, could have poured that money into desalination plants. There are some in the Middle East, but not as many as there needs to be. They had the money to make hundreds of these plants; but, because of the drive of their sin natures, they chose to fund terrorism instead.

Desalinization plants (graphic) from [Hitachizosen](#); accessed December 18, 2014.



Abraham still has family in that area of the fertile crescent. It appears that many of them, either with Abraham or at a later time, moved out to Haran (Charan). We do not find this out in Genesis 24, but in Genesis 27:43 and 28:10. This appears to be the country to which Abraham is referring, even though he was originally brought up in Ur of the Chaldees.

| Genesis 24:4b | | | |
|--|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| lâqach (לָקַח) [pronounced law-KAHKH] | <i>to take, to take away, to take in marriage; to seize</i> | 2 nd person masculine singular, Qal perfect | Strong's #3947 BDB #542 |
| îshshâh (אִשָּׁה) [pronounced eesh-SHAW] | <i>woman, wife</i> | feminine singular noun | Strong's #802 BDB #61 |
| lâmed (ל) [pronounced l'] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition | No Strong's # BDB #510 |

Genesis 24:4b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|---|------------------------------------|
| bên (בן) [pronounced bane] | son, descendant | masculine singular noun with the 1 st person singular suffix | Strong's #1121 BDB #119 |
| lâmed (ל) [pronounced l ^e] | to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by | directional/relational preposition | No Strong's # BDB #510 |
| Yis ^e châq (יִשְׁחַק) [pronounced yih ^s ^e -K ^{HAWK}] | he laughs; laughing; transliterated Isaac | masculine singular proper noun | Strong's #3327 & #3446 BDB #850 |

This is also spelled Yits^echâq (יִצְחַק) [pronounced yih^s^e-K^{HAWK}]. When you hear about manuscript discrepancies in the Old Testament, many of them simply involve alternate spellings.

Translation: ...and you will take a wife for my son Isaac.”

From this remaining family, the servant is to find a suitable wife for Isaac. This is essential because Isaac must carry on the seed of Abraham.

30 was a common age for a man to marry (Genesis 11:14, 18, 22, 24); and Isaac would have been around 39 at this time (I am assuming that this trip to secure him a wife takes 6 months to a year—he will marry at age 40).

J. Vernon McGee: There are two institutions that God has given to the human family: one is marriage, and the other is human government (God permits man to rule himself today). These are two universal and very important institutions. When these are broken, a society will fall apart. The home is the backbone of any society - God knew that - and He established marriage, intending that it give strength and stability to society. The same thing is true relative to human government - a government must have the power to take human life in order to protect human life - that is the purpose of it. Because human life is sacred, God gave such laws.³⁷

Finding a woman with the proper breeding is something which has been a part of human history, going back to at least this time and before. One of the themes of *Downton Abbey* is finding proper marriage partners, and when one goes outside of her station in life, there is great concern amongst some members of her family.

What appears to be a call for racial purity here (and particularly much later in Israel's history) is not for racial reasons but for reasons of faith. There is only one true God and He will reveal Himself to anyone who desires to know Him. It does not matter how sincere a worshiping heathen happens to be or to how much thought they have put into their religion. Most religions have a god made in the image of man or after the views and prejudices of man. This god is a legalistic god who saves and blesses only on the basis of human works. Abraham recognizes the kind of havoc which can be created in Isaac's life if he marries someone who does not worship the living and true God.

I am not saying that those of Abraham's family were as clearly in the faith as he is—clearly, they were not, as we read in Genesis 31:30 and Joshua 24:2. However, they were closer to the real faith than the Canaanites were.

There are some places today—let's use the example of Egypt—where you have the choice between Muslims and a very ritualistic form of Christianity (Roman Catholic or Greek Orthodox or Coptic Christians). If you are a

³⁷ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed January 10, 2015.

doctrinal believer, and in need of a wife, would you choose a woman who is a Muslim or a Coptic Christian? This explains Abraham's decision on behalf of Isaac.

The exact same thing is taught to Christians in the epistles of Paul: do not become unequally yoked. You cannot make a worse mistake than to marry an unbeliever, if you are a believer; or to marry a believer who has no interest in God's Word if you have an insatiable appetite for God's Word. If you find yourself in that position, about to get married, then Paul's advice is to remain just as you are, unmarried, for awhile. A year or two (or 10 or 20) of waiting is nothing compared to 10-30 years of misery; or, worse yet, the bearing of children and divorce. The United States has become a nation which takes the vows of permanence in marriage lightly and we are paying the piper with our youth being out of control, greedy and misdirected. Abraham wisely understands the importance of finding a wife for Isaac who believes in God. It will be clear that Isaac's wife will teach her son Jacob the importance of the promises of God and the blessing from Isaac (although she will go about this in the wrong way).

Genesis 24:4 **Instead [lit., for, that] you will go unto my country and unto my family, and you will take a wife for my son Isaac.**" (Kukis mostly literal translation)

Genesis 24:4 **Instead, you will go to my old country and to my family there, and you will take a wife from there for my son Isaac.**" (Kukis paraphrase)

Genesis 24:4 But you will go to my country and to my kindred, and take a wife to my son Isaac."

You will notice what is on Abraham's mind. He does not talk to his servant about a better wealth redistribution. He does not discuss whether or not his slaves ought to be able to unionize. Abraham is concerned that his son Isaac has a wife; and Abraham does not want the heathen influences of the women in their general area.

There are possibly two things on Abraham's mind: (1) a continuation of the covenant made to him by God and (2) his own age. On the former, Abraham understands that he must have a child, the person must have a child, etc. etc. If Isaac is going to continue his line, then he must be married. Now, just because God has promised to Abraham to make his descendants like the sand of the sea and the stars of the heavens, does not mean that Abraham and Isaac have nothing else to do in their lives. Isaac needed to be married; it was reasonable for him to marry someone who worshiped the same Revealed God; and it was culturally normal for the parents (or the father) to arrange the marriage. Therefore, it is about time that Abraham has done something about it. God has given Abraham a promise; but that does not mean that Abraham sits back and waits for God to do everything.

Application: God has promised to take care of us for the rest of our lives. This does not mean that we find a comfortable place to sit on a park bench in a nice part and remain there until death. We have certain functions in life, one of which is *work*. If you are an adult believer in the Lord Jesus Christ, then you should not be sitting on your duff watching television every day and collecting money from taxpayers.

Application: A believer needs to know when to act and when to exercise faith (and when to do both). A physician who believes in Jesus Christ continues to practice medicine. He might pray before the day begins; he might pray before doing an operation; he might even pray with a patient. But, when it is time to do his work, he does his work always to the best of his ability. A Christian physician does not simply lay hands on a sick person and prayer for them to be well. He participates in the healing process, evaluating and diagnosing the illness, and then determining the best course of action.

So, even though God has promised to bless Abraham with descendants like the sand of the seashore and like the stars of the heavens, that does not mean that Abraham ignores the fact that Isaac needs to be married.

The second thing on Abraham's mind might be his own mortality. His last interaction with God was around age 110 or so, when he offered Isaac on the altar. It is 30 years later and, although Abraham continues to have a good life, he might realize that he will grow old (older) and die. Nearly every person, at some point in their lives, recognizes that they will get old and die. When you are a child, you know that there are adults and you know that there are old adults, but you do not really relate to them. You don't see yourself as a part of either group—and

few young people, if any, realize that, some day, they will be a part of those two groups. However, at some point in time, most people realize that life is only going in one direction. So, it is possible that Abraham realizes that he is going to die (perhaps he realizes this after the death of his wife Sarah), but that he has some responsibilities still—one of those being, to see to it that Isaac marries the right girl. My point is, the recognition of his own mortality, causes Abraham to seriously consider what must be done on behalf of his son, Isaac.

Application: You might have an unmarried son who is 40 years old, and, although you may have mixed feelings about it, you do not tend to interfere. He is an adult; that is up to him to think about the future and the next generation. But, in the time of Abraham, the culture was quite different. Given what occurs in this chapter, it is clear that the Abraham, the father, takes a lot of responsibility when it comes to finding a wife for Isaac. He sees this as his job to do; not Isaac's.

There are 5 divine institutions designed for the human race; and marriage is one of those institutions.

The 5 Divine Institutions

1. The function of the human soul—every believer and unbeliever is given a human soul with volition, mentality, norms and standards, a conscience, and self-consciousness. We need to respect the human freedom of those around us. Our volition ends when it begins to infringe on the volition of others.
2. Work is designed for the believer and unbeliever alike. Not only is it necessary in order to live (apart from those who depend upon others), but it is important to a person's mental health. Everyone has come home from a hard day at work, where effort was expended and things were done, and there is some personal satisfaction in having done a good job. Those who live off of others (e.g., welfare recipients) rarely have the same personal satisfaction with their own lives. God's first commandment to mankind included the phrase **"Be fruitful, multiply, fill the earth, and subdue it."** (Genesis 1:28b). In the next chapter, we read: **And Jehovah God planted a garden eastward in Eden. And there He put the man whom He had formed. And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight, and good for food. The tree of life also was in the middle of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden. And from there it was divided and became four heads. And Jehovah God took the man and put him into the garden of Eden to work it and protect it** (Genesis 2:8–10, 15). Subduing the earth is work. After Adam and the woman sinned, God levied punishment upon them both, including: **"Because you listened to your wife's voice and ate from the tree about which I commanded you, 'Do not eat from it': The ground is cursed because of you. You will eat from it by means of difficult labor all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. You will eat bread by the sweat of your brow until you return to the ground, since you were taken from it. For you are dust, and you will return to dust."** (Genesis 3:17b–19). Difficult work becomes a part of our judgment. Work is a necessity in the believer's life, Paul tells Timothy, **If anyone isn't willing to work, he should not eat** (1Timothy 3:10b).
3. Marriage between one man and one woman is designed for the human race. Men and women are dramatically different in makeup, and they are designed to be in balance with one another—yin and yang, if you will. Just as work was fundamental to Adam's life, before he sinned and after he sinned, so is the institution of marriage. Adam had the woman before the fall and Adam had the woman after the fall. You will note that the first 3 divine institutions existed in perfect environment and in a fallen world. That is how fundamental they are to human existence.
4. Closely related to marriage is family; and children have been shown to be far better off when raised by 2 parents as opposed to one. Children from a nuclear family (1 husband and 1 wife) are shown to be better adjusted, less likely to become criminals, drug users, alcohol abusers, or pregnant at an early age. This is a matter of statistics. You have heard over and over again, how there is an inordinate number of Blacks in prison. If you took the number of whites and Blacks in prison and chose from a similar sample with respect to the divine institution of marriage, there is virtually no difference between Blacks and whites. The strongest determining factor in criminal behavior is not race but parentage. A Black from a home with a mother and father is no more likely to enter into a life of crime than a Caucasian from a home with a mother and a father. The reason there is a disproportionate number of Blacks in prison, is because there are a disproportionate number of Black single parent families.

The 5 Divine Institutions

5. The institution of separate national entities preserves freedom, isolates depravity, and best allows for evangelization and spiritual growth. The Declaration of Independence got this point exactly right: *We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. - That to secure these rights, Governments are instituted among Men.*

The maintenance of these institutions is fundamental in the preservation of any group of people.

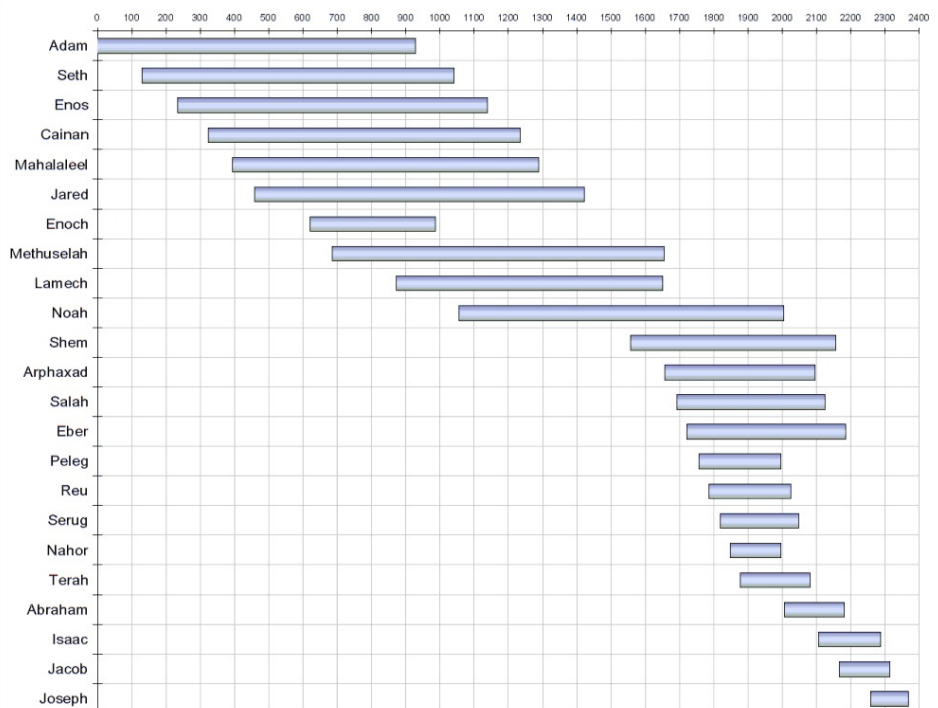
Chapter Outline

Charts, Graphics and Short Doctrines

We have studied already that many people in Canaan worship the same God that Abraham does; but there were obviously some distortions which were seeping into their practice of Y^ehowah worship. Abraham believed that there was a purer form taught to him and his family (by a *more purer form*, I mean an understanding which is more doctrinally accurate). Abraham does not ever say, “Find a Canaanite woman who believes in Y^ehowah; if she believes in Y^ehowah and Isaac believes in Y^ehowah, then it’s all good.”

Abraham comes from a very strange era. You may recall that the ages that men lived to began to decrease after the flood, going from the 900's down to the 200's or so. However, the way that this worked out is, the eldest patriarchs remained alive for a very long time, down to the time of Abraham. So, while Abraham was alive, Shem, who had been on the ark, was also still alive, and his son, his son’s son, and a couple of other generations. Having these generations all alive at the same time provided stability to Y^ehowah worship; there was stability in their understanding of God.

Ages of the Patriarchs Chart; from [Church Ages.com](http://ChurchAges.com) and accessed December 23, 2013. Here is what is so strange—nearly every patriarch in Abraham’s line is live at the time of Abraham’s birth. 3 or 4 of his ancestors die right about the time that Abraham is born and Eber might be the only one to outlive Abraham (they appear to die about the same time). So, all of Abraham’s ancestors going back to the flood are alive when Abraham is born; none of them are alive at his death. So, assuming that Shem and his sons try to correctly retain Y^ehowah in their thinking; this keeps coming on down to generation after generation—and then suddenly, every one of them begins to die out.



We will reasonably assume, therefore, that those in Abraham’s family, understood and practiced Y^ehowah worship, because so many of them were still alive at this time.

My generation, at one time, understood and believed that homosexual acts were wrong; however, 2 or 3 generations later, there are young people who believe that homosexuality rights is the civil rights issue of their err. Furthermore, they will cut off all communication from anyone who thinks differently.

This was not the case with Y^ehowah worship. When 7–10 generations are all alive at the same time, there is no brand new generation making up its own rules and its own morality, but they would adhere to the accepted systems of belief of the consensus generations.

Somehow, this remained steady in the line of Shem; not so much in the line of Canaan, who came from Ham. In the line of Ham, there seemed to be less interest in Y^ehowah worship. Clearly those men who interacted with Abraham believed in the Revealed God of Abraham and understood **blessing by association**; but this was a minority position (we will see other regular citizens given the Abrahamic line a rough time).

Application: Let me also point out that, in all of this, God allows for us to live a normal life here on earth, which includes a family and work. Although some people function without these things, both are generally a part of every person's life; and it is God's plan for family and work to be great blessings to all men. Although there are a few people who appear to be involved in God's work for most of their working hours, that is not necessary for all people, despite the fact that all believers are in full-time Christian service. God gives us time to live a normal life. God does not deny us marriage or family or good food or work—things which take up a great deal of time. But God expects for us to have balance and priorities in our life; and, for most people, this means an hour of Bible teaching a day (which is your bulwark against human viewpoint thinking, which surrounds you and envelops you for the rest of your waking hours). That hour of Bible teaching provides you divine viewpoint and guidance. The more doctrine that you have in your soul, the less difficulty that you will have with divine guidance.

Abraham is going to send his servant back east to speak with Abraham's family members to bring back a wife for Isaac. The servant is logical and has a few concerns.

Bruce Goettsche: Abraham based his request on God's promise to Him. He knew that God intended to give this land to his children. He knew that it was God's intention to judge the Canannites. Certainly there were many beautiful woman in that area. But Abraham knew that God had called the Jews as His special people. Isaac could not marry a Canannite woman because it would lead to a compromise of faith. So, right at the beginning this servant had certain parameters to work with. He knew that he was looking for a woman that was from Abraham's family and one that would return to the Canann with him. God's promise had given the servant a good start.³⁸

Goettsche teaches this chapter with the application of God's will in view. Essentially, Abraham is about to make a momentous decision—mostly on behalf of Isaac—and his first consideration is the Word of God. What has God said to him that provides him with some clear guidelines?

Cole in precepts

And so says unto him the servant, "Perhaps is not willing the woman to come after me unto the land the this—should a returning I return your son unto the land which you have come from there?"

Genesis
24:5

The servant said to him, "Perhaps the woman is unwilling to come after me to this land—[in] returning, should I return [with] your son to the land from which you have come?"

The servant said to him, "What if the woman is unwilling to come with me back to this land? Should I return with your son to the land of your birth?"

Here is how others have translated this verse:

Ancient texts:

³⁸From <http://www.unionchurch.com/teaching-resources/sermon-archive/finding-gods-will/> accessed January 12, 2015.

| | |
|--------------------------|---|
| Masoretic Text (Hebrew) | And so says unto him the servant, "Perhaps is not willing the woman to come after me unto the land the this—should a returning I return your son unto the land which you have come from there?" |
| Targum of Onkelos | And the domestic said to him, the woman may not be willing to come after me to this land; will I, returning make your son return to the land from whence you came? |
| Latin Vulgate | The servant answered: If the woman will not come with me into this land, must I bring your son back again to the place from where you came? |
| Peshitta (Syriac) | And the servant said to him, Suppose the woman will not be willing to follow me to this land; must I then take your son back to the land from whence you came? |
| Septuagint (Greek) | And the servant said to him, Shall I carry back your son to the land from which you came from, if the woman should not be willing to return <u>happily</u> with me to this land? |
| Significant differences: | The ancient translations are all quite similar. The Greek seems to have the extra adjective <i>happily</i> . |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | The servant said to him, "What if the woman doesn't agree to come back with me to this land? Shouldn't I take your son back to the land you left?" |
| Contemporary English V. | But the servant asked, "What if the young woman I choose refuses to leave home and come here with me? Should I send Isaac there to look for a wife?" |
| Easy-to-Read Version | The servant said to him, "Maybe this woman will not want to come back with me to this land. If that happens, should I take your son with me to your homeland?" |
| Good News Bible (TEV) | But the servant asked, "What if the young woman will not leave home to come with me to this land? Shall I send your son back to the land you came from?" |
| <i>The Message</i> | The servant answered, "But what if the woman refuses to leave home and come with me? Do I then take your son back to your home country?" |
| New Century Version | The servant said to him, "What if this woman does not want to return with me to this land? Then, should I take your son with me back to your homeland?" |
| New Life Bible | The servant said to Abraham, "What if the woman will not be willing to follow me to this land? Should I take your son to the land you came from?" |
| New Living Translation | The servant asked, "But what if I can't find a young woman who is willing to travel so far from home? Should I then take Isaac there to live among your relatives in the land you came from?" |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|---|
| American English Bible | And his servant replied, 'But if the woman isn't happy and willing to return with me to this land, then should I carry your son back to the land that you came from?' |
| Beck's American Translation | "Suppose the woman doesn't want to come away with me to this country," the servant asked him. "Should I then take your son back to the country you came from?" |
| International Standard V | "What if the woman doesn't want to come back with me to this land?" the servant asked. "Shouldn't I have your son go to the land from which you came?" |
| NIRV | The servant asked him, "What if the woman doesn't want to come back with me to this land? Then should I take your son back to the country you came from?" |
| New Simplified Bible | The servant asked: »What if the young woman will not leave home to come with me to this land? Shall I send your son back to the land you came from?« |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | The servant said to him, "Perhaps the woman will not go after me into this land: Do I return your son to the land you proceeded from?" |
|---------------------------|--|

Ferar-Fenton Bible But the servant asked him, "If a woman does not desire to come along with me to this country, shall I return and take your son to the land from which you came?"

Catholic Bibles (those having the imprimatur):

The Heritage Bible And the servant said to him, Perhaps the woman does not breathe in agreement to walk after me to this land; returning, shall I return your son to the land from where you came out?

New American Bible The servant asked him: "What if the woman is unwilling to follow me to this land? Should I then take your son back to the land from which you migrated?"

New RSV The servant said to him, `Perhaps the woman may not be willing to follow me to this land; must I then take your son back to the land from which you came?

Revised English Bible What if the woman is unwilling to come with me to this country?' the servant asked 'Must I take your son back to the land you came from?'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The servant replied, "Suppose the woman isn't willing to follow me to this land. Must I then bring your son back to the land from which you came?"

JPS (Tanakh—1985) And the servant said to him, "What if the woman does not consent to follow me to this land, shall I then take your son back to the land from which you came?"

Kaplan Translation 'But what if the girl does not want to come back with me to this land?' asked the servant. 'Shall I bring your son back to the land that you left?'

Expanded/Embellished Bibles:

The Amplified Bible The servant said to him, But perhaps the woman will not be willing to come along after me to this country. Must I take your son to the country from which you came?

Kretzmann's Commentary And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land; must I needs bring thy son again unto the land from whence thou camest? The caution of Eliezer in not swearing lightly is to be commended highly, although he did not have the same measure of faith as Abraham, who trusted implicitly in the promise of the Lord.

Lexham English Bible And the servant said to him, "Perhaps the woman will not be willing {to follow} me to this land--must I then return your son to the land from whence you came?"

NET Bible® The servant asked him, "What if the woman is not willing to come back with me [Heb "to go after me."] to this land? Must I then [In the Hebrew text the construction is emphatic; the infinitive absolute precedes the imperfect. However, it is difficult to reflect this emphasis in an English translation.] take your son back to the land from which you came?"

Translation for Translators The servant asked him, "If I find a woman among your relatives, what if she is not willing to come back with me to this land? Shall I take your son back there to the country you came from, *so he can find a wife and live there?*"

The Voice **Servant:** But what if the woman is not willing to follow me here to this *unfamiliar* land? Do you want me then to take Isaac back to your homeland?

Literal, almost word-for-word, renderings:

Concordant Literal Version And saying to him is the servant, "Perhaps the woman will not be willing to go after me to this land. Shall I restore, yea restore your son to the land whence you fared forth?

Darby updated Translation And the servant said to him, Perhaps the woman will not be willing to follow me to this land: must I, then, bring your son again in any case to the land from which you have removed?

| | |
|-----------------------------|---|
| Green's Literal Translation | And the slave said to him, Perhaps the woman will not be willing to go after me to this land; shall I indeed bring back your son into the land from out of which you came? |
| NASB | The servant said to him, "Suppose the woman is not willing to follow me to this land; should I take your son back to the land from where you came?" |
| World English Bible | The servant said to him, "What if the woman isn't willing to follow me to this land? Must I bring your son again to the land you came from?" |
| Young's Updated LT | And the servant says unto him, "It may be the woman is not willing to come after me unto this land; do I at all cause your son to turn back unto the land from where you came?" |

The gist of this verse: The servant asks Abraham, if the woman refuses to come to Canaan, should he then take Isaac there to meet her?

| Genesis 24:5a | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אמר) [pronounced aw-MAHR] | to say, to speak, to utter; to say [to oneself], to think | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| 'el (אל) [pronounced eh] | unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to | directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix | Strong's #413 BDB #39 |
| 'ebed (עֶבֶד) [pronounced GE ^B -ved] | slave, servant; underling; subject | masculine singular noun with the definite article | Strong's #5650 BDB #713 |

Translation: The servant said to him,...

The servant is very respectful, using most of the words which Abraham has used, so as not to suggest any drastic changes. This is how an authority orientated person responds to an order.

| Genesis 24:5b | | | |
|--|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'ûwlay (ולא) [pronounced oo-LAHY] | perhaps, unless, suppose; if peradventure | adverb/conjunction | Strong's #194 BDB #19 |
| lô' (לֹא or אֵין) [pronounced low] | not, no | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| 'âbâh (אָבָה) [pronounced aw ^b -VAWH] | to be willing, to consent | 3 rd person feminine singular, Qal perfect | Strong's #14 BDB #2 |
| 'âbâh with the negative means to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do. | | | |

Genesis 24:5b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|---|
| This is the first occurrence of this word in Scripture. | | | |
| ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW] | woman, wife | feminine singular noun with the definite article | Strong's #802 BDB #61 |
| lâmed (ל) [pronounced lʰ] | to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by | directional/relational preposition | No Strong's # BDB #510 |
| hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e] | to go, to come, to depart, to walk; to advance | Qal infinitive construct | Strong's #1980 (and #3212) BDB #229 |
| ʾachar (אַחַר) [pronounced ah-KHAHR] | after, following, behind; afterwards, after that | preposition/adverb with the 1 st person singular suffix | Strong's #310 BDB #29 |
| ʾel (אֵל) [pronounced ehʎ] | unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to | directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix | Strong's #413 BDB #39 |
| ʾerets (אֶרֶץ) [pronounced EH-rets] | earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol] | feminine singular noun with the definite article | Strong's #776 BDB #75 |
| zôʾth (זֹאת) [pronounced zoth] | here, this, this one; thus; possibly another | feminine of singular zeh; demonstrative pronoun, adverb; with the definite article | Strong's #2063 (& 2088, 2090) BDB #260 |

Translation:...“Perhaps the woman is unwilling to come after me to this land—...

Quite obviously, when this guy shows up back where Abraham was raised, speaking to a family that Abraham has come from over 50 years ago, there is the possibility that there will be an offer made and the woman will not be interested in traveling to meet a man for marriage whom she has never met. Now, the relatives will know Abraham and I am certain that some communication has remained open; but making such a trip to meet a stranger for marriage, this is expecting a lot.

You note how this is all phrased. The servant does not tell Abraham that this is a bad idea, and here is why. He merely points out the most obvious objection, but without suggesting there is a problem with Abraham's plan.

From human viewpoint, the servant's objection makes perfect sense.

Genesis 24:5c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|----------------------------|
| hă (ה) [pronounced <i>heh</i>] | interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> . | | Strong's #none BDB #209 |
| shûwb (שׁוּב) [pronounced <i>shoo^bv</i>] | <i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i> | Hiphil infinitive absolute | Strong's #7725 BDB #996 |
| The infinitive absolute has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add <i>ing</i> to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form. ³⁹ | | | |
| shûwb (שׁוּב) [pronounced <i>shoo^bv</i>] | <i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i> | 1 st person singular, Hiphil imperfect | Strong's #7725 BDB #996 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| bên (בֶּן) [pronounced <i>bane</i>] | <i>son, descendant</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #1121 BDB #119 |
| 'el (אֶל) [pronounced <i>ehl</i>] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix | Strong's #413 BDB #39 |
| 'erets (אֶרֶץ) [pronounced <i>EH-rets</i>] | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine singular noun with the definite article | Strong's #776 BDB #75 |

Translation:...[in] returning, should I return [with] your son to the land...

³⁹ *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

The servant asks that, if the woman won't come with him, then should he come back, get Isaac and head back there. Note how all of this is phrased. It is apparent that the servant wants to take Isaac with him in the first place, as Isaac will sell himself to the woman. She will look at him and go with him. This will make the servant's job much easier, in his own estimation.

The servant would still essentially do everything; but he thinks it more prudent to have the husband-to-be right there with him.

Notice that the servant does not say, "Look, the woman is probably not going to come all the way here with me to marry a stranger; so, why don't I just take Isaac with me from the get-go?" He does not suggest this, because that is not Abraham's order. Abraham's order is for him to go to Haran, find a woman who is a relative of theirs, and bring her back for Isaac to marry. Nothing was said or suggested about Isaac going on this trip. So the servant gingerly suggests that, given that the woman may not want to return with him, does he come back, grab Isaac, and go back to Abraham's relatives?

By phrasing the question in this way, the servant both lets his intention be known (to take Isaac with him in the first place), but without contradicting what Abraham has told him to do.

| Genesis 24:5d | | | |
|---|--|--|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| ʾăsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| yâtsâ' (יָצָא) [pronounced yaw-TZAWH] | <i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i> | 2 nd person masculine singular, Qal perfect | Strong's #3318 BDB #422 |
| min (מִן) [pronounced min] | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| shâm (שָׁמָּה) [pronounced shawm] | <i>there; at that time, then; therein, in that thing</i> | adverb of place | Strong's #8033 BDB #1027 |

Translation: ...from which you have come?"

Haran was not Abraham's original homeland; he was not born there. He was born much deeper into Iraq than that. However, his family moved from his original birthplace, following the Euphrates northeast, until they came to Haran, where they stopped. This is where the servant is to go.

This servant is quite logical. He is going to go a very long distance and speak to people whom he has never met before. They don't know him from Adam.

The servant did not have an array of photographs of Isaac to take with him. He did not carry an ipad filled with high resolution photos of Isaac growing up. He is going to go to meet a family of strangers and try to talk one of their daughters into coming back with him on a long journey to meet and marry someone she has never seen before. Abraham wants to bind this servant to an oath, and the servant is doubting that he can fulfill the requirements of that oath.

"Better I should take Isaac along, so she can look over the goods first," is what he is saying, but without actually saying that.

This is a bright and prepared servant. He is not questioning Abraham's orders nor is he attempting to supercede Abraham's authority; he is simply asking about plan B (if the woman does not come with him, should he then take Isaac to the woman) or should he modify plan A instead: take Isaac with him in the first place. My guess is, the servant has logically come to this conclusion that, when he goes to some foreign land and asks a woman to come back and marry his master's son—he could see the average woman balking at this. “You did not even bring me a picture of him on your iPhone?” she would say. To the servant, he expects that they will have to go to plan B. This being a very long trip with a lot of valuables, this is not a trip the servant wants to make twice.

Notice how cleverly the servant puts it. He is going to make this great journey and what if the family says, “You want us to send our daughter all the way to Canaan to meet someone, and without even seeing photos of him on your iPad?” So he asks, “On the second trip, that's when I take Isaac along?” But that isn't really what he is asking. By asking if he should be prepared to take Isaac for the second trip, the servant is implying, “Look, this is silly, me traveling all of that distance without taking the bridegroom with me. Why don't I save us a lot of trouble and take Isaac with me the first time?” This is what he means, even though this is not what he says. The servant cannot say to Abraham, “Look, this is a good idea, BUT,…” and then tell him how it ought to be done. So, he talks about a second trip, after he is rebuffed by the young woman's family on the first.

To the servant, this makes a lot more sense to let the future wife and her family actually meet the bridegroom. Interestingly enough, even though this seems logical, this is not Abraham's plan and it is not God's plan.

Application: There are times in your life when you will make a decision in accordance with God's will which profoundly affects your life, but a decision where you have no way of knowing the repercussions of that decision. Moving, changing jobs, getting married—these are big life-changing decisions. Quite obviously, most of the things which will result from such decisions are not known to us up front. However, if we are in God's will, then we can be assured that He has worked out all of these future details. This thing for Isaac and Rebekah—they have never met before, and yet they will marry, based on a handful of decisions made by Abraham and his servant. The greatest blessing of Isaac's life, apart from God, will be Rebekah.

The Pulpit Commentary: [I]t was a natural and reasonable hypothesis that the bride elect should demur to undertake a long and arduous journey to marry a husband she had never seen; accordingly, the ancient messenger desires to understand whether he might not be at liberty to act upon the other alternative. Should I bring your son again to the land from where you came? In reply to which the patriarch solemnly interdicts him from attempting to seduce his son, under any pretext whatever, to leave the land of promise.⁴⁰

Genesis 24:5 The servant said to him, “Perhaps the woman is unwilling to come after me to this land—[in] returning, should I return [with] your son to the land from which you have come?” (Kukis mostly literal translation)

Genesis 24:5 The servant said to him, “What if the woman is unwilling to come with me back to this land? Should I return with your son to the land of your birth?” (Kukis paraphrase)

V. 5: The servant said to him, “Perhaps the woman is unwilling to come after me to this land—[in] returning, should I return [with] your son to the land from which you have come?” We can also understand this to mean, the servant is thinking over the various outcomes, and he simply wants to come to an understanding of what his obligations are, if he is refused by the women from the east. In other words, he does not take this oath lightly.

Furthermore, Abraham has no idea how many years he has left. He could die before his servant returns. Or, at least the servant considers this. So the servant is exploring all of the options here. If he is going to take an oath, then he needs to be certain of all the terms of that oath.

⁴⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Genesis 24:5 (slightly edited).

And so says unto him Abraham, "Take heed to yourself lest you return my son there-ward." Genesis 24:6 Abraham then answered him, "Take care to yourself so that you do not return my son there.

Abraham then answered him, "Do not, under any circumstance, take my son back there.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|---|
| Masoretic Text (Hebrew) | And so says unto him Abraham, "Take heed to yourself lest you return my son there-ward. |
| Targum of Onkelos | Abraham said to him, Beware, lest you make my some return there! |
| Latin Vulgate | And Abraham said: Beware you never bring my son back again there. |
| Peshitta (Syriac) | And Abraham said to him, Beware that you do not take my son there again. |
| Septuagint (Greek) | And Abraham said to him, See that you do not carry my son back there. |
| Brenton's updated LXX | And Abraam said to him, Take heed to thyself that you carry not my son back there. |
| Significant differences: | None. |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | Abraham said to him, "Be sure you don't take my son back there. |
| Contemporary English V. | "No!" Abraham answered. "Don't ever do that, no matter what. |
| Easy-to-Read Version | Abraham said to him, "No! Don't take my son to that place. |
| <i>The Message</i> | Abraham said, "Oh no. Never. By no means are you to take my son back there. |
| New Berkeley Version | Abraham told him, "Beware of taking my son back there. |
| New Living Translation | "No!" Abraham responded. "Be careful never to take my son there. |

Partially literal and partially paraphrased translations:

| | |
|---------------------------------|---|
| American English Bible | And AbraHam said to him, 'Make sure that you don't carry my son back there. |
| <i>God's Word</i> TM | "Make sure that you do not take my son back there," Abraham said to him. |
| International Standard V | "Make sure not to take my son there," Abraham replied. |
| NIRV | "Make sure you don't take my son back there," Abraham said. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | Abraham said to him, "You keep my son, otherwise he will return there. |
| Bible in Basic English | And Abraham said, Take care that you do not let my son go back to that land. |
| Ferar-Fenton Bible | When Abraham, in reply to him, said, "Be careful not to take my son there. |
| NIV, ©2011 | "Make sure that you do not take my son back there," Abraham said. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|---|
| Christian Community Bible | Abraham said to him, "In no way will you take my son back. |
| The Heritage Bible | And Abraham said to him, Hedge it about that you do not turn my son back there. |
| New American Bible (R.E.) | Abraham told him, "Never take my son back there for any reason! |
| New Jerusalem Bible | Abraham replied, 'On no account are you to take my son back there. |

Jewish/Hebrew Names Bibles:

| | |
|--------------------|--|
| Kaplan Translation | 'Be most careful in this respect,' replied Abraham. 'Do not bring my son back there! |
|--------------------|--|

Expanded/Embellished Bibles:

Kretzmann’s Commentary *And Abraham said unto him, Beware thou that thou bring not my son there again! That would have been a step backward and would have shown mistrust in the words of the Lord.*

Lexham English Bible NET Bible® *Abraham said to him, "{You must take care} that you do not return my son there. "Be careful [Heb "guard yourself."] never to take my son back there!" Abraham told him [The introductory clause "And Abraham said to him" has been moved to the end of the opening sentence of direct discourse in the translation for stylistic reasons.]. Abraham replied to him, "No! Be certain that you don't take my son there! **Abraham:** Absolutely not! *Isaac's future is here.* Do not take my son back there.*

Translation for Translators The Voice *Abraham replied to him, "No! Be certain that you don't take my son there! **Abraham:** Absolutely not! *Isaac's future is here.* Do not take my son back there.*

Literal, almost word-for-word, renderings:

Context Group Version *And Abraham said to him, You be careful not to bring my son there again.*

English Standard Version *Abraham said to him, "See to it that you do not take my son back there.*

The updated Geneva Bible *And Abraham said unto him, Beware you that you bring not my son there [Lest he should love the inheritance promised.] again.*

Green’s Literal Translation *And Abraham said to him, Take heed for yourself that you not take my son back there.*

World English Bible *Abraham said to him, "Beware that you don't bring my son there again.*

Young’s Updated LT *And Abraham says unto him, "Take heed to thyself, lest you cause my son to turn back there.*

The gist of this verse: Abraham makes it clear that Isaac is not to be taken to the east where he is from.

| Genesis 24:6 | | | |
|---|---|--|--------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong’s # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong’s # BDB #253 |
| ’amar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person masculine singular, Qal imperfect | Strong’s #559 BDB #55 |
| ’el (אֵל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix | Strong’s #413 BDB #39 |
| ’Ab ^e râhâm (אֲבִרְחָם) [pronounced ahb ^{ve} -raw-HAWM] | <i>father of a multitude, chief of a multitude; transliterated Abraham</i> | masculine singular proper noun | Strong’s #85 BDB #4 |
| shâmar (שָׁמַר) [pronounced shaw-MAR] | <i>to be kept, to be preserved; to be careful; to abstain oneself [from anything]; to beware [of anything]; to care [for something]; to take heed</i> | 2 nd person masculine singular, Niphal imperative | Strong’s #8104 BDB #1036 |

Genesis 24:6

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|-----------------------------|
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition with the 2 nd person masculine singular suffix | No Strong's # BDB #510 |
| shûwb (שב) [pronounced shoo ^b v] | <i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i> | 2 nd person masculine singular, Hiphil imperfect | Strong's #7725 BDB #996 |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| bên (בן) [pronounced bane] | <i>son, descendant</i> | masculine singular noun with the 1 st person singular suffix | Strong's #1121 BDB #119 |
| shâm (שָׁמָּה) [pronounced shawm] | <i>there; at that time, then; therein, in that thing</i> | adverb with the directional hê | Strong's #8033 BDB #1027 |

This simply means *there*; hê acts almost like a demonstrative.

Translation: Abraham then answered him, “Take care to yourself so that you do not return my son there.

One minor word needs to be explained: *to return*; this word is applied properly to Abraham’s servant. Some translations make it sound as if Isaac cannot be returned to Haran (the Lexham Bible reads: *Abraham said to him, “{You must take care} that you do not return my son there.*). However, Isaac has never been to Haran.⁴¹ The verb is a 2nd person masculine singular verb. That means Abraham is speaking about the servant. The servant specifically has asked, “Okay, I go there, but let’s say no woman wants to come back here with me. What then? Do I return to there with Isaac this time?” And Abraham then answered him, “Take care to yourself so that you do not return my son there.”

This is the first time that Abraham uses an imperative, so that his servant knows that this is an important point and nonnegotiable. Abraham warns the servant directly, the imperative telling him to personally take heed or to be careful. Now Abraham uses his servant’s exact words, except appropriate to the servant’s person. “You will not return my son there.” What Abraham is saying here is emphatic and cannot be misinterpreted. Whether or not we have all of their conversation recorded, it is doubtful that this long-time servant asked Abraham, “Now, are you sure?”

Abraham gives the servant an unequivocal *no*. Abraham does not want to take this chance. God has given him the land upon which he stands, and this will be passed down to Isaac and to his descendants. Abraham does not want to confuse the issue. Abraham stands where he stands based upon the promises of God.

Remember, Abraham left the land to go to Egypt because of a drought, and there were all kinds of problems which occurred because of that. Furthermore, God did not tell Abraham, “Look, why don’t you send Isaac to Charan to

⁴¹ Poole asks this question in Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Genesis 24:6.

get himself a wife.” Therefore, the servant will go to Charan; Isaac will not. Abraham will trust God to work out the details.

Isaac will never leave the Land of Promise.

Genesis 24:6 **Abraham then answered him, “Take care to yourself so that you do not return my son there. (Kukis mostly literal translation)**

Genesis 24:6 **Abraham then answered him, “Do not, under any circumstance, take my son back there. (Kukis paraphrase)**

This is a decision which Abraham is making, based upon the promises of God. God has not required this of him; nor has God recently spoken to Abraham—regarding finding a wife for Isaac or anything else. God gives us a great deal of freedom on this earth. The last direct interaction between God and Abraham was Genesis 22.

This decision not to allow Isaac to leave the land is completely Abraham’s.

Abraham’s reasoning about not letting Isaac leave the Land of Promise

1. This is a decision that Abraham is making on his own. God has not pulled Abraham aside at any time and said, “Your son Isaac cannot leave this land of Canaan.” In fact, God has not directly communicated with Abraham for 25–30 years now.
2. God gave this land to Abraham and to his seed; therefore, Abraham sees no reason to remove his son (his seed) from this land.
3. Abraham has left Canaan once to go to Egypt, and there were a number of problems which arose out of that. Therefore, why subject his son Isaac to something which is probably a mistake?
4. Abraham will send many of his subsequent sons outside of the land (yes, he will have more sons). They are not sons of promise; and Isaac is.
5. Because of God’s specific promises (and bear in mind, Abraham has not heard any of these promises from God directly for over 20 years), his son of promise will remain in the land; his other sons will be sent elsewhere.
6. God specifically told Abraham to leave Haran and to come to this land of Canaan. Abraham is reasonably applying this to his son.
7. Abraham does not want to take the chance that Isaac meet a woman outside of the land and then decide to remain with her there. When Abraham sends his servant to Haran, it is only to bring a woman for Isaac back into the land.
8. This is also where Abraham’s faith kicks in—God gave him this land, his line must continue, and there should not be any intermarriage with those who worship other gods. Therefore, Abraham is confident that he can send his servant back east to find and wife and that his servant will be successful. Obviously, God’s promises cannot be fulfilled if Isaac has no wife.
9. Abraham will therefore reason that God will send an angel ahead of his servant in order to prepare things for him (v. 7 below).
10. Thus, most of Abraham’s reasoning here is based upon the promises of God.

Jacob, Abraham’s grandson, will leave the land for a period of 20 years. Although God will speak to Jacob, He will not require that Jacob remain in the land.

Paul provides us with an interesting analogy: **For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery.** (Gal 5:1; ESV)

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Let’s conclude this verse with a passage from Hebrews: **These all [referring back to Abraham, Isaac, and Jacob, as well as to Sarah] died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. For people who speak thus**

make it clear that they are seeking a homeland. If they had been thinking of that land from which they had gone out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for He has prepared for them a city. (Heb 11:13; ESV; capitalized) All of them had faith that this land had been given to them.

Y^ehowah, Elohim of the [two] heavens, Who took me from a house of my father and from a land of my birth, and Who spoke to me and Who swore to me, to say, ‘To your seed I will give the land the this.’ He will send His messenger [or, *angel*] to your faces and you have taken a woman for my son from there.

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Y^ehowah, Elohim of heaven, Who took me out of my father’s house and out from the land of my kindred, and Who spoke to me and who swore to me, saying, ‘I will give this land to your seed.’ He will send His angel before you and you will take a wife for my son from there.

Jehovah, the God of heaven—the One Who took me out of my father’s house and Who took me away from the land of my kindred, and the One Who swore to me, “I will give this land to your seed;” it is He Who will send His angel before you so that, as a result, you can bring a wife for my son from there.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | Y ^e howah, Elohim of the [two] heavens, Who took me from a house of my father and from a land of my birth, and Who spoke to me and Who swore to me, to say, ‘To your seed I will give the land the this.’ He will send His messenger [or, <i>angel</i>] to your faces and you have taken a woman for my son from there. |
| Targum of Onkelos | And Abraham said to him, Beware, lest you make my some return there! The Lord God, <u>whose seat is in heaven on high</u> , who took me from my father’s house, and from the land of my birth; and who spake to me, and swore to me, saying, To your <u>son</u> will I give this land; He will seasonably send His angel, and you will take a wife for my sone from there. |
| Latin Vulgate | The Lord God of heaven, who took me out of my father’s house, and out of my native country, who spoke to me, and swore to me, saying: To your seed will I give this land: he will send his angel before you, and you will take from there a wife for my son. |
| Peshitta (Syriac) | The LORD God of heaven, who took me from thence, from my father’s household and from the land of my kindred, and who spoke to me, and who made a covenant with me, saying, To your descendants will I give this land; he shall send his angel before you, and you shall take a wife to my son from there. |
| Septuagint (Greek) | The Lord, the God of heaven, and the God of the earth, who took me out of my father’s house, and out of the land from <u>which I sprang</u> , who spoke to me, and who swore to me, saying, I will give this land to you and to your seed, He shall send His angel before you, and you shall take a wife to my son from there. |
| Significant differences: | The targum expands the phrase <i>of the heavens</i> . The Greek has <i>which I sprang</i> rather than <i>of my birth</i> (these are close in meaning). The targum has <i>son</i> rather than <i>seed</i> . |

Thought-for-thought translations; paraphrases:

| | |
|----------------------|---|
| Common English Bible | The LORD who rules heaven brought me here from the land where I was born and promised that he would give this land to my descendants forever. When you go |
|----------------------|---|

back there, the LORD will send his angel ahead of you to help you find a wife for my son.

Easy English

The *Lord God of heaven took me from my father's house. And he took me from that country where I was born. He spoke to me and he promised this. "I will give this country to your *descendants." He will send his *angel ahead of you. You shall choose a wife for my son. You shall choose her from the place where my relatives are.

Good News Bible (TEV)

The LORD, the God of heaven, brought me from the home of my father and from the land of my relatives, and he solemnly promised me that he would give this land to my descendants. He will send his angel before you, so that you can get a wife there for my son.

New Century Version

The Lord, the God of heaven, brought me from the home of my father and the land of my relatives. And he promised me, 'I will give this land to your descendants.' The Lord will send his angel before you to help you get a wife for my son there.

New Living Translation

For the LORD, the God of heaven, who took me from my father's house and my native land, solemnly promised to give this land to my descendants [Hebrew seed; also in 24:60.]. He will send his angel ahead of you, and he will see to it that you find a wife there for my son.

Partially literal and partially paraphrased translations:

International Standard V

"The LORD God of heaven, who brought me from my father's house and from my family's land, who spoke to me and promised me 'I will give this land to your descendants,' will send his angel ahead of you, and you are to acquire a wife for my son from there.

NIRV

"The Lord, the God of heaven, took me away from my father's family. He brought me out of my own land. And he made me a promise with an oath. He said, 'I will give this land to your family after you.' The Lord will send his angel ahead of you. So you will be able to get a wife for my son from there.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear

Yahweh, the God of heaven, took me from my father's house, and from the land of my kindred. He spoke to me and swore to me, saying, 'To your seed I will give this land.' He *will* send his messenger there in front of you to take a woman for my son.

Ferar-Fenton Bible

The EVER-LIVING, the GOD of heaven, who took me from my Father's home, and from the land of my birth, and who spoke to me, and also took oath to me, saying, 'I will give this country to your race,' He will send His Messenger before you; and you will bring a wife for my son from there.

New Advent Bible

"The Lord, the God of heaven, who took me from my father's house and the land of my relatives [Or "the land of my birth."], promised me with a solemn oath [Heb "and who spoke to me and who swore to me, saying."], 'To your descendants I will give this land.' He will send his angel [Or "his messenger."] before you so that you may find [Heb "before you and you will take."] a wife for my son from there.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

Jehovah God of the heavens, who took me from my father's house, and from the land of my birth, and who spoke to me, and who swore to me, saying, I will give this land to your seed, he shall send his *heavenly* messenger before your face, and you shall take a wife for my son from there.

New American Bible

"The LORD, the God of heaven, who took me from my father's house and the land of my kin, and who confirmed by oath the promise he then made to me, 'I will give

this land to your descendants' - he will send his messenger before you, and you will obtain a wife for my son there.

New American Bible (R.E.) The LORD, the God of heaven, who took me from my father's house and the land of my relatives, and who confirmed by oath the promise he made to me, 'I will give this land to your descendants'-he will send his angel before you, and you will get a wife for my son there.

New Jerusalem Bible Yahweh, God of heaven and God of earth, who took me from my father's home, and from the land of my kinsfolk, and who promised me on oath, "I shall give this country to your descendants"-he will now send his angel ahead of you, so that you can get a wife for my son from there.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible ADONAI, the God of heaven - who took me away from my father's house and away from the land I was born in, who spoke to me and swore to me, 'I will give this land to your descendants'- he will send his angel ahead of you; and you are to bring a wife for my son from there.

Kaplan Translation God, the Lord of heaven, took me away from my father's house and the land of my birth. He spoke to me and made an oath. 'To your offspring I will give this land [See Genesis 12:7, 15:18 (Rashi).]' He will send His angel before you, and you will indeed find a wife there for my son.

Expanded/Embellished Bibles:

Kretzmann's Commentary 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. That was the argument of faith: Jehovah had brought Abraham into the land in which he was now sojourning as a stranger; Jehovah had, with a solemn oath, promised this land to his descendants; therefore Jehovah would crown the servant's venture in Abraham's name with success, through the guidance and protection of His angel.

Lexham English Bible Yahweh, the God of heaven who took me from the house of my father and from the land of my family, and who spoke to me and swore to me, saying, 'to your offspring I will give this land,' he will send his angel before you, and you shall take a wife for my son from there.

Translation for Translators Yahweh God, who created the heavens, brought me here. He brought me from my father's household, and from the land where my relatives lived. He spoke to me and made a solemn promise to me, saying, 'I will give this land of *Canaan* to your descendants.' He will send an angel who will go there ahead of you and enable you to get a wife for my son *and bring her to live here*.

The Voice The Eternal One, the God of heaven, the God who led me from my father's house and from the land of my birth *long ago*, the God who spoke to me and swore to me, "I am going to give this land to your future generations"-that God will send His messenger to guide *and help* you find a wife for my son from there.

Literal, almost word-for-word, renderings:

Concordant Literal Version Yahweh, the Elohim of the heavens and the Elohim of the earth, Who took me from my father's household and from the land of my kindred, whence I came, and Who spoke to me, and Who swore to me, saying, 'To you and your seed will I give this land,' He will send His messenger before you, and you take a wife for my son, Isaac, thence.

| | |
|-----------------------------|---|
| Context Group Version | YHWH, the God of the skies { or heavens }, who took me from my father's house, and from the land of my birth, and who spoke to me, and who swore to me, saying, To your seed I will give this land { or earth }. He will send his messenger before you, and you shall take a woman { or wife } for my son from there. |
| Green's Literal Translation | Jehovah, God of Heaven, who took me from the house of my father and from the land of my birth, and who spoke to me, and who swore to me, saying, I will give this land to your Seed; He shall send His Angel before you, and you shall take a wife from there for my son. |
| New King James Version | The Lord God of heaven, who took me from my father's house and from the land of my family, and who spoke to me and swore to me, saying, 'To your descendants [Literally seed] I give this land,' He will send His angel before you, and you shall take a wife for my son from there. |
| World English Bible | Yahweh, the God of heaven, who took me from my father's house, and from the land of my birth, who spoke to me, and who swore to me, saying, 'I will give this land to your seed.' He will send his angel before you, and you shall take a wife for my son from there. |
| Young's Updated LT | Jehovah, God of the heavens, who has taken me from the house of my father, and from the land of my birth, and who has spoken to me, and who has sworn to me, saying, To your seed I give this land, He does send His messenger before you, and you have taken a wife for my son from there. |

The gist of this verse: Abraham explains to his servant how a wife for Isaac is a part of God's plan; and therefore, God will send an angel before him preparing the way.

| Genesis 24:7a | | | |
|--|---|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| 'Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>] | <i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural construct | Strong's #430 BDB #43 |
| shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH- yim</i>] | <i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i> | masculine dual noun with the definite article | Strong's #8064 BDB #1029 |
| 'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| lâqach (לָקַח) [pronounced <i>law- KAHKH</i>] | <i>to take, to take away, to take in marriage; to seize</i> | 3 rd person masculine singular, Qal perfect with the 1 st person singular suffix | Strong's #3947 BDB #542 |
| min (מִן) [pronounced <i>min</i>] | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |

Genesis 24:7a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|----------------------------|
| bayith (בַּיִת) [pronounced BAH-yith] | <i>house, residence; household, habitation as well as inward</i> | masculine singular construct | Strong's #1004 BDB #108 |
| 'âb (אָב) [pronounced aw ^b v] | <i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i> | masculine singular noun with the 1 st person singular suffix | Strong's #1 BDB #3 |

Translation: Y^ehowah, Elohim of heaven, Who took me out of my father's house...

Abraham will now explain, building doctrine upon doctrine, why there is a woman for Isaac, in the land of Abraham's birth. Abraham will speak all about Jehovah, the God of heaven, and what He has done so far. First thing is, He took Abraham out of his father's house. God delivered these marching orders to Abraham about 50 years ago, when He said to him, "Get out of your country, and from your relatives, and from your father's house, to the land that I will show you." (Genesis 12:1b).

Genesis 24:7b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| min (מִן) [pronounced min] | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| 'erets (אֶרֶץ) [pronounced EH-rets] | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine singular construct | Strong's #776 BDB #75 |
| môwl ^e deth (תּוֹלֵדוֹת) [pronounced moh ^e -DETH] | <i>birth, origin, native; kindred, family; progeny, [female] offspring, children; circumstances of birth</i> | feminine singular noun with the 1 st person singular suffix | Strong's #4138 BDB #409 |

Somewhere, there appears to be a numbering problem. In the e-sword KJV+ that I have, this is listed as Strong's #4138. However, when I go to the proper BDB page, it is Strong's #4038. So I look up Strong's #4138 in the index, and I am taken to this word, on a different page, with a reference back to BDB #409! However, Gesenius has only Strong's #4138, with an entirely different word of Strong's #4038 (the same for the BDB in e-sword). Therefore, the mistake appears to be with my edition of BDB.

Translation: ...and out from the land of my kindred,...

God told Abraham to leave his father's house, and the land of his kindred, and Abraham complied.

Application: It is sometimes necessary, in the life of the believer, to allow God to move you from point A to point B. The more doctrine that you have in your soul, the easier it is to figure out when this is occurring. However, Abraham could not have been that dramatically mature when God moved him to Canaan.

| Genesis 24:7c | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (ו, וּ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 rd person masculine singular, Piel imperfect | Strong's #1696 BDB #180 |
| lâmed (ל) [pronounced <i>leh</i>] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition with the 1 st person singular suffix | No Strong's # BDB #510 |

Translation: ...and Who spoke to me...

As we have seen, God has spoken to Abraham on 5 or 6 occasions. So Abraham has been guided by the Word of God.

| Genesis 24:7d | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (ו, וּ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| shâba ^c (שָׁבַע) [pronounced <i>shaw^b-VAHG</i>] | <i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i> | 3 rd person masculine singular, Niphal imperfect | Strong's #7650 BDB #989 |
| lâmed (ל) [pronounced <i>leh</i>] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition with the 1 st person singular suffix | No Strong's # BDB #510 |

Translation: ...and who swore to me,...

God also swore a solemn promise to Abraham. We have already studied all of these back in **Genesis 22** ([HTML](#)) ([PDF](#)) ([WPD](#)) and we will look at them again in **Genesis 26** ([HTML](#)) ([PDF](#)) ([WPD](#)).

| Genesis 24:7e | | | |
|---|--|--|---|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| lâmed (ל) [pronounced <i>l'</i>] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition | No Strong's # BDB #510 |
| 'âmar (אמר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | Qal infinitive construct | Strong's #559 BDB #55 |
| lâmed (ל) [pronounced <i>l'</i>] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition | No Strong's # BDB #510 |
| zera' (זרע) [pronounced <i>ZEH-rahg'</i>] | <i>a seed, a sowing; an offspring, progeny, descendant; posterity</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #2233 BDB #282 |
| nâthan (נתן) [pronounced <i>naw-THAHN</i>] | <i>to give, to grant, to place, to put, to set; to make</i> | 1 st person masculine singular, Qal imperfect | Strong's #5414 BDB #678 |
| 'êth (את) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'erets (ארץ) [pronounced <i>EH-rets</i>] | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine singular noun with the definite article | Strong's #776 BDB #75 |
| zô'th (זאת) [pronounced <i>zoth</i>] | <i>here, this, this one; thus; possibly another</i> | feminine of singular zeh; demonstrative pronoun, adverb; with the definite article | Strong's #2063 (& 2088, 2090) BDB #260 |

Translation: ...saying, 'I will give this land to your seed.'

There are two ways that this promise is to be understood: God would give the Land of Promise to his descendants. Under Joshua, they would take the land, and they would hold it up until the 1st advent and the beginning of the Church Age, at which point they would lose it. This promise also references our Lord's millennial rule, when He will reign over Israel.

Abraham has already received God's promises concerning the future of his descendants. Therefore, Abraham knows that he must have descendants. That means, Isaac must have a wife.

| Genesis 24:7f | | | |
|--|--|--|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| hûw' (אוה) [pronounced hoo] | <i>he, it; himself</i> as a demonstrative pronoun: <i>that, this (one)</i> | 3 rd person masculine singular, personal pronoun; sometimes the verb <i>is, is implied</i> | Strong's #1931 BDB #214 |
| shâlach (שלח) [pronounced shaw-LAKH] | <i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i> | 3 rd person masculine singular, Qal imperfect | Strong's #7971 BDB #1018 |
| mal'âkē (מלאך) [pronounced mah'-AWK ^e] | <i>messenger or angel; this word has been used for a prophet (Isaiah 42:19) and priest (Mal. 2:7)</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #4397 BDB #521 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| pânîym (פני) [pronounced paw-NEEM] | <i>face, faces countenance; presence</i> | masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix | Strong's #6440 BDB #815 |

Together, they mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

Translation: [He will send His angel before you...](#)

Now Abraham puts some doctrines together. When God was going to destroy Sodom and Gomorrah, He sent His angels there first, and that was to rescue Lot and his family. Therefore, if God wants this land to go to Abraham's descendants, then God must make certain that Abraham has descendants. Abraham cannot have descendants unless Isaac marries a woman. Abraham also realizes that Isaac cannot simply adopt a slave child or something along those lines, as that was not an option for Abraham.

Therefore, Abraham can conclude that his trusted servant will not return to the Tigris-Euphrates valley sort of willy-nilly, cross-my-fingers and hope this works out. If this land is going to be given to Abraham and his descendants and taken from the Canaanites, then it is logical that Abraham's descendants will be born apart from the Canaanite seed (at least in the main; there will be some intermingling, as there always is). However, at this point, Abraham knows that Isaac must get a wife from his general family.

Abraham knows that God will provide here. He has great faith in God and he knows that what he is asking his servant to do is within God's plan. Therefore, it has to work out.

Application: If you pray for that which is clearly the will of God, then God will answer that prayer. Abraham knows enough doctrine to know that his request is within God's plan.

Abraham has thought this out. He knows that he must find a wife for Isaac from his same stock; one who believes in the living God; and Abraham trusts God to have this wife there waiting for Isaac. Isaac is about 39 years old now. One concern that I believe that Abraham has is that Isaac will go back to Abraham's family and remain there. God has given this land to the descendants of Abraham, therefore, Abraham and his descendants must remain in the land.

It's like this: Abraham knows that God's promises will be fulfilled in his descendants. Therefore, Isaac cannot be childless. Therefore, Isaac needs a wife. It is only reasonable for Isaac to take a wife who not only believes in the same God, but knows Who that God is.

Now, this also appears to be a cultural norm of this era, which was probably related to the language barrier which God had established back in Genesis 10.

In several of these short doctrines, I approach these people, their thinking, their motivations, and their reasoning in a logical fashion. When they say something, there is a reason *why* they say it. Many times, there is enough information in context to determine the thinking of the characters of this historical narrative.

Abraham's logical conclusion, based upon the promises of God

1. God swore to Abraham that He would give this land to Abraham and to his seed.
2. Problems ensued when Abraham and Sarah left the land.
3. This land cannot be given to Abraham's descendants unless he has descendants.
4. Therefore, Isaac *must* have a wife.
5. If you put all of this together, it would be unwise, in Abraham's view, to have Isaac leave the land that God has given him; but Isaac cannot have children without a wife.
6. Therefore, God must provide Isaac a wife—and a wife of proper breeding (that is, she is brought up to believe in the Revealed God).
7. If all of this *must* come to pass, then *God must provide*.
8. Therefore, just as God sent angels into Sodom, to both save Lot and to destroy Sodom; logically, He will send an angel to Haran to prepare the heart of one young woman.

This might help you to see the difference between Abraham's thinking and the servant's thinking. Logically, the servant recognizes that him going to a family he has never met and to bring back a wife to a place she has never seen and to a man she has never seen—that approach allows reasonably for a woman to say, "No, I'll pass." But, from Abraham's perspective, *God must provide*; as this is in accordance with His clear promises to Abraham.

J. Vernon McGee: *Abraham is really a man of faith. He demonstrates it again and again, and here he is magnificent. He says to this servant, "You can count on God to lead you. God has promised me this." Abraham is not taking a leap in the dark - faith is not a leap in the dark. It must rest upon the Word of God. Many people say, "I believe God, and it will come to pass." That's fine. It is wonderful for you to believe God, but do you have something in writing from Him? Abraham always asked for it in writing, and he had it in writing from God. God had made a contract with him. Abraham is really saying, "God has promised me that through my seed Isaac He is going to bring a blessing to the world. You can be sure of one thing: God has a bride back there for Isaac." You see, Abraham rests upon what God has said. We need to not be foolish today. Faith is not foolishness. It is resting upon something. It is always reasonable. It is never a leap in the dark. It is not betting your life that this or that will come to pass. It is not a gamble; it is a sure thing. Faith is the real sure thing. Abraham is sure.*⁴²

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 24:7g

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|------------------------|---------------------------|
| w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |

⁴² From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed January 10, 2015.

| Genesis 24:7g | | | |
|--|---|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| lâqach (לָקַח) [pronounced law- KAHKH] | <i>to take, to take away, to take in marriage; to seize</i> | 2 nd person masculine singular, Qal perfect | Strong's #3947 BDB #542 |
| ʾishshâh (אִשָּׁה) [pronounced eesh- SHAW] | <i>woman, wife</i> | feminine singular noun | Strong's #802 BDB #61 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition | No Strong's # BDB #510 |
| bên (בֵּן) [pronounced bane] | <i>son, descendant</i> | masculine singular noun with the 1 st person singular suffix | Strong's #1121 BDB #119 |
| min (מִן) [pronounced min] | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| shâm (שָׁמָּה) [pronounced shawm] | <i>there; at that time, then; therein, in that thing</i> | adverb of place | Strong's #8033 BDB #1027 |

Translation: ...and you will take a wife for my son from there.

Abraham nearly repeats exactly what he said originally. He is not mad; it is not a problem that he had to explain himself; Abraham simply explained divine viewpoint to his servant, who took it all in.

Abraham's seed is Isaac, and the land is passed on to him. So, logically, Isaac stays on the land which God has given him. God would prepare the way for Abraham's servant.

God has set aside the land of Canaan for Abraham and his seed. God will take care of the details in the east when it comes to finding a wife for Isaac. Just as God sent an angel before Abraham to prepare the land for him; God will send an angel before Abraham's servant, to prepare the heart of his future bride.

As an aside, we do not know the exact mechanics of this. How exactly do angels work? What do they do in preparing the way for Abraham's servant? How do Satan and his demons work? Just exactly how are they allowed to obstruct the plan of God. None of this is clearly laid out. The most information we have ever received about this topic was in Genesis 19, where angels to into Sodom and fetch Lot and his family (Job 1–2 also give us an idea). In Genesis 19, Lot and his family can obviously see and touch these angels (remember, the angels grab the members of Lot's family and literally pull them along to get them out of there). But, as for the rest of it, we have no idea. What exactly was done to bring a rain of burning sulphur upon Sodom, we don't know. Similarly, we do not know how angels will prepare the way for this servant to run into Rebekah. We are simply told that this is done.

We will study the **Doctrine of Angels** later in this chapter.

Genesis 24:7 Y^ehowah, Elohim of heaven, Who took me out of my father's house and out from the land of my kindred, and Who spoke to me and who swore to me, saying, 'I will give this land to your seed.' He will send His angel before you and you will take a wife for my son from there. (Kukis mostly literal translation)

Genesis 24:7 Jehovah, the God of heaven—the One Who took me out of my father’s house and Who took me away from the land of my kindred, and the One Who swore to me, “I will give this land to your seed;’ it is He Who will send His angel before you so that, as a result, you can bring a wife for my son from there. (Kukis paraphrase)

And so Abraham says to his servant: “Y^ehowah, Elohim of heaven, Who took me out of my father’s house and out from the land of my kindred, and Who spoke to me and who swore to me, saying, ‘I will give this land to your seed.’ He will send His angel before you and you will take a wife for my son from there.” To look at this in a slightly different light, Abraham is saying: “It is God’s will to give this land to me and to my seed. Therefore, it is God’s will for my son Isaac to have a wife who worships God. Therefore, it is God’s responsibility to see to it that hearts and minds in the east are prepared for your coming. God knows you are going to go there; God knows what must be done. Therefore, we will depend upon God to work out the details.” And Abraham reasonably supposes that God will send an angel forth to prepare the heart of one young woman to come to Canaan. As the writer of Hebrews notes: **Are angels not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?** (Heb 1:14) There are many passages which reveal that angels do the will of God and prepare the way for us: Exodus 23:20–23 33:2 Psalm 32:8 34:7 73:24 103:20 Proverbs 3:5–6 Isaiah 63:9.

Matthew Henry: *The confidence he put in a good God, who, he doubts not, will give his servant success in this undertaking (Genesis 24:7). He remembers that God had wonderfully brought him out of the land of his nativity, by the effectual call of His grace; and he therefore does not doubt that God will make his servant successful without needing to bring his son there again. He remembers also the promise God had made and confirmed to him that he would give Canaan to his seed, and there infers that God would own him in his endeavours to match his son, not among those devoted nations, but to one that was fit to be the mother of such a seed. “Fear not therefore; he will send his angel before you to make your way prosperous.”*⁴³

And if not willing to come the woman to go after you, and you have been acquitted of my oath the this. Only my son you will not return there-ward.”

Genesis 24:8

But if the woman is not willing to follow after you, then you are freed of this oath of mine, provided [that] you do not return my son there.”

However, if no woman is willing to follow you back to here, then you are freed of this oath, provided that you do not take my son back there.”

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | And if not willing to come the woman to go after you, and you have been acquitted of my oath the this. Only my son you will not return there-ward.” |
| Targum of Onkelos | But if the woman be not willing to come after you, you will be innocent from this my oath; only make not my son return there. |
| Latin Vulgate | But if the woman will not follow thee, thou shalt not be bound by the oath: only bring not my son back there again. |
| Peshitta (Syriac) | And if the woman will not be willing to follow you, then you shall be clear from this my oath; only you must not take my son there again. |
| Septuagint (Greek) | And if the woman should not be willing to come with you into this land, you shall be clear from my oath, only do not carry my son there again. |

Significant differences: No serious differences.

Thought-for-thought translations; paraphrases:

⁴³ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 24:1–9 (edited).

| | |
|-------------------------|--|
| Common English Bible | If the woman won't agree to come back with you, you will be free from this obligation to me. Only don't take my son back there." |
| Contemporary English V. | If the woman refuses to come along, you don't have to keep this promise. But don't ever take my son back there." |
| Easy English | You have made this *oath to me. But if the woman is not willing to follow you, then you are free from it. But never take my son back to the country that I came from.' |
| Easy-to-Read Version | But if the girl refuses to come with you, then you will be free from this promise. But you must not take my son back to that place." |
| New Century Version | If the girl won't come back with you, you will be free from this promise. But you must not take my son back there." |
| New Living Translation | If she is unwilling to come back with you, then you are free from this oath of mine. But under no circumstances are you to take my son there." |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|--|
| American English Bible | However, if the woman isn't willing to come with you into this land, you will be free from this oath. Just don't carry my son back there.' |
| Beck's American Translation | And if the woman doesn't want to come back with you, you're not bound anymore by what you swear to me; only do't take my son back there." |
| God's Word™ | If the woman doesn't want to come back with you, then you'll be free from this oath that you swear to me. But don't take my son back there." |
| International Standard V | If the woman isn't willing to follow you, then you'll be free from this oath to me. Just don't take my son back there!" |
| NIRV | "The woman may not want to come back with you. If she doesn't, you will be free from your oath. But don't take my son back there." |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | If the woman will not go after you, you are pardoned from this oath: Only do not return my son there." |
| Ferar-Fenton Bible | But if a woman does not desire to come along with you, then you shall be free of this oath; except that you must never take my son there." |
| New Advent Bible | But if the woman will not follow you, you shall not be bound by the oath: only bring not my son back there again. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| Christian Community Bible | But if the woman is unwilling to follow you, you will be free of this oath. In any case you are not to take my son down there." |
| The Heritage Bible | And if the woman does not breathe in agreement to walk after you, then you shall be clear from this my oath; only do not turn my son back there. |
| New American Bible (R.E.) | If the woman is unwilling to follow you, you will be released from this oath to me. But never take my son back there!" |
| New Jerusalem Bible | If then the girl refuses to follow you, you will be quit of this oath to me. Only do not take my son back there.' |

Jewish/Hebrew Names Bibles:

| | |
|---------------------------|---|
| exeGesés companion Bible | And if the woman wills not to go after you, then you are exonerated from this my oath: only return not my son there. |
| Judaica Press Complete T. | And if the woman will not wish to go after you, you will be absolved of this, my oath; only do not return my son back there." |

Kaplan Translation If the girl does not want to come back with you, then you shall be absolved of my oath. But [no matter what,] do not bring my son back there!

Expanded/Embellished Bibles:

| | |
|-----------------------------|---|
| <i>The Amplified Bible</i> | And if the woman should not be willing [The Holy Spirit does not win unwilling souls, only "whosoever will."] to go along after you, then you will be clear from this oath; only you must not take my son back there. |
| Kretzmann's Commentary | 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 there again. This was for the sake of reassuring the timid servant. If believers, in the name of God, undertake a matter which pleases God, then they may and should trust in the assistance and blessing of the Lord. |
| Lexham English Bible | And if the woman is not willing {to follow} you, then you shall be released from this oath of mine--only you must not return my son there." |
| NET Bible® | But if the woman is not willing to come back with you [Heb " to go after you."], you will be free [You will be free. If the prospective bride was not willing to accompany the servant back to Canaan, the servant would be released from his oath to Abraham.] from this oath of mine. But you must not take my son back there!" |
| Translation for Translators | But if the woman you find will not come back with you, you are free to disregard the promise you are making. The only thing that you must not do is to take my son to live there." |
| The Voice | If <i>for some reason</i> the woman is not willing to follow you, then I free you from the obligation of my oath. But you must never take my son back there! |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|---|
| Context Group Version | And if the woman is not willing to follow you, then you shall be free from this my oath. Only you shall not bring my son there again. |
| English Standard Version | But if the woman is not willing to follow you, then you will be free from this oath of mine; only you must not take my son back there." |
| Green's Literal Translation | And if the woman will not be willing to go after you, then you shall be clear from this oath of mine; only do not take my son back there. |
| New King James Version | And if the woman is not willing to follow you, then you will be released from this oath; only do not take my son back there." |
| Young's Updated LT | If the woman isn't willing to follow you, then you will be clear from this my oath. Only you will not bring my son there again." |

The gist of this verse: If the woman is unwilling to come to the country of Canaan with this servant, then he will be released from this oath.

Genesis 24:8a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|------------------------------------|---------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʾîm (אם) [pronounced <i>eem</i>] | <i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event) | primarily an hypothetical particle | Strong's #518 BDB #49 |

| Genesis 24:8a | | | |
|--|---|--|-------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| lō' (לוּל or לוֹ) [pronounced low] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| Together, 'im lō' (לוֹ אִם) [pronounced eem low] act as an emphatic affirmative and they mean <i>if not, surely, unless</i> . | | | |
| 'ābâh (אָבָה) [pronounced aw ^b -VAWH] | <i>to be willing, to consent</i> | 3 rd person feminine singular, Qal imperfect | Strong's #14 BDB #2 |
| 'ābâh with the negative means <i>to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do</i> . | | | |
| 'ishshâh (אִשָּׁה) [pronounced eesh-SHAW] | <i>woman, wife</i> | feminine singular noun with the definite article | Strong's #802 BDB #61 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition | No Strong's # BDB #510 |
| hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e] | <i>to go, to come, to depart, to walk; to advance</i> | Qal infinitive construct | Strong's #1980 (and #3212) BDB #229 |
| 'achar (אַחַר) [pronounced ah-KHAHR] | <i>after, following, behind; afterwards, after that</i> | preposition/adverb with the 2 nd person masculine singular suffix | Strong's #310 BDB #29 |

Translation: *But if the woman is not willing to follow after you,...*

Abraham admits to this possibility. Many times, he thought that he knew how to proceed in God's plan, but he was mistaken (e.g., having a child by means of a surrogate mother). So Abraham admits that it is possible that his servant will not have any luck.

Or, Abraham could simply be saying, "Let's say that happens (I am 99% certain that it won't), then..."

| Genesis 24:8b | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| nâqâh (נָקָה) [pronounced naw-KAWH] | <i>to be acquitted, unpunished, declared free or declared guiltless</i> | 2 nd person masculine singular, Niphal perfect | Strong #5352 BDB #667 |
| This is the first occurrence of this word in Scripture. | | | |
| min (מִן) [pronounced min] | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |

Genesis 24:8b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|--|
| shebû'âh (שֶׁבֻעָה) [pronounced she ^b -voo- GAH] | <i>a solemn oath, a curse</i> | feminine singular noun with the 1 st person singular suffix | Strong's #7621 BDB #989 |
| zô'th (זֹאת) [pronounced zoth] | <i>here, this, this one; thus; possibly another</i> | feminine of singular zeh; demonstrative pronoun, adverb; with the definite article | Strong's #2063 (& 2088, 2090) BDB #260 |

Translation: ...then you are freed of this oath of mine,...

If Abraham's servant does not have any luck whatsoever finding a women for Isaac, then he will no longer be bound by this oath.

So the servant will take an oath to go back to Abraham's relatives, whom the servant probably has never seen and whom Abraham has not seen for almost a century. Abraham does not want the servant to just pick up some young waif from anywhere and bring her back, claiming to be from the same family. Abraham does not expect this, but he has his servant take an oath to indicate how important this is.

Genesis 24:8c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|------------------------------------|
| raq (רַק) [pronounced rahk] | <i>only, provided, altogether, surely</i> —this adverb carries with it restrictive force | adverb | Strong's #7534 & #7535 BDB #956 |
| bên (בֵּן) [pronounced bane] | <i>son, descendant</i> | masculine singular noun with the 1 st person singular suffix | Strong's #1121 BDB #119 |
| lô' (לֹא אוֹל אוֹל) [pronounced low] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| shûwb (שׁוּב) [pronounced shoo ^b v] | <i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i> | 2 nd person masculine singular, Hiphil imperfect | Strong's #7725 BDB #996 |
| shâm (שָׁמָּה) [pronounced shawm] | <i>there; at that time, then; therein, in that thing</i> | adverb with the directional hê | Strong's #8033 BDB #1027 |

This simply means *there*; hê acts almost like a demonstrative.

Translation: ...provided [that] you do not return my son there."

Again, at least one commentator wondered about the verb *to return*. This refers to the servant specifically (it is a 2nd person masculine singular, Hiphil imperfect verb) and not to Isaac.

Abraham, under no circumstances, wants his son to travel to that region. The fulfillment of God's covenants are here in the land of promise, not in the Tigris-Euphrates valley.

The servant is concerned that he will not be able to convince any woman to come back with him, and this is a reasonable concern. Abraham tells the servant that he is freed from his oath if that is the case.

Genesis 24:8 **But if the woman is not willing to follow after you, then you are freed of this oath of mine, provided [that] you do not return my son there.**" (Kukis mostly literal translation)

Genesis 24:8 **However, if no woman is willing to follow you back to here, then you are freed of this oath, provided that you do not take my son back there.**" (Kukis paraphrase)

Why is Abraham so adamant about this? He has learned, by experience, that God has a geographical place where He wants us. For Abraham, that is the land of Canaan. For his son, who will inherit all that he has, that is the land of Canaan. Isaac's future wife will be brought to him.

In a later chapter, Jacob, Isaac's son, himself will leave the Land of Promise and go to the east to find this same family and to find a bride for himself. Because of this, he will be out of the Land of Promise for 14+ years.

So Abraham stepped out of the land of Canaan once (when he and his wife went to Egypt), and that was a bad idea. Therefore, he will make certain that will not be the case for Isaac.

Why is Abraham so certain about this angel thing? Insofar as we know, God has not come to him and said, "Look, you need to get Isaac a bride. I've got a couple of angels preparing the way for your servant to go to Charan." The deal is, Abraham knows that all of his promises are fulfilled through his genealogical line. Therefore, Isaac need to have children; and therefore, Isaac needs a wife. So, of course God is going to provide for him in this way. God's character requires Him to fulfill his promises to Abraham.

And so places the servant his hand under a thigh of Abraham, his adonai. And so he swears to him upon the word the this.

Genesis
24:9

Therefore, the servant placed his hand under the thigh of Abraham, his lord [lit., *his adonai*]; and he swore this thing to him.

Therefore, the servant placed his hand under the thigh of Abraham, his lord, swearing this oath to him.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|--|
| Masoretic Text (Hebrew) | And so places the servant his hand under a thigh of Abraham, his adonai. And so he swears to him upon the word the this. |
| Targum of Onkelos | And the servant put his hand upon the <u>circumcised part</u> of Abraham his lord, and sware to him according to this thing. |
| Latin Vulgate | The servant, therefore, put his hand under the thigh of Abraham, his lord, and swore to him upon his word. |
| Peshitta (Syriac) | So the servant put his hand under the <u>girdle</u> of Abraham his master, and swore to him concerning this matter. |
| Septuagint (Greek) | And the servant put his hand under the thigh of his master Abraham, and swore to him concerning this matter. |

Significant differences: The Hebrew has *thigh*, rather than *girdle* or *circumcised part*. *This word* can be translated *this thing* or *this matter*.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | So the servant put his hand under his master Abraham's thigh and gave him his word about this mission. |
| Contemporary English V. | So the servant gave Abraham his word that he would do everything he had been told to do. |
| Easy English | So the servant put his hand under his master Abraham's *thigh. Then he made a very serious promise. |
| Easy-to-Read Version | So the servant put his hand under his master's leg and made the promise. |
| Good News Bible (TEV) | So the servant put his hand between the thighs of Abraham, his master, and made a vow to do what Abraham had asked. |
| <i>The Message</i> | So the servant put his hand under the thigh of his master Abraham and gave his solemn oath. |
| New Berkeley Version | The servant then placed his hand under his master Abraham's thigh and swore to him to that effect. |
| New Living Translation | So the servant placed his hand under the hip of Abraham, and he promised to do this. |

Partially literal and partially paraphrased translations:

| | |
|---------------------------------|---|
| American English Bible | So, the servant put his hand under the thigh of his master AbraHam, and swore this to him. |
| <i>God's Word</i> TM | So the servant did as his master Abraham commanded and swore the oath to him concerning this. |
| International Standard V | So the servant made a solemn oath [Lit. <i>servant placed his hand under Abraham's thigh</i> ; i.e., to make a solemn promise based on the sanctity of the family and commitment to the family line] to his master Abraham regarding this matter. |
| NIRV | So the servant put his hand under Abraham's thigh. He promised with an oath to do what his master wanted. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|---|
| Bible in Basic English | And the servant put his hand under Abraham's leg, and gave him his oath about this thing. |
| Ferar-Fenton Bible | Abraham's servant accordingly put his hand under the thigh of his master, and took an oath to him upon this matter. |
| New Advent Bible | The servant, therefore, put his hand under the thigh of Abraham, his lord, and swore to him upon his word. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| Christian Community Bible | So the servant placed his hand under the thigh of Abraham, his master, and swore to him that he would do it. |
| The Heritage Bible | And the servant put his hand under the thigh of Abraham, his lord, and swore to him concerning this word. |
| New American Bible | So the servant put his hand under the thigh of his master Abraham and swore to him in this undertaking. |

Jewish/Hebrew Names Bibles:

| | |
|--------------------|---|
| JPS (Tanakh—1985) | So the servant put his hand under the thigh of his master Abraham and swore to him as bidden [lit. "About this matter."]. |
| Kaplan Translation | The servant placed his hand under the thigh of Abraham his master, and he took an oath regarding this. |

Expanded/Embellished Bibles:

| | |
|-----------------------------|---|
| Kretzmann's Commentary | And the servant put his hand under the thigh of Abraham, his master, and sware to him concerning that matter. Eliezer now knew that he would not be held responsible in case the woman selected by him would refuse to come, and so he no longer hesitated about rendering his oath in this important matter. |
| Lexham English Bible | Then the servant put his hand under the thigh of Abraham his master, and he swore to him concerning this matter. |
| NET Bible® | So the servant placed his hand under the thigh of his master Abraham and gave his solemn promise he would carry out his wishes [Heb "and he swore to him concerning this matter."]. |
| Translation for Translators | So the servant put his hand between Abraham's thighs and made a solemn promise about the matter. |
| The Voice | The <i>trusted</i> servant took the oath, holding in his hand Abraham's power to give life. He swore to do what his master required. |

This solemn oath, sworn with the servant's hand beneath Abraham's thigh, binds the servant to carry out the request.

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|---|
| Concordant Literal Version | And placing is the servant his hand under the thigh of Abraham, his lord, and is swearing to him on account of this matter. |
| Green's Literal Translation | And the slave put his hand under the thigh of his master Abraham and swore to him concerning this thing. |
| World English Bible | The servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter. |
| Young's Updated LT | And the servant puts his hand under the thigh of Abraham his lord, and swears to him concerning this matter. |

The gist of this verse: The servant swore this oath to Abraham.

Genesis 24:9a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|----------------------------|
| wa (or va) (וַ) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| sîym (שִׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i>] | <i>to put, to place, to set; to make; to appoint</i> | 3 rd person masculine singular, Qal imperfect | Strong's #7760 BDB #962 |
| ‘ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>] | <i>slave, servant; underling; subject</i> | masculine singular noun with the definite article | Strong's #5650 BDB #713 |

| Genesis 24:9a | | | |
|--|--|--|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'êth (אֵת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| yâd (יָד) [pronounced <i>yawd</i>] | generally translated <i>hand</i> | feminine singular noun with the 3 rd person masculine singular suffix | Strong's #3027 BDB #388 |
| tachath (תַּחַת) [pronounced <i>TAH-khahth</i>] | <i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i> | preposition of location or foundation | Strong's #8478 BDB #1065 |
| yârek ^e (רֵגֶל) [pronounced <i>yaw-REK^e</i>] | <i>thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system</i> | feminine singular construct | Strong's #3409 BDB #437 |
| 'Ab ^e râhâm (אֲבִרָאם) [pronounced <i>ahb^{ve}-raw-HAWM</i>] | <i>father of a multitude, chief of a multitude; transliterated Abraham</i> | masculine singular proper noun | Strong's #85 BDB #4 |
| 'âdōwn (אֲדֹנָי) [pronounced <i>aw-DOHN</i>] | <i>lord, master, owner, superior, sovereign</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #113 BDB #10 |

Translation: Therefore, the servant placed his hand under the thigh of Abraham, his lord [lit., *his adonai*];...

Even though this method of coming to an agreement, or agreeing to something seems pretty weird to us, it was apparently what was done in those days. At one time in America, a deal could be struck with a handshake. Later, it took a contract. Later, it took a very long contract with a roomful of lawyers.

A lot has been made out of this hand under the thigh stuff—details I have no interest in delving into. However, throughout Scripture, we have a mixture of God's norms and standards and cultural norms and standards. Simply because the cultural norms and standards of that era are recorded as a part of the historical record does not empower or diminish them. Whatever occurred here was simply a way that men took oaths back in that day. It was certainly not some act of perversion, but simply a way of indicating that two men have come to an agreement on something. Today, we would lay out a deal and shake hands to seal the deal. Or, more likely, sign a long contract to seal the deal.

I am not aware of any cult even which reads this passage and then thinks, "Hey, we are taking oaths the wrong way; we need to put our hands under one another's thighs."

| Genesis 24:9b | | | |
|---|---|------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |

| Genesis 24:9b | | | |
|---|---|--|---|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| shâba' (שָׁבַע) [pronounced shaw ^b -VAHG] | <i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i> | 3 rd person masculine singular, Niphal imperfect | Strong's #7650 BDB #989 |
| lâmed (ל) [pronounced <i>le</i>] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition with the 3 rd person masculine singular suffix | No Strong's # BDB #510 |
| 'al (עַל) [pronounced <i>gah</i>] | <i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i> | preposition of proximity | Strong's #5921 BDB #752 |
| dâbâr (דָּבָר) [pronounced daw ^b -VAWR] | <i>word, saying, doctrine, thing, matter, command</i> | masculine singular noun with the definite article | Strong's #1697 BDB #182 |
| zeh (זֶה) [pronounced <i>zeh</i>] | <i>here, this, this one; thus; possibly another</i> | masculine singular demonstrative adjective with a definite article | Strong's #2088, 2090 (& 2063) BDB #260 |

Together, dâbâr zeh mean *this thing, this matter, this command*.

Translation: ...and he swore this thing to him.

The servant agrees to do all that Abraham has asked of him. He will go to Abraham's land of origin, find a female relative of his, and bring her back for Isaac. He would not, under any circumstances, take Isaac to this land.

This is agreeable to the servant and he swears to Abraham to do what has been asked of him.

Genesis 24:9 Therefore, the servant placed his hand under the thigh of Abraham, his lord [lit., *his adonai*]; and he swore this thing to him. (Kukis mostly literal translation)

Genesis 24:9 Therefore, the servant placed his hand under the thigh of Abraham, his lord, swearing this oath to him. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Abraham's Servant Meets Rebekah, as an Answer to Prayer

And so takes the servant ten camels from camels of his adonai and so he goes and every good thing of his adonai in his hand. And so he rises up and so he goes unto Aram-naharaim unto a city of Nahor.

Genesis
24:10

So the servant took ten camels from his lord's camels and he went, and every good thing of his lord was in his hand. Therefore, he arose and went to Aram-naharaim, to the city of Nahor.

So the servant took 10 of his master's camels and every good thing he could take that was appropriate. Then he arose and went to Aram-naharaim, to the city of Abraham's brother Nahor.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And so takes the servant ten camels from camels of his adonai and so he goes and every good thing of his adonai in his hand. And so he rises up and so he goes unto Aram-naharaim unto a city of Nahor. |
| Targum of Onkelos | And the servant took ten camels from the camels of his lord, and went: for all the goodly treasures of his lord were in his hand; and he arose and went unto Aram, <u>which was by the Pherat</u> , to the city of Nachor. |
| Jerusalem targum | And all the goodly treasures of his lord were in his hand; and he arose and went to Aram, which is by Pherat Naharaim. |
| Latin Vulgate | And he took ten camels of his master's herd, and departed, carrying something of all his goods with him, and he set forward and went on to Mesopotamia, to the city of Nachor. |
| Peshitta (Syriac) | And the servant took ten camels of the camels of his master, and departed, carrying with him all kinds of choice things of his master; and he arose, and went to Aram-nahrin (Mesopotamia), to the city of Nahor. |
| Septuagint (Greek) | And the servant took ten camels of his master's camels, and he took of all the goods of his master with him, and he arose and went into Mesopotamia to the city of Nahor. |
| Significant differences: | The Jerusalem targum is uncharacteristically missing a great deal of the text (although I may not have the entire verse here). Additional text in the Onkelos targum. ⁴⁴ Mesopotamia is another name for Aram-naharaim. |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | The servant took ten of his master's camels and all of his master's best provisions, set out, and traveled to Nahor's city in Aram-naharaim. |
| Contemporary English V. | Soon after that, the servant loaded ten of Abraham's camels with valuable gifts. Then he set out for the city in northern Syria, where Abraham's brother Nahor lived. |
| Easy English | So the servant took 10 camels that belonged to his master. And the servant left. He also took all kinds of special gifts from his master. The servant set out on his journey. And he went to Nahor's city in Mesopotamia. |
| Easy-to-Read Version | The servant took ten of Abraham's camels and left that place. The servant carried with him many different kinds of beautiful gifts. The servant went to Mesopotamia to Nahor's city. |
| Good News Bible (TEV) | The servant, who was in charge of Abraham's property, took ten of his master's camels and went to the city where Nahor had lived in northern Mesopotamia. |
| New Berkeley Version | He took ten of his master's camels, and took the road with all sorts of his master's treasures in hand; he went to Mesopotamia, to Nahor's town. |

⁴⁴ Quite frankly, I do not recall if this is the Jonathan or the Onkelos targum.

| | |
|------------------------|--|
| New Century Version | The servant took ten of Abraham's camels and left, carrying with him many different kinds of beautiful gifts. He went to Northwest Mesopotamia to Nahor's city. |
| New Life Bible | Then the servant took ten of Abraham's camels and left. He took with him all kinds of gifts from Abraham. Then he went to the city of Nahor in Mesopotamia. |
| New Living Translation | Then he loaded ten of Abraham's camels with all kinds of expensive gifts from his master, and he traveled to distant Aram-naharaim. There he went to the town where Abraham's brother Nahor had settled. |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|--|
| American English Bible | Then the servant took ten camels from his master's herd and [some of] his master's valuables, and traveled through MesoPotamia to the city of NaHor. |
| Beck's American Translation | The servant took 10 of his master's camels and all kinds of valuable articles of his master with him. Then he left and came to Nahor's town [Haran] in Mesopotamia. |
| Christian Community Bible | The servant took ten of his master's camels and set out, taking with him something of the best from all that his master owned. He rose and went off in the direction of Aram Naharaim, towards the town of Nahor [i.e., Harran]. |
| God's Word™ | Then the servant took ten of his master's camels and left, taking with him all of his master's best things. He traveled to Aram Naharaim, Nahor's city. |
| International Standard V | The Servant Encounters Rebekah Then Abraham's servant took ten camels from his master's herd of [The Heb. lacks herd of] camels and left on his journey with all kinds of gifts from his master's inventory. Eventually, he traveled as far as Aram-naharaim, Nahor's home town. |
| NIRV | The servant took ten of his master's camels and left. He took with him all kinds of good things from his master. He started out for Aram Naharaim. He made his way to the town of Nahor. Nahor: it is uncertain whether this is the place where Abraham's brother Nahor (11:27) had lived or whether it is the city Nahur, named in the Mari documents (nineteenth and eighteenth centuries B.C.), near the confluence of the Balikh and Middle Euphrates rivers. Aram Naharaim: lit., "Aram between the two rivers," is the Yahwist designation for Terah's homeland. The two rivers are the Habur and the Euphrates. The Priestly designation for the area is Paddan-aram, which is from the Assyrian padana, "road or garden," and Aram, which refers to the people or land of the Arameans. |
| New Simplified Bible | The servant took ten camels from the camels of his master, and then set out with a variety of good things of his master's in his hand. He arose and went to Mesopotamia, to the city of Nahor. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|---|
| Ancient Roots Translinear | The servant took ten camels from his lord's camels, and went with all the goodness of his lord in his hand. He rose and went to the rivers of Syria to Nahor's city. |
| Ferar-Fenton Bible | The servant afterwards took ten camels of his master, and plenty of his master's wealth in his hand, and rose up, and went to Aram-between-the-Rivers, to the town of Nahor;... |
| HCSB | The servant took 10 of his master's camels and departed with all kinds of his master's goods in hand. Then he set out for the town of Nahor, Aram-naharaim. |
| New Advent Bible | And he took ten camels of his master's herd, and departed, carrying something of all his goods with him, and he set forward and went on to Mesopotamia, to the city of Nachor. |
| NIV – UK | Then the servant left, taking with him ten of his master's camels loaded with all kinds of good things from his master. He set out for Aram Naharaim [That is, North-west Mesopotamia] and made his way to the town of Nahor. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| The Heritage Bible | And the servant took ten camels of the camels of his lord, and walked, for all the goods of his lord were in his hand; and he rose, and walked to Mesopotamia, to the city of Nahor. |
| New American Bible (R.E.) | The servant then took ten of his master's camels, and bearing all kinds of gifts from his master, he made his way to the city of Nahor* in Aram Naharaim. |
| New RSV | Then the servant took ten of his master's camels and departed, taking all kinds of choice gifts from his master; and he set out and went to Aram-naharaim, to the city of Nahor. |

Jewish/Hebrew Names Bibles:

| | |
|----------------------------|---|
| Judaica Press Complete T. | And the servant took ten camels of his master's camels, and he went, and all the best of his master was in his hand; and he arose, and he went to Aram naharaim, to the city of Nahor. |
| Kaplan Translation | The servant then took ten of his master's camels, bringing along the best things his master owned. He set off and went to Aram Naharayim [Literally, 'Aram of the Rivers.' It was called this because it was between the Euphrates and Tigris Rivers (Rashi). The area is thought to be in the great bend of the Euphrates. See note on Genesis 24:10, 'city of Nachor'.], to the city of Nachor [Some say that this is Charan, where Abraham's brother Nachor (Genesis 11:27,31) now lived (Ramban on 11:28; see note on Genesis 22:20). We thus find that Rebecca's brother Laban lived in Charan (Genesis 27:43, 28:10, 29:4). This is approximately 450 miles north of Hebron. However, there is a city Nahur mentioned in ancient Mari documents, and this may have been a suburb of Charan.]. |
| <i>The Scriptures</i> 1998 | And the servant took ten of his master's camels and left, for all his master's good gifts were in his hand. And he arose and went to Aram Naharayim, to the city of Nahor. |

Expanded/Embellished Bibles:

| | |
|----------------------------|--|
| <i>The Amplified Bible</i> | And the servant took ten of his master's camels and departed, taking some of all his master's treasures with him; thus he journeyed to Mesopotamia [between the Tigris and the Euphrates], to the city of Nahor [Abraham's brother]. |
| Kretzmann's Commentary | The arrival at Haran and the prayer at the well And the servant took ten camels of the camels of his master and departed; for all the goods of his master were in his hand. And he arose and went to Mesopotamia, unto the city of Nahor. As Abraham's chief steward, Eliezer had charge of all his master's goods; therefore, in order to represent him worthily, he not only started out with a caravan of some size, but he also took along various valuables in the form of costly presents for the possible bride and her parents, which he could back up with his power of attorney extending over all the goods of his master. So he traveled to Mesopotamia, usually stated to have been the country between the Euphrates and the Tigris, but including, in this connection, all the land from the Khabour, an eastern branch of the Euphrates, and the Orontes, in Syria. Haran, as nearly as can be determined, was situated in the headwaters of the Khabour. |
| Lexham English Bible | And the servant took ten camels from his master's camels, and he went with all [kinds of] his master's good things in his hand. And he arose and went to Aram-Naharaim, to the city of Nahor. |
| NET Bible® | Then the servant took ten of his master's camels and departed with all kinds of gifts from his master at his disposal [Heb "and every good thing of his master was in his hand." The disjunctive clause is circumstantial, explaining that he took all kinds of gifts to be used at his discretion.]. He journeyed [Heb "and he arose and went."] to the region of Aram Naharaim [The words "the region of" are not in the Hebrew text, |

but are supplied in the translation for clarity.] [Aram Naharaim means in Hebrew "Aram of the Two Rivers," a region in northern Mesopotamia.] and the city of Nahor.

Translation for Translators

Abraham's servant found a wife for Isaac

Then the servant took ten of his master's camels and loaded them with all kinds of goods that his master gave him to take along. Then he left to go to Aram-Naharaim, which is in ◀northern Mesopotamia/Syria▶. He arrived in Nahor city.

The Voice

Then the servant gathered together 10 of his master's camels and left, taking all kinds of valuable gifts from his master *to give to his relatives*. He traveled all the way to Mesopotamia, to the city of Nahor.

Literal, almost word-for-word, renderings:

Concordant Literal Version

And taking is the servant ten camels from the camels of his lord, and is going. And all manner of good things of his lord are in his hand. And rising is he and going to Syria of the streams, to the city of Nahor.

Context Group Version

And the slave took ten camels, of the camels of his master, having all good things of his master's in his hand. And he arose, and went to Mesopotamia, to the city of Nahor.

English Standard Version

Then the servant took ten of his master's camels and departed, taking all sorts of choice gifts from his master; and he arose and went to Mesopotamia to the city of Nahor.

The Geneva Bible

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master [were] in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor [That is, to Charran].

Green's Literal Translation

And the slave took ten camels from his master's camels and left. And all his master's goods were in his hand. And he rose up and went to Mesopotamia, to the city of Naho.

NASB

Then the servant took ten camels from the camels of his master, and set out with a variety of good things of his master's in his hand; and he arose and went to Mesopotamia [Heb Aram-naharaim, Aram of the two rivers], to the city of Nahor.

New King James Version

Then the servant took ten of his master's camels and departed, for all his master's goods *were in* his hand. And he arose and went to Mesopotamia, to the city of Nahor.

Young's Updated LT

The servant took ten camels, of his master's camels, and departed, having all goodly things of his master's in his hand. He arose, and went to Mesopotamia, to the city of Nahor.

The gist of this verse:

The servant takes 10 camels and all kinds of gifts with him, and he travels to Mesopotamia to Haran where Nahor lived.

The entirety of this trip, which would have been quite long, is incidental in this verse.

| Genesis 24:10a | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i>] | <i>to take, to take away, to take in marriage; to seize</i> | 3 rd person masculine singular, Qal imperfect | Strong's #3947 BDB #542 |

| Genesis 24:10a | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| ‘ebed (עֶבֶד) [pronounced GE ^B -ved] | <i>slave, servant; underling; subject</i> | masculine singular noun with the definite article | Strong's #5650 BDB #713 |
| ‘asârâh (עֲשָׂרָה) [pronounced gâh-saw-RAW] | <i>ten</i> | feminine numeral | Strong's #6235 BDB #796 |
| gâmâl (גָּמָל) [pronounced gaw-MAWL] | <i>camel (this is obviously a transliteration)</i> | masculine plural noun | Strong's #1581 BDB #168 |
| min (מִן) [pronounced min] | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| gâmâl (גָּמָל) [pronounced gaw-MAWL] | <i>camel (this is obviously a transliteration)</i> | masculine plural construct | Strong's #1581 BDB #168 |
| ’âdôwn (אֲדוֹן) [pronounced aw-DOHN] | <i>lord, master, owner, superior, sovereign</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #113 BDB #10 |

Translation: So the servant took ten camels from his lord's camels...

The servant knows that, in order to get a woman to come back to meet someone she has not even facebook'ed with yet, that he will have to bring an impressive amount of wealth. Now, although all of this speaks of just one servant, it is highly unlikely that this man made the trip on his own. It would be more logical that he has his own servants at his disposal (or servants of Abraham that are answerable to him). With this much wealth, there would need to be some reasonable protection; or so it seems logical to me. Much later in this narrative, it will be clear that there are other servants who accompany Abraham's most trusted servant.

This wealth will be partially given to her father and partially given to the woman (I would assume). This could be additional camels in addition to however many that the servant and his entourage rode.

Generally speaking, the camel was not widely used until around 1200 B.C. In fact, as of my last reading on the subject, there is no archeological evidence that camels were domesticated prior to that date. However, this does not preclude isolated incidents and small groups of people from domesticating and using camels. Abraham was a brilliant man who traveled throughout the promised land. If anyone would have had the inspiration and opportunity to acquire and domesticate camels, it would be him.

It is not out of the question that Abraham, because of his great wealth, acquired tame camels or was made aware of tame camels through traders that he did business with.

Different cultures enjoy different discoveries at different times. American Indians, before the colonists from Europe came, did not have the **wheel or a written language** or any sort of medicine or medical care. While Christian Europeans could build ships to cross over the ocean in, the primary thing that separated Indians from animals was they knew how to make fire. My point here is not to denigrate the Indians, but to show that you can have cultures, nearly side-by-side, who are at vastly different places regarding technology. Written language goes back to the time of Abraham and before; yet the American Indians did not have it. So, some peoples could never advance in their technology; and some might have it and lose it.

If much of our technology disappeared, I could not build a computer. Hell, I could not build a pencil. So, unusual circumstances can retard or send a culture backwards in time. Isolation from other cultures can also keep a culture from advancing.

My overall point is, some people in Abraham's day might have domesticated camels, even though this was not widely done.

Believe it or not, this is a hotly debated topic (perhaps not at your house).

***Christianity Today* on Abraham's Anachronistic Camels**

Like the nose of a camel under the tent, archaeological research has raised new questions about the Bible's version of ancient history.

Two researchers at Tel Aviv University (TAU) studied the bones of camels found in an area of ancient copper mines in the Aravah Valley, south of the Dead Sea. Using radiocarbon dating and other techniques, they determined that camels were first used in the mining operations near the end of the 10th century BC.

They state that this is the first evidence of domesticated camels in ancient Israel.

This would be almost 1,000 years later than the time of the patriarchs, when camels first appear in the Bible. The most memorable account is the story of Abraham's servant, Eliezer, in Genesis 24, who is sent by Abraham to find a wife for his son Isaac. He finds Rebecca, who not only draws water from a well to quench Eliezer's thirst, but also waters his 10 camels.

Their study was quickly used to claim that the Bible was written or edited long after the events it describes. Headlines included:

- The Mystery of the Bible's Phantom Camels
- Camels Had No Business in Genesis
- Will camel discovery break the Bible's back?
- Study of camel bones suggests Bible may be wrong
- Camel archaeology contradicts the Bible

But evangelical scholars say the claims are overblown.

The use of camels for copper mining is an important discovery. "But to extrapolate from that and say they never had domesticated camels anywhere else in Israel in the 1,000 years before that is an overreach," said Todd Bolen, professor of Biblical Studies at The Master's College in Santa Clarita, California. "The conclusions are overstated."

While it has been difficult for archaeologists and historians to pin down the exact time and location when camels were domesticated, there is evidence to suggest that the Genesis accounts are not a biblical anachronism.

Two recent academic papers written by evangelical scholars-Konrad Martin Heide, a lecturer at Philipps University of Marburg, Germany; and Titus Kennedy, an adjunct professor at Biola University-both refer to earlier depictions of men riding or leading camels, some that date to the early second millennium BC.

Among other evidence, Kennedy notes that a camel is mentioned in a list of domesticated animals from Ugarit, dating to the Old Babylonian period (1950-1600 BC).

He concludes, "For those who adhere to a 12th century BC or later theory of domestic camel use in the ancient Near East, a great deal of archaeological and textual evidence must be either ignored or explained away."

Very often, such arguments who claim that archeology disproves the Bible often base their claims on lack of evidence, rather than upon actual evidence.

From [Christianity Today](#), accessed December 19, 2014. This is less than half of the article.

Chapter Outline

Charts, Graphics and Short Doctrines

Gill writes: *Camels were much in use in the eastern countries; where, as Pliny^(o) says, they were brought up among their herds of cattle, and their riches much consisted in them. Arabia abounded with them; Job had three thousand of them (Job. 1:3); how many Abraham had is not said, only ten of them his servant took, being sufficient for his present purpose, and which he took with his master's leave, and by his order. These creatures are very strong and fit for carrying great burdens, even a thousand pound weight, as is affirmed; and for riding, especially such as have two humps on their backs, for some have but one; and for long journeys, being very swift, and will travel without water many days, and so very proper to take on such journeys in hot and desert countries.*⁴⁵

Genesis 24:10b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|-------------------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| hâlak ^e (הלך) [pronounced haw-LAHK ^e] | <i>to go, to come, to depart, to walk; to advance</i> | 3 rd person masculine singular, Qal imperfect | Strong's #1980 (and #3212) BDB #229 |

Translation: ...and he went,...

Now, this is odd, because we have this verb twice. There is no reason to think that he went twice. So, it seems reasonable that he gets the camels from one place, but will go elsewhere to get other goodies of Abraham's to bring with him. That would make sense. Wherever the camels are being kept, that does not seem to be a reasonable place to keep jewelry and proof of wealth.

Genesis 24:10c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|---|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| kôl (כָּל) [pronounced kohl] | <i>every, each, all of, all; any of, any</i> | masculine singular construct not followed by a definite article | Strong's #3605 BDB #481 |
| ṭûw ^b v (טוֹב) [pronounced too ^b v] | <i>good things, goodness, prosperity, well-being, beauty</i> | masculine singular construct | Strong's #2898 BDB #375 |
| 'âdôwn (אֲדוֹן) [pronounced aw-DOHN] | <i>lord, master, owner, superior, sovereign</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #113 BDB #10 |

⁴⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 24:10. ^(o)Gill cites Nat. Hist. I. 7. c. 18.

| Genesis 24:10c | | | |
|--|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| yâd (יָד) [pronounced yawd] | <i>hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively); (various special, technical senses); sign, monument; part, fractional part, share; time, repetition; axletrees, axle; stays, support (for laver); tenons (in tabernacle); a phallus, a hand (meaning unsure); wrists</i> | feminine singular noun with the 3 rd person masculine singular suffix | Strong's #3027 BDB #388 |

Translation: ...and every good thing of his lord was in his hand.

Abraham has been alive for perhaps 137 years at this time and he has collected a great many treasures over the years. As it is for many senior citizens, their value is not what it was 20 or 30 or 50 years ago. It seems unlikely that the servant is going to take everything of Abraham's, but he might take an extraordinary amount of expensive treasures.

When going to procure a wife for Isaac, the servant needs to show the perspective in-laws that Isaac comes from a very successful family. It was customary to bring great gifts in those days on such a venture. Abraham already knows something about Nahor's family, as we have seen in Genesis 22:20–24. He knows that Nahor has several sons and they all have families. Note there is a possible age difference. Isaac is Abraham's son, albeit, born to him at a late age, and Rebekah's father is likely Nahor's youngest son (Rebekah is Isaac's right woman). Nahor had been established long enough and blessed by association with Abraham (by being related to him) that a city was named for him and he apparently ruled over a small tribe or at least was a patriarch for this small tribe of people.

The servant will travel with several other servants and ten camels, and they will be loaded down with presents (although we are not told this here). It appears that he will travel with 10 camels, half of which are carrying presents for his master's family in Charan.

The word *hand* indicates that these things were under his control. That is, the servant could determine what would happen with Abraham's possessions, for the most part. Furthermore, with the camels and these possessions, this servant could have simply rode off into the sunset; and there might be someone reading this who does not get why the servant did not do this. It is called personal integrity. This man worked for Abraham; he had been Abraham's servants for at least 30 years, if not longer; and this man had been greatly blessed as Abraham's servant.

Remember Lot. Lot had a great many possessions when associated with Abraham; but once Lot went his own way, he faced a great many troubles, and eventually ended up living in a cave with his two daughters who committed incest with him in order to have children.

My point being is, this servant probably knew all of this. This servant had probably been greatly blessed with Abraham and his company and the overflowing blessings which he received. This servant probably loved Isaac

nearly as much as Abraham did. Therefore, it would not even occur to this man to hop on these camels and ride off into the sunset to make his own fortune. He had his fortune and it was associated with Abraham.

Application: We are not all CEO's; we are not all celebrities; we are not all basketball stars. Most of us are fairly normal people and most of us work for other people. This is real life. We should not spend out time being jealous of those for whom we work or devise plans to rip these people off because they are richer than we are. We should thank God for this provision and be the best workers that those over us have ever seen. Our Christian testimony is to be a great worker for Charley Brown, our boss. Our Christian testimony is to serve him or her in whatever way possible (as long as it is lawful). And that is what this servant was to Abraham. Abraham could have given him the keys to his jet, access to his villa in the Bahamas, and this man could be trusted implicitly. This servant would not take these things from Abraham and make a run for it.

When Abraham interacted with this servant, it was to make certain that there were no mixed signals. This is what he expected of the servant, no more and no less. Because this was so important, Abraham extracted an oath from this trustworthy servant. After all, what is more important than fulfilling the plan of God?

| Genesis 24:10d | | | |
|---------------------------------|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| qûwm (קום) [pronounced koom] | <i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i> | 3 rd person masculine singular, Qal imperfect | Strong's #6965 BDB #877 |

Translation: [Therefore, he arose...](#)

This is a verb indicating both action and purpose. It is not always to be taken literally. The servant is not sitting on the couch and suddenly decides to get up and head out the door. He has gotten everything ready, so he is off to do his master's bidding.

| Genesis 24:10e | | | |
|--|--|---|-------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| hâlak ^e (הלך) [pronounced haw-LAHK ^e] | <i>to go, to come, to depart, to walk; to advance</i> | 3 rd person masculine singular, Qal imperfect | Strong's #1980 (and #3212) BDB #229 |
| 'el (ל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| 'Ăram (אֲרָם) [pronounced uh-RAHM] | <i>the highland, high region; exalted; and is transliterated Aram; sometimes rendered Syria, Mesopotamia</i> | proper noun, singular construct | Strong's #758 BDB #74 |

Genesis 24:10e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|----------------------|-------------------------|------------------|--------------------|
|----------------------|-------------------------|------------------|--------------------|

The difference between this noun and Strong's #758 is the vowel point, which was added much later (we have an *a* here instead of an *â*. This is simply the construct state of 'Ārām.

| | | | |
|---|--------------------------------|---------------------|----------------------------|
| Nâhărayim (נְהַרַיִם) [pronounced <i>naw-huh-rah-YIM</i>] | <i>two rivers; two streams</i> | masculine dual noun | Strong's #5104 BDB #625 |
|---|--------------------------------|---------------------|----------------------------|

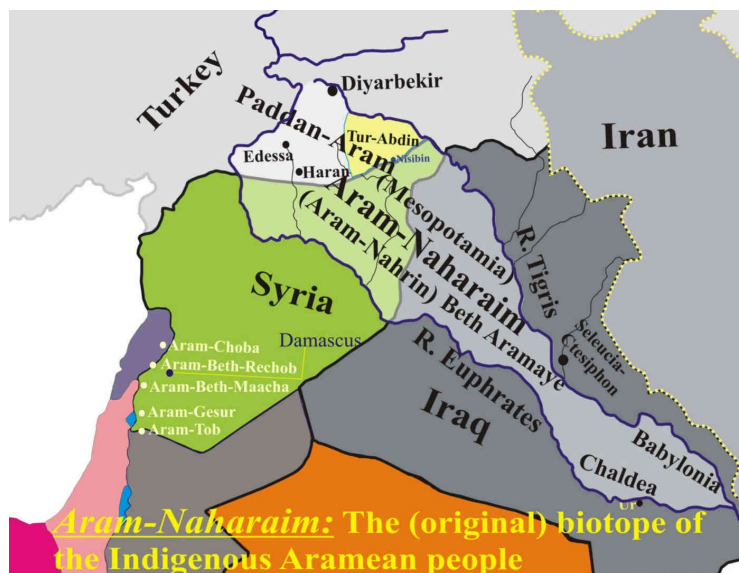
Together, these nouns are 'Āram Nâhărayim (אֲרָם נְהַרַיִם) [pronounced *uh-RAHM-naw-huh-rah-YIM*] and together are listed as Strong's #763 BDB #74. We could reasonably render this as *Aram of the two rivers*, which is Mesopotamia. This would refer to the area between the Euphrates and the Tigris rivers. Together, they are transliterated as *Aram-naharaim*.

This is the first time that this combination occurs, which refers to Mesopotamia.

Translation: ...and went to Aram-naharaim,...

The general area that Abraham is from is Aram-naharaim. It refers to *Aram of the two Rivers*, which is an area east of Canaan, between the Tigris and Euphrates rivers. At this point in time, this was a very fertile area, called the fertile crescent. Today, much of this area is wasteland and desert. This is what might be reasonably called Abraham's country of origin.

Map of Aram-naharaim is taken from: <http://www.aramnahrin.org/aramnaharaim.jpg> accessed February 12, 2013.



Mesopotamia means *region between the two rivers*. This is actually much of the land which is watered by the Tigris and Euphrates Rivers. It includes Ur, which is close to where these rivers meet in the east; and Haran, which is on the west side of these rivers. This is a huge area which includes most of modern-day Iran and a piece of modern-day Syria.

Barnes writes: *Aram was an extensive area, embracing not only the country west of the Frat and north of Palestine, but the northern part of Mesopotamia, or the country between the Frat and the Dijlah. The latter region is for the sake of distinction called Aram of the two rivers. It did not include the southern part of Mesopotamia, which was called Shinar (Genesis 11:2), and probably extended only to the Chaboras, Khabour. The part of it in which Haran was situated was called Padan-aram (Genesis 28:2).*⁴⁶

Genesis 24:10f

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|----------------------|-------------------------|------------------|--------------------|
|----------------------|-------------------------|------------------|--------------------|

| | | | |
|------------------------------------|---|---|--------------------------|
| 'el (אֵל) [pronounced <i>ehl</i>] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
|------------------------------------|---|---|--------------------------|

⁴⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Genesis 24:10-14.

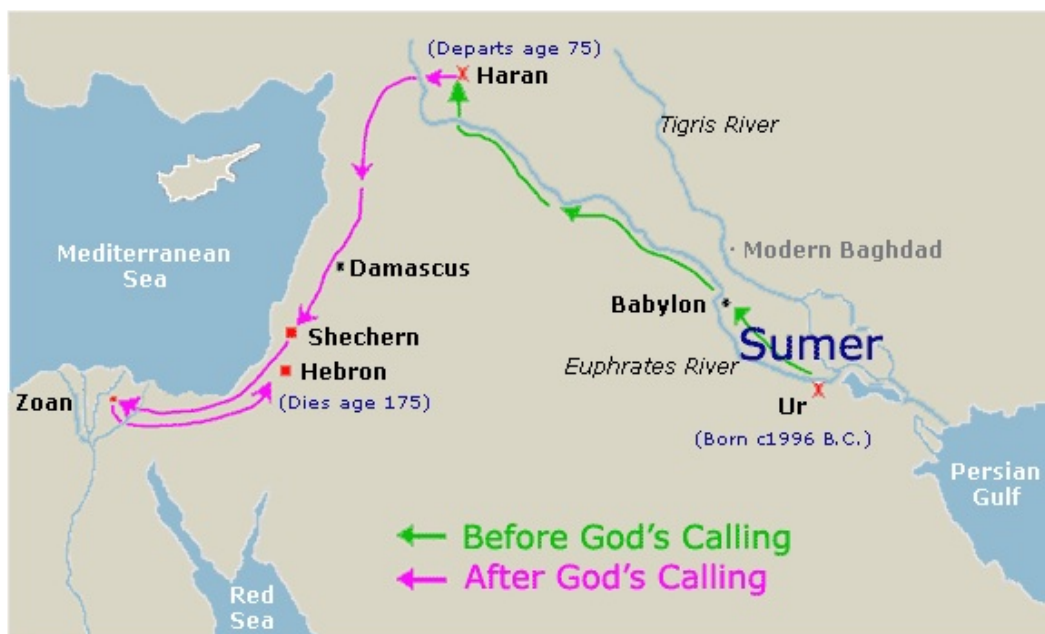
Genesis 24:10f

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--------------------------------|----------------------------|
| ġyr (גַּרְיָ) [pronounced ġeer] | <i>encampment, city, town</i> | feminine singular construct | Strong's #5892 BDB #746 |
| Nâchôwr (נַחֲוָר) [pronounced naw-KHOHR] | <i>snorting [of a horse]; hoarse, dry hot; transliterated Nahor</i> | masculine singular proper noun | Strong's #5152 BDB #637 |

Translation: ...to the city of Nahor.

The city of Nahor is probably Haran, in northwest Aram. However, it is possible that his other family members remained in Ur when Abraham left there. This would also be included in Aram-naharaim. Abraham lived someone near Babylon, where the Tigris and Euphrates rivers meet (in modern-day Iraq); and his family traveled in a northwesterly direction, going up along the Euphrates River, stopping eventually at Haran (Charan).

Abraham would have been located not too far from the Mediterranean Sea, and the servant would have followed the magenta arrows backwards to Haran. The green path marks the movement of Abraham's family when they left Ur, which was probably Abraham's birthplace (Genesis 11:28, 31 15:7).



This **Map of Abraham's Journeys** is from:

http://www.abrahams-legacy.org/_domain/abrahams-legacy.org/images/abrahams-journey-map.gif

and was accessed January 6, 2013. Regarding the map, Abraham was called in Ur; but he did not fully obey God's calling until later.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The *city of Nahor* refers to the place where Nahor settled along with his family. There is no explanation why it is called *the city of Nahor* here, but *Haran* (or *Charan*) in Genesis 11:31 12:4 27:43 28:10 29:4 (before and after this reference). If I were to venture a guess, perhaps there was an attempt to give it the name *the city of Nahor*, which stuck for a generation, but went back to being Haran after Nahor had been forgotten.

Although it is not entirely clear where this family is, Laban (the brother of Rebekah) will be said to be living in Haran in Genesis 27:43 28:10. So, at some point in time, Laban and the rest of his family moved to Charan. Whether or not this was with Abram early on, or whether they made the trip after Genesis 24 is unknown.

V. 10 covers a great deal of planning, gathering of presents, getting together some trustworthy servants, and then they will all travel several weeks, if not months, to get to Charan.

J. Ligon Duncan: *Faith has both a passive side and an active side. Faith has a side in which we rest in God's providences and faith has an implication whereby we act on God's word. Faith in God requires trust, resting in God's promises, and faith requires action. It flows forth in obedience to God's word. And so in this passage in the actions of the servant we see a beautiful combination of prayerful trust in God, canny decisions on the part of this servants, but also humble reliance upon the Lord, as well as humble honor for the Lord.*⁴⁷

Nothing about the actual trip to Charan or back will be covered in this narrative.

Genesis 24:10 **So the servant took ten camels from his lord's camels and he went, and every good thing of his lord was in his hand. Therefore, he arose and went to Aram-naharaim, to the city of Nahor. (Kukis mostly literal translation)**

Genesis 24:10 **So the servant took 10 of his master's camels and every good thing he could take that was appropriate. Then he arose and went to Aram-naharaim, to the city of Abraham's brother Nahor. (Kukis paraphrase)**

Gill estimates a journey of 468 miles covered in 17 days.⁴⁸ I would have estimated this at taking much longer (a matter of months at minimum); but I don't know that area nor have I ridden camels for any great distance.

So the servant has arrived with 10 camels, other servants under his command, and a bevy of gifts (and supplies).

Everything we read from this point on would only be known to the servant. The repetitive nature of this narrative suggests a different author than what is found elsewhere in the book of Genesis. Therefore, it makes sense that the servant recorded this information. That does not mean that he wrote it down, but that he retained this narrative in his head, or one of the younger servants, probably told this to Jacob and Esau as they were growing up. As mentioned before, this is the perfect bedtime story.

And so he causes to kneel down the camels from outside the city unto a well of the waters to a time of evening to a time of a going out of those drawing out water.

Genesis
24:11

He caused his camels to kneel down outside of the city at the water well towards the evening at [lit., to, for] the time women go out to draw water.

At the time in the evening when women came outside the city to draw water, Abraham's servant was causing his camels to kneel down.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | And so he causes to kneel down the camels from outside the city unto a well of the waters to a time of evening to a time of a going out of those drawing out water. |
| Targum of Onkelos | And he made the camels lie down without the city by the fountain of waters, at the time of evening, the time when the fillers (of water) come forth. |
| Latin Vulgate | And when he had made the camels lie down without the town, near a well of water, in the evening, at the time when women are wont to come out to draw water, <u>he said</u> :... |
| Peshitta (Syriac) | And he made his camels to kneel down outside the city by a well of water in the evening, the very time when women go out to draw water. |

⁴⁷ From fpcjackson.org; accessed January 13, 2015.

⁴⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 24:10. Gill cites Bunting's Travels, p. 69.

Septuagint (Greek) And he rested his camels outside the city by the well of water towards evening, when women go forth to draw water.

Significant differences: The Latin appends *he said* from the next verse.

Thought-for-thought translations; paraphrases:

Contemporary English V. When he got there, he let the camels rest near the well outside the city. It was late afternoon, the time when the women came out for water.

Easy English He made the camels kneel down by a well with water. The well was outside the city. It was evening, when women go to take water from the well.

Easy-to-Read Version The servant went to the water well outside the city. It was in the evening when the women come out to get water. The servant made the camels kneel down there.

Good News Bible (TEV) When he arrived, he made the camels kneel down at the well outside the city. It was late afternoon, the time when women came out to get water.

New Berkeley Version There, outside the town, he made the camels kneel near the well of water. It was toward evening when the women came out to draw water.

New Life Bible He made the camels get down on their knees outside the city by the well of water in the evening. It was the time when women go out to get water.

New Living Translation He made the camels kneel beside a well just outside the town. It was evening, and the women were coming out to draw water.

Partially literal and partially paraphrased translations:

American English Bible And toward evening, he rested his camels outside the city, by the well where the young women went to draw water.

God's Word™ The servant had the camels kneel down outside the city by the well. It was evening, when the women would go out to draw water.

International Standard V As evening approached, he had the camels kneel outside the town at the water well, right about the time when women customarily went out to draw water.

NIRV He stopped near the well outside the town. There he made the camels get down on their knees. It was almost evening. It was the time when women go out to get water.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear He knelt the camels outside the city at a well of water in evening period, the period to proceed and draw.

Bible in Basic English And he made the camels take their rest outside the town by the water-spring in the evening, at the time when the women came to get water.

Ferar-Fenton Bible ...and he knelt the camels outside the town, at the well of water, in the evening, at the time when they came out to draw water, and prayed;—...

New Advent Bible And when he had made the camels lie down without the town, near a well of water, in the evening, at the time when women are wont to come out to draw water, he said:...

NIV, ©2011 He had the camels kneel down near the well outside the town; it was toward evening, the time the women go out to draw water.

Catholic Bibles (those having the imprimatur):

The Heritage Bible And he made his camels to kneel down outside the city by a well of water at the time of the dusk, even the time that women go out to draw water.

New American Bible (R.E.) Near evening, at the time when women go out to draw water, he made the camels kneel by the well outside the city.

Revised English Bible Towards evening, the time when the women go out to draw water, he made the camels kneel down to the well outside the town.

Jewish/Hebrew Names Bibles:

JPS (Tanakh—1985) He made the camels kneel down by the well outside the city, at evening time, the time when women come out to draw water.

Judaica Press Complete T. And he made the camels kneel outside the city beside the well of water, at eventide, at the time the maidens go out to draw water.

Kaplan Translation [When he arrived,] he let the camels rest on their knees outside the city, beside the well. It was in the evening when women go out to draw water.

Expanded/Embellished Bibles:

Kretzmann's Commentary And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. Eliezer had made his plans with care. Instead of entering the city and looking for the house of his master's relatives, he caused his camels to kneel down for a temporary rest. For it was now evening, the time at which the women that draw water go forth. That was and is the special work of the women of the Orient, to fetch water for the household from the well near the village or city. Eliezer knew that there would be an opportunity for observation and for the study of character here which would reveal more than days of polite intercourse.

Lexham English Bible And he made the camels kneel outside the city at the well of water, at the time of evening, toward the time [the women] went out to draw water.

NET Bible® He made the camels kneel down by the well [Heb "well of water."] outside the city. It was evening [Heb "at the time of evening."], the time when the women would go out to draw water.

Translation for Translators It was in late afternoon, at the time when the women go to the well to get water, when he arrived there. He made the camels kneel down near the well, which was outside the city.

The Voice Outside of the city, he made the camels kneel down by a well of water *to rest after the long journey*. It was nearly dusk, the time when *all* of the women were coming out to draw water *from the well*.

Literal, almost word-for-word, renderings:

Concordant Literal Version And causing is he the camels to kneel outside the city at a well of water at eventide, the time the women fare forth to bail it.

exeGesés companion Bible ...and he kneels his camels outside the city by a well of water at the time of the evening - at bailing time.

New RSV He made the camels kneel down outside the city by the well of water; it was towards evening, the time when women go out to draw water.

Webster's Bible Translation And he made his camels to kneel down without the city by a well of water, at the time of the evening, the time when women go out to draw [water].

World English Bible He made the camels kneel down outside the city by the well of water at the time of evening, the time that women go out to draw water.

Young's Updated LT And he causes the camels to kneel at the outside of the city, at the well of water, at even-time, at the time of the coming out of the women who draw water.

The gist of this verse: The servant, either by Abraham's direction or as per his own idea, went to the well outside of the city, and had his camels kneel down not far from the well, as this is the time that young women would come to the well to draw water.

| Genesis 24:11a | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>] | <i>to cause to kneel down</i> | 3 rd person masculine singular, Hiphil imperfect | Strong's #1288 BDB #138 |
| gâmâl (גָּמַל) [pronounced <i>gaw-MAWL</i>] | <i>camel (this is obviously a transliteration)</i> | masculine plural noun with the definite article | Strong's #1581 BDB #168 |
| min (מִן) [pronounced <i>min</i>] | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| chûts (חוּץ) (צָרַח) [pronounced <i>khoots</i>] | <i>outside, outward; street</i> | masculine singular noun | Strong's #2351 BDB #299 |
| îyr (עִיר) [pronounced <i>geer</i>] | <i>encampment, city, town</i> | feminine singular noun with the definite article | Strong's #5892 BDB #746 |
| 'el (אֶל) [pronounced <i>ehl</i>] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| b ^e êr (בְּעַר) [pronounced <i>b^e-AIR</i>] | <i>well, pit; spring</i> | feminine singular construct | Strong's #875 BDB #91 |
| mayim (מַיִם) [pronounced <i>mah-YIHM</i>] | <i>water (s)</i> | masculine plural noun with the definite article | Strong's #4325 BDB #565 |

Translation: He caused his camels to knee down outside of the city at the water well...

There is nothing about the trip to Haran; they simply went to Haran and this is the servant outside the city of Haran, by the water well, getting his camels to kneel down for water.

Quite obviously, after such a long ride, the camels need water. This is how the animals ought to be treated. The servant is going to wait on the woman that God puts before him to bring water to these camels.

Clarke quoting Calmet: *It seems that this is what is not natural to them, but what they are learned to do: it is said [by Calmet], "as soon as a camel is born they tie his four feet under his belly, put a carpet over his back, and stones upon the borders of it, that he may not be able to rise for twenty days together; thus they teach him the habit of bending his knees to rest himself, or when he is to be loaded or unloaded."*⁴⁹

Bear in mind, Abraham's servant is there with probably 4 other servants, servants who rank below him. Yet they do not go down to the well for water.

Now, it is possible that, when you are in the country of other people that you do not just go to the city well and help yourself to the water there. That might be the customary approach; that you do not assume that it is okay just to go and get your own water. Water, after all, was a valuable commodity in the ancient world.

⁴⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 24:11. He cites Calmet's Dictionary in the word "Camel".

It is never clearly stated whether this is a city well or whether this is a well belonging to Bethuel and to Laban.

If a city well, Whedon writes: *The place is said to have been by a well of water, and this well was outside the city. In the East, where wells are scarce, and water indispensable, the existence of a well or fountain determines the site of a village. The people build near it, but prefer to have it outside of the city, to avoid the noise, dust, and confusion always occurring at it, and especially if the place is on the public highway.*⁵⁰

Abraham had many wells which he had dug, and there were disputes over these wells. However, given that Abraham traveled with at least 318 able-bodied potential military men, he was a small city to himself.

There is certainly the distinct possibility that this is a private well, with limited access to it.

| Genesis 24:11b | | | |
|--|---|------------------------------------|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| lâmed (ל) [pronounced l ^o] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition | No Strong's # BDB #510 |
| ‘êth (תֵּעַ) [pronounced g ^o ayth] | <i>time, the right time, the proper time; opportunity</i> | feminine singular construct | Strong's #6256 BDB #773 |
| ‘ereb (בֶּרֶעַ) [pronounced GEH-re ^b V] | <i>evening, sunset</i> | masculine singular noun | Strong's #6153 BDB #787 |

Translation: ...towards the evening...

This takes place in the evening time.

| Genesis 24:11c | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| lâmed (ל) [pronounced l ^o] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition | No Strong's # BDB #510 |
| ‘êth (תֵּעַ) [pronounced g ^o ayth] | <i>time, the right time, the proper time; opportunity</i> | feminine singular construct | Strong's #6256 BDB #773 |
| yâtsâ' (יָצָא) [pronounced yaw-TZAWH] | <i>going [coming] out, going [coming] forth; rising</i> | Qal active participle | Strong's #3318 BDB #422 |
| shâ'ab (שָׂאָב) [pronounced shaw-AH ^b V] | <i>those drawing [water]; water-drawing women</i> | feminine plural, Qal active participle with the definite article | Strong's #7579 BDB #980 |

Translation: ...at [lit., to, for] the time women go out to draw water.

Although it is possible that this servant figured coming in the evening, when the women would come out to draw water is a good time, but we don't know that. It is more likely that this is just fortuitous timing.

⁵⁰ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=0&ch=24> accessed January 11, 2015.

Some liberties were taken with the translation. Although there is no word for *women* here, the verb which speaks of them *drawing out water* is a feminine plural, Qal active participle; therefore, using the word *women* in the translation is legitimate. We might further assume that these are young women of a marriageable age, because this is the sort of assignment that one would give to young women—to fetch the water for the household each evening.

Genesis 24:11 He caused his camels to knee down outside of the city at the water well towards the evening at [lit., to, for] the time women go out to draw water. (Kukis mostly literal translation)

Genesis 24:11 At the time in the evening when women came outside the city to draw water, Abraham's servant was causing his camels to kneel down. (Kukis paraphrase)

Clarke: *[This] was the custom for women to do, for the necessary uses of their families; as it was especially in the eastern countries: and the Arabian women to this time, after they have been hard at work all day, weaving, or grinding, or making bread, at evening they set out with a pitcher or a goat's skin, and, tying their sucking children behind them, trudge it in this manner two or three miles to fetch water.*⁵¹

During his ride east, the servant, no doubt, made plans as to how to approach this matter. It was common, in that era, for the young women still living at home to draw water from whatever water source there was for a city. Therefore, the servant believed that would be the perfect place to meet young, unmarried women. The undeclared singles bar of that era was a little watering hole outside of town, know as *the well*. This was the place to go to meet unattached, available women.

Bear in mind that this servant is not just looking for any woman from the east; he is looking for a woman from Abraham's family.

We find women drawing out water throughout Scripture: Genesis 24:13–20 Exodus 2:16 1Samuel 9:11 John 4:7.

And so he said, "Y^ehowah, Elohim of my adonai, Abraham, cause a meet, please, to my faces the day and manufacture grace with my adonai, Abraham.

Genesis
24:12

He prayed [lit., said], "Y^ehowah, Elohim of my lord, Abraham, cause a meeting, please, before me today and [by this] manufacture grace toward my lord, Abraham.

He prayed, "Jehovah, the God of my lord, Abraham, please cause me to meet a woman today [for Isaac], and by this, You will manufacture grace toward my lord, Abraham.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | And so he said, "Y ^e howah, Elohim of my adonai, Abraham, cause a meet, please, to my faces the day and manufacture grace with my adonai, Abraham. |
| Targum of Onkelos | And he said, Lord God of my master Abraham, <u>prepare a proper woman</u> before me to-day, and deal graciously with my master Abraham. |
| Latin Vulgate | O Lord, the God of my master, Abraham, meet <u>me</u> today, I beseech thee, and shew kindness to my master, Abraham. |
| Peshitta (Syriac) | And he prayed, saying, O LORD God of my master Abraham, <u>prosper my journey</u> , and show kindness to my master Abraham. |
| Septuagint (Greek) | And he said, O Lord God of my master Abraham, <u>prosper my way</u> before me today, and deal mercifully with my master Abraham. |

⁵¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 24:11. He cites Shaw's Travels, p. 241. Ed. 2.

Significant differences: The word in the Hebrew translated *cause a meeting* is translated in a myriad of ways above. Only the Latin keeps the concept of *meeting* but adds in the 1st person pronoun.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | He said, "Lord, God of my master Abraham, make something good happen for me today and be loyal to my master Abraham. |
| Contemporary English V. | The servant prayed: You, LORD, are the God my master Abraham worships. Please keep your promise to him and let me find a wife for Isaac today. |
| Easy English | The servant said, "Lord God of my master Abraham, please make me successful today. Please be kind to my master Abraham. |
| Easy-to-Read Version | The servant said, "Lord, you are the God of my master Abraham. Allow me to find a wife for his son today. Please show this kindness to my master Abraham. |
| <i>The Message</i> | He prayed, "O GOD, God of my master Abraham, make things go smoothly this day; treat my master Abraham well! |
| New Berkeley Version | He said, "Lord God of my master Abraham, prosper me, I pray, this day and show grace to my master Abraham. |
| New Century Version | The servant said, "LORD, God of my master Abraham, allow me to find a wife for his son today. Please show this kindness to my master Abraham. |
| New Life Bible | He said, "O Lord, the God of my boss Abraham, let all go well for me today. Show loving-kindness to my boss Abraham. |
| New Living Translation | "O Lord, God of my master, Abraham," he prayed. "Please give me success today, and show unfailing love to my master, Abraham. |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|---|
| American English Bible | And he [prayed], 'O Jehovah, the God of my master AbraHam; Bless what I'm doing today, and be merciful with my master AbraHam. |
| International Standard V | That's when he prayed, "LORD God of my master Abraham, help me to succeed today. Please show your gracious love to my master Abraham. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|---|
| Ancient Roots Translinear | He said, "Yahweh, God of my lord Abraham, please happen to do mercy for my lord Abraham in front of me today. |
| Bible in Basic English | And he said, O Lord, the God of my master Abraham, let me do well in what I have undertaken this day, and give your mercy to my master Abraham. |
| Ferar-Fenton Bible | ...and prayed "Ever-living God of my master, Abraham, turn now Your face to-day, and do a kindness to my master, Abraham. |
| NIV, ©2011 | Then he prayed, "Lord, God of my master Abraham, make me successful today, and show kindness to my master Abraham. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|---|
| Christian Community Bible | The steward then prayed, "Yahweh, God of my master Abraham, be with me and show your loving kindness to Abraham, my master. |
| The Heritage Bible | And he said, Jehovah God of my lord Abraham, please cause her to meet before my face this day, and show mercy to my lord Abraham. |
| New American Bible (R.E.) | Then he said: "LORD, God of my master Abraham, let it turn out favorably for me* today and thus deal graciously with my master Abraham. |

Jewish/Hebrew Names Bibles:

| | |
|---------------------------|--|
| Complete Jewish Bible | He said, "ADONAI, God of my master Avraham, please let me succeed today; and show your grace to my master Avraham. |
| exeGesés companion Bible | And he says, O Yah Veh Elohim of my adoni Abraham, I pray you, happen at my face this day and work mercy to my adoni Abraham:... |
| Judaica Press Complete T. | And he said, "O Lord, the God of my master Abraham, please cause to happen to me today, and perform loving kindness with my master, Abraham. |
| Kaplan Translation | He prayed, 'O God, Lord of my master Abraham: Be with me today, and grant a favor to my master Abraham. |

Expanded/Embellished Bibles:

| | |
|-----------------------------|--|
| Kretzmann's Commentary | And he said, O Lord-God of my master Abraham, I pray Thee, send me good speed this day, and show kindness unto my master Abraham. The prayer is directed to Jehovah in the name of Abraham, because Eliezer was acting as the representative of his master. |
| Lexham English Bible | And he said, "O Yahweh, God of my master Abraham, please grant me success today and show loyal love to my master Abraham. |
| NET Bible® | He prayed, "O Lord, God of my master Abraham, guide me today [Heb "make it happen before me today." Although a number of English translations understand this as a request for success in the task (cf. NASB, NIV, NRSV) it is more likely that the servant is requesting an omen or sign from God (v. 14)]. Be faithful [Heb "act in loyal love with" or "show kindness to."] to my master Abraham. |
| Translation for Translators | The servant prayed, "Yahweh God whom my master Abraham worships, enable me to be successful today! Act kindly to my master, Abraham! |
| The Voice | He said <i>a prayer</i> . Servant: O Eternal One, God of my master Abraham, please make me successful today and show Your loyal love to my master Abraham. |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|--|
| Concordant Literal Version | And saying is he, "Yahweh, Elohim of my lord Abraham, pray, cause a meeting before me today, and do a kindness to my lord Abraham. |
| Context Group Version | And he said, O YHWH, the God of my master Abraham, send me, I beg of you, success this day, and show family allegiance { Hebrew: hesed } to my master Abraham. |
| Darby updated Translation | And he said, Jehovah, God of my master Abraham, meet me, I pray you, [with your blessing] this day, and deal kindly with my master Abraham. |
| The Geneva Bible | And he said, O LORD God of my master Abraham [He grounds his prayer on Gods promise made to his master.], I pray thee, send me good speed this day, and shew kindness unto my master Abraham. |
| Green's Literal Translation | And he said, Jehovah, God of my master Abraham, I pray, cause <i>her</i> to meet before me this day, and show kindness to my master Abraham. |
| NASB | He said, "O Lord, the God of my master Abraham, please grant me success [Lit cause to occur for me] today, and show lovingkindness to my master Abraham. |
| Third Millennium Bible | And he said, "O LORD God of my master Abraham, I pray Thee, send me good speed this day, and show kindness unto my master Abraham. |
| World English Bible | He said, "Yahweh, the God of my master Abraham, please give me success this day, and show kindness to my master Abraham. |
| Young's Updated LT | And he says, "Jehovah, God of my lord Abraham, cause to meet, I pray You, before me this day—(and do kindness with my lord Abraham. |

The gist of this verse: The servant, in prayer, calls to God to show grace to his master Abraham in this endeavor.

| Genesis 24:12a | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| ʾâmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| ʾĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>] | <i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural construct | Strong's #430 BDB #43 |
| ʾādōwn (אָדוֹן) [pronounced <i>aw-DOHN</i>] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |
| I am somewhat confused about the singular and plural form of this word with a suffix; so I am simply listing what Owen has. | | | |
| ʾAbʿrâhâm (אֲבִרְחָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>] | <i>father of a multitude, chief of a multitude; transliterated Abraham</i> | masculine singular proper noun | Strong's #85 BDB #4 |

Translation: He prayed [lit., *said*], “Y^ehowah, Elohim of my lord, Abraham,...

The servant speaks to God, and he delivers a command to God, which is quite bold, but in line. We may pray to God and we may expect an answer; there is no reason to think that God is busy or will ignore us.

He clearly identifies, to Whom he is speaking.

Although men have called upon the name of God prior to this, this is possibly the first spoken prayer recorded in Scripture (or one of the first). What is marvelous is that this is a prayer of a servant, an unnamed servant, who, even after taking an oath, has no idea as to how important this mission is. Possibly only Abraham begins to understand the importance of find Isaac's right woman among Nahor's family.

His prayer is a testimony to Abraham and his faith; it is because of Abraham's faith that this servant believes in God and prays to the living God. Contrast this to Lot who escapes Sodom with only his two daughters—no one else believed in his God.

Furthermore, note that Abraham does not send his servant to Lot and his two daughters to find a wife for Isaac. Abraham knows the degeneracy that Lot and family were exposed to and influenced by.

| Genesis 24:12b | | | |
|--|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| qârâh (קָרָה) [pronounced kaw-RAWH] | <i>to cause to meet, to cause to happen; to make opportune, to choose [for oneself] what is opportune or convenient</i> | 2 nd person masculine singular, Hiphil imperative | Strong's #7136 BDB #899 |
| nâ' (אָנֹ) [pronounced naw] | <i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i> | a primitive particle of incitement and entreaty | Strong's #4994 BDB #609 |
| lâmed (ל) [pronounced le'] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| pânîym (פָּנִים) [pronounced paw-NEEM] | <i>face, faces countenance; presence</i> | masculine plural noun (plural acts like English singular); with the 1 st person singular suffix | Strong's #6440 BDB #815 |
| Together, they mean <i>before me, before my face, in my presence, in my sight, in front of me.</i> | | | |
| yôwm (יוֹם) [pronounced yohm] | <i>day; time; today (with a definite article); possibly immediately</i> | masculine singular noun with the definite article | Strong's #3117 BDB #398 |

Translation: ...cause a meeting, please, before me today...

Although several translators use the word *success*, I don't see that here. BDB does not offer that as any of the English equivalents; and, the closest word offered to this is *befall*. However, this word does mean *to meet*; it is in the Hiphil (causative) stem, meaning that this is something that God would cause to happen; and it is in the imperative, indicating that he is asking God, but with great force, to hear him and grant this request. He tempers this imperative with a particle of entreaty.

Although there is no word for *woman* and no suffix to indicate a female, it is with a female that the servant expects to encounter on behalf of his master for his master's son.

This servant even recognizes some of the attributes of God; his prayer is in the imperative mood. For some people, praying in the imperative mood is arrogance; for a small few, praying in the imperative mood shows great spiritual growth and understanding of God's plan.

In this case, we know the circumstances around this—that God has made promises to Abraham concerning his seed, and therefore, God must keep these promises. We do not have evidence that Abraham explained this to his servant; however, Abraham's servant is approaching God in a way seems to indicate that he understands God's promises to Abraham. He is demanding of God that which is consistent with God's character, essence and promises. We find this in the New Testament: **Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.** (1John 5:14–15; NKJV) Confidence in prayer suggests the imperative mood.

| Genesis 24:12c | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>] | <i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i> | 2 nd person masculine singular, Qal imperative | Strong's #6213 BDB #793 |
| cheçed (חֶסֶד) [pronounced <i>KHEH-seçd</i>] | <i>grace, benevolence, mercy, kindness</i> | masculine singular noun | Strong's #2617 BDB #338 |
| ‘îm (עִם) [pronounced <i>geem</i>] | <i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i> | preposition of nearness and vicinity | Strong's #5973 BDB #767 |
| ’âdōwn (אֲדֹנָי) [pronounced <i>aw-DOHN</i>] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |
| ’Ab ^e râhâm (אֲבִרְאָהִם) [pronounced <i>ahb^{ve}-raw-HAWM</i>] | <i>father of a multitude, chief of a multitude; transliterated Abraham</i> | masculine singular proper noun | Strong's #85 BDB #4 |

Translation: ...and [by this] manufacture grace toward my lord, Abraham.

Again, the servant used the imperative of request, making a strong request. He does not use a particle of entreaty here (1) because he just used one and (2) because he can ask God to be gracious to Abraham. We can all ask God to be gracious to us, and God will grant that request. The idea is, we do not deserve this in any way, but God gives it to us anyway.

The servant, obviously a man who believes in the Revealed Lord, prays to Him. He tells God that, by bringing a woman to him for Isaac, that God will be making grace for Abraham. Therefore, we know that this servant has not only believed in the Revealed Lord, but he understands some doctrinal principles.

This speaks well of Abraham, to have a servant who also has great trust in the Revealed God. He understands prayer in that era, and he understands what he can ask of God and how he might pray to God. These are pretty big things.

Bear in mind, this man is a slave, and he has a great deal of wealth with him right now, and he is far, far away from his master Abraham. And yet he is completely faithful to Abraham and to his mission.

Genesis 24:12 He prayed [lit., said], “Y^ehowah, Elohim of my lord, Abraham, cause a meeting, please, before me today and [by this] manufacture grace toward my lord, Abraham. (Kukis mostly literal translation)

Genesis 24:12 He prayed, “Jehovah, the God of my lord, Abraham, please cause me to meet a woman today [for Isaac], and by this, You will manufacture grace toward my lord, Abraham. (Kukis paraphrase)

Behold, I am standing over a spring of the waters and daughters of men of the city are coming out to draw the waters.

Genesis
24:13

Observe [that] I am standing over a fountain of waters and the young women [lit., *daughters of men*] of the city [will be] coming out to draw water.

You see that I am standing over the city fountain where the young women of the city will be coming in order to draw water for their household.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|--|
| Masoretic Text (Hebrew) | Behold, I am standing over a spring of the waters and daughters of men of the city are coming out to draw the waters. |
| Targum of Onkelos | Behold I stand at the well of waters, and the daughters of the men of the city are coming forth to fill waters. |
| Latin Vulgate | Behold, I stand nigh the spring of water, and the daughters of the inhabitants of this city will come out to draw water. |
| Peshitta (Syriac) | Behold, I stand here by the well of water; and the daughters of the men of the city are coming out to draw water. |
| Septuagint (Greek) | Behold, I stand by the well of water, and the daughters of them that inhabit the city come forth to draw water. |

Significant differences: None.

Thought-for-thought translations; paraphrases:

| | |
|---|---|
| Contemporary English V. Easy English | The young women of the city will soon come to this well for water,... |
| Easy-to-Read Version | I am standing here by the fountain that gives water. The daughters of the men that live in this town are coming out. They are coming to take water from the well. |
| <i>The Message</i> | Here I am, standing by this well of water, and the young women from the city are coming out to get water. |
| New Berkeley Version | As I stand here by the spring while the young women of the town come out to get water,... |
| New Life Bible | See, I am standing here by the well of water, while the daughters of the townsmen are coming out to draw water. |
| | See, I am standing here by the well of water. And the daughters of the men of the city are coming out to get water. |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|---|
| American English Bible | {Look!} Here I am standing by the well where the daughters of those who live in this city come to draw water. |
| International Standard V | I've stationed myself here by the spring as the women of the town come to draw water. |
| NIRV | I'm standing beside this spring. The daughters of the people who live in the town are coming out here to get water. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | I <i>will</i> station by the fountain of water here as the daughters of the men of the city proceed to draw water. |
| Ferar-Fenton Bible | I am here encamped at the spring of water; and the daughters of men of the town will come out to draw water;... |

NIV – UK See, I am standing beside this spring, and the daughters of the townspeople are coming out to draw water.

Catholic Bibles (those having the imprimatur):

Christian Community Bible See, I am standing at the spring while the girls of the city are coming to draw water.
The Heritage Bible Lo, I am stationed here by the well of water, and the daughters of the men of the city are coming out to draw water;...
New American Bible While I stand here at the spring and the daughters of the townsmen are coming out to draw water, ...
New RSV I am standing here by the spring of water, and the daughters of the townspeople are coming out to draw water.

Jewish/Hebrew Names Bibles:

Kaplan Translation I am standing here by the well, and the daughters of the townsmen are coming out to draw water.

Expanded/Embellished Bibles:

NET Bible® Here I am, standing by the spring [Heb "the spring of water."], and the daughters of the people [Heb "the men."] who live in the town are coming out to draw water.
Translation for Translators Listen to me. I am standing near a well of water, and the daughters of the people of the city are coming to get water.
The Voice You see that I am standing here by the spring as the young women of the city are coming out to draw water.

Literal, almost word-for-word, renderings:

The Amplified Bible See, I stand here by the well of water, and the daughters of the men of the city are coming to draw water.
Concordant Literal Version Behold! I am stationed at this spring of water, and the daughters of the mortals of the city will fare forth to bail water.
Context Group Version Look, I am standing by the fountain of water. And the daughters of the men of the city are coming out to draw water.
English Standard Version Behold, I am standing by the spring of water, and the daughters of the men of the city are coming out to draw water.
World English Bible Behold, I am standing by the spring of water. The daughters of the men of the city are coming out to draw water.
Young's Updated LT Lo, I am standing by the fountain of water, and daughters of the men of the city are coming out to draw water.

The gist of this verse: In praying to God, the servant identifies where he is and what he expects to occur.

Genesis 24:13a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|---|
| hinnêh (הִנֵּה) [pronounced hin-NAY] | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i> | interjection, demonstrative particle | Strong's #2009 (and #518, 2006) BDB #243 |

Genesis 24:13a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|-------------------------------------|
| 'ânôkîy (אֲנִי) [pronounced awn-oh-KEE] | <i>I, me;</i> (sometimes a verb is implied) | 1 st person singular personal pronoun | Strong's #595 BDB #59 |
| nâtsab (נָצַב) [pronounced naw-TSAH ^β V] | <i>stationed, left standing, stationing oneself, taking one's stand; standing [at the ready, firm]</i> | Niphal participle | Strong's #5324 BDB #662 |
| 'al (עַל) [pronounced gah/] | <i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i> | preposition of proximity | Strong's #5921 BDB #752 |
| 'ayin (עַיִן) [pronounced ÇAH-yin] | <i>spring, fountain; eye, spiritual eyes</i> | feminine singular construct | Strong's #5869 (and #5871) BDB #744 |
| All BDB definitions: <i>eye; of physical eye; as showing mental qualities; of mental and spiritual faculties (figuratively); spring, fountain.</i> Gesenius adds the meaning <i>face</i> . Neither source offers <i>well</i> as a translation (and there are words for <i>well</i> in the Hebrew). | | | |
| mayim (מַיִם) [pronounced mah-YIHM] | <i>water (s)</i> | masculine plural noun with the definite article | Strong's #4325 BDB #565 |

Translation: Observe [that] I am standing over a fountain of waters...

The trusted servant is still praying to God and since he needs to meet some unmarried women, where better than where unmarried women would gather. It was customary in the ancient world for young unmarried women who lived at home (which would have been virtually all unmarried women) to go to their water source and draw out water for the needs of their household.

Although we learned some things about what Abraham and his servant said, we do not know if this was talked about. However, Abraham surely knew the area and the culture. We don't know anything about Abraham's servant. So it is possible that, with Abraham's instructions were included directions to find his relatives and where the water fountain for the city might be.

However, since the servant is praying to God here, and he says, "Behold;" it is possible that the servant simply came upon this well on his trip to meet Abraham's relatives. Since this man is entrusted with all that Abraham has, we may assume that he is a logical and intelligent man; and that he views this place as the right place to be.

Genesis 24:13b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|------------------------|---------------------------|
| w ^e (or v ^e) (וְ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |

| Genesis 24:13b | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| bath (בַּת) [pronounced <i>bahth</i>] | <i>daughter; village</i> | feminine plural construct | Strong's #1323 BDB #123 |
| 'ānāshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled 'īyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>] | <i>men; inhabitants, citizens; companions; soldiers, followers</i> | masculine plural construct | Strong's #376 BDB #35 |
| 'îyr (עִיר) [pronounced <i>geer</i>] | <i>encampment, city, town</i> | feminine singular noun with the definite article | Strong's #5892 BDB #746 |
| yâtsâ' (יָצְאוּ) [pronounced <i>yaw-TZAWH</i>] | <i>those going [coming] out, those going [coming] forth; the ones rising</i> | feminine plural, Qal active participle | Strong's #3318 BDB #422 |
| lâmed (ל) [pronounced <i>l</i> '] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| shâ'ab (שָׁאֵב) [pronounced <i>shaw-AH^BV</i>] | <i>to draw [water]; to take from the surface</i> | Qal infinitive construct | Strong's #7579 BDB #980 |
| mayim (מַיִם) [pronounced <i>mah-YIHM</i>] | <i>water (s)</i> | masculine plural noun with the definite article | Strong's #4325 BDB #565 |

Translation: ...and the young women [lit., *daughters of men*] of the city [will be] coming out to draw water.

The servant would be familiar with the customs of his era; and he knew that, in many cultures, young unmarried women would come out to draw water for their household in the evening time. It would have been among their chores. He knows logically that he is in the right place at the right time (how often do you know this about your own life?).

This very much sounds like a prayer that was spoken aloud—so that the servants who traveled with him could hear this prayer—however, v. 45 tells us that he was thinking this prayer.

The term *daughters of men* refers to young, marriageable women still living at home, performing one of the more mundane tasks of the ancient world of transporting water.

Genesis 24:13 Observe [that] I am standing over a fountain of waters and the young women [lit., *daughters of men*] of the city [will be] coming out to draw water. (Kukis mostly literal translation)

Genesis 24:13 You see that I am standing over the city fountain where the young women of the city will be coming in order to draw water for their household. (Kukis paraphrase)

And he has been the young woman whom I will say unto her, 'Extend, I pray, your water-vessel and I will drink.' And she has said, 'You drink and also your camels I will make drink.' She You have decided for Your servant for Isaac and in her I will know that You have manufactured grace with my adonai."

Genesis
24:14

And [I pray] it will come to pass [that] a young woman [to] whom I will say [lit., *say unto her*], 'Please extend your water-vessel and I will drink.' Then she will say, 'Drink and I will also make your camels to drink.' [It is] she [whom] You have appointed for Your servant for Isaac, and by [this interaction with] her, I will know that You have manufactured grace toward my adonai."

And I pray that it will be that a young woman will appear. And I will say to her, 'Please allow me to drink from your water vessel.' Then she will answer, 'Drink and I will also provide water for your camels, as well.' I will know that this is the woman whom You have appointed for Your servant to bring back for Isaac; and that I will know that you have, by this interaction with her, that You have manufactured grace to my lord, Abraham."

Here is how others have translated this verse:

Ancient texts:

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| Masoretic Text (Hebrew) | And he has been the young woman whom I will say unto her, 'Extend, I pray, your water-vessel and I will drink.' And she has said, 'You drink and also your camels I will make drink.' She You have decided for Your servant for Isaac and in her I will know that You have manufactured grace with my adonai." |
| Targum of Onkelos | <u>Behold I stand at the well of waters, and the daughters of the men of the city are coming forth to fill waters.</u> Let the damsel to whom I say, Reach me now your pitcher, that I may drink, and she say, Drink, and I will also make my camels drink, be she whom you have provided to go to your servant Izhak; and herein will I know that You have dealt graciously with my master. |
| Latin Vulgate | Now, therefore, the maid to whom I will say: Let down your pitcher that I may drink: and she will answer, Drink, and I will give your camels drink also: let it be the same whom you have provided for your servant Isaac: and by this, I will understand that you have shown kindness to my master. |
| Peshitta (Syriac) | Let it come to pass that the damsel to whom I will say, Let down your pitcher, that I may drink; and she will say to me, Drink, and I will water your camels also; let the same be she that you have selected for your servant Isaac; and by this token will I know that you have shown kindness and faithfulness to my master. |
| Septuagint (Greek) | And it shall be, the virgin to whomsoever I shall say, Let down your water pot, that I may drink, and she shall say, Drink, and I will give your camels a drink, <u>until they have finished drinking</u> — even this one You have prepared for Your servant Isaac, and hereby shall I know that You have dealt mercifully with my master Abraham. |
| Significant differences: | The first portion of the targum may simply belong with the previous verse. This is some additional text in the Greek as well. |

Thought-for-thought translations; paraphrases:

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| Common English Bible | When I say to a young woman, 'Hand me your water jar so I can drink,' and she says to me, 'Drink, and I will give your camels water too,' may she be the one you've selected for your servant Isaac. In this way I will know that you've been loyal to my master." |
| Contemporary English V. | ...and I'll ask one of them for a drink. If she gives me a drink and then offers to get some water for my camels, I'll know she is the one you have chosen and that you have kept your promise to my master. |

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| Easy English | I will say to one girl, "Please let down your jar and give me a drink." Maybe she will say, "Drink and I will give water to your camels too." Let her be the girl that you have chosen for your servant Isaac. In that way, I shall know that you have been kind to my master.' |
| Easy-to-Read Version | I am waiting for a special sign to know which is the right young woman for Isaac. {This is the special sign:} I will say to the girl, 'Please put your jar down so I can drink.' I will know if she is the right young woman if she says, 'Drink, and I will also give water to your camels.' If that happens, then you will have proved that she is the right young woman for Isaac. And I will know you have shown kindness to my master." |
| <i>The Message</i> | ...let the girl to whom I say, 'Lower your jug and give me a drink,' and who answers, 'Drink, and let me also water your camels'--let her be the woman you have picked out for your servant Isaac. Then I'll know that you're working graciously behind the scenes for my master." |
| New Berkeley Version | May it be so, that the girl to whom I say, 'Please, lower your pitcher so that I may drink,' and who shall answer, 'Drink, and I will water your camels, too,' that she may be the girl Thou hast designated for Thy servant Isaac. By this I shall know that Thou hast treated my master graciously." He was looking for physical ability and a benevolent disposition |
| New Living Translation | This is my request. I will ask one of them, 'Please give me a drink from your jug.' If she says, 'Yes, have a drink, and I will water your camels, too!'--let her be the one you have selected as Isaac's wife. This is how I will know that you have shown unfailing love to my master." |

Partially literal and partially paraphrased translations:

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| American English Bible | And may it be that, whichever virgin to whom I say, <i>Bring down the water jar so that I may have a drink</i> , and she replies, <i>Take a drink, and I will also [pour water] for your camels to drink until they are satisfied</i> , [I will believe that] this is the one whom You've prepared for Your servant IsaAc. And it [will be by this sign] that I'll know whether You've been merciful to my master AbraHam.' |
| Beck's American Translation | And now, when I say to a girl, 'Please hold your jar for me, and let me drink,' and she says, 'Drink and I'll water your camels too,' let her be the woman You have chosen as the right one for Your servant Isaac: and this will assure me You're being kind to my master." |
| International Standard V | May it be that the young woman to whom I ask, 'Please, lower your jug so that I may drink,' responds, 'Have a drink, and I'll water your camels as well.' May she be the one whom you have chosen for your servant Isaac. This is how I'll know that you have shown your gracious love to my master." |
| NIRV | "I will speak to a young woman. I'll say, 'Please lower your jar so I can have a drink.' Suppose she says, 'Have a drink of water. And I'll get some for your camels too.' Then let her be the one you have chosen for your servant Isaac. That's how I'll know you have been kind to my master." |

Mostly literal renderings (with some occasional paraphrasing):

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| Ancient Roots Translinear | <i>Let it be as a test for your servant Isaac: To the maiden that I say, 'Fix your jar for drinking', she will say, 'Drink, and I will water your camels also'. In it I will know you do mercy for my lord."</i> |
| Bible in Basic English | Now, may the girl to whom I say, Let down your vessel and give me a drink, and who says in answer, Here is a drink for you and let me give water to your camels: may she be the one marked out by you for your servant Isaac: so may I be certain that you have been good to my master Abraham. |

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| HCSB | Let the girl to whom I say, 'Please lower your water jug so that I may drink,' and who responds, 'Drink, and I'll water your camels also'--let her be the one You have appointed for Your servant Isaac. By this I will know that You have shown kindness to my master." |
| New Heart English Bible | Let it happen, that the young lady to whom I will say, 'Please let down your pitcher, that I may drink,' and she will say, 'Drink, and I will also give your camels a drink,' May it be that when I say to a young woman, "Please let down your jar that I may have a drink," and she says, "Drink, and I'll water your camels too"- let her be the one you have chosen for your servant Isaac. By this I will know that you have shown kindness to my master.' |
| NIV – UK | May it be that when I say to a young woman, "Please let down your jar that I may have a drink," and she says, "Drink, and I'll water your camels too"- let her be the one you have chosen for your servant Isaac. By this I will know that you have shown kindness to my master.' |

Catholic Bibles (those having the imprimatur):

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| Christian Community Bible | Now I will ask them like this: 'Please tilt your pitcher that I may drink.' Now, the first girl who will say: 'Drink and I will water your camels as well'; let her be the one you have chosen for your servant Isaac. In this way I shall know you have shown kindness to my master." |
| The Heritage Bible | And let the young woman to whom I shall say, Please, extend your pitcher that I may drink, and she will say, Drink, and I will water your camels also, let her be the one you have made right for your servant Isaac, and I shall know by seeing by this that you have shown kindness to my lord. |
| New American Bible (R.E.) | ...if I say to a young woman, 'Please lower your jug, that I may drink,' and she answers, 'Drink, and I will water your camels, too,' then she is the one whom you have decided upon for your servant Isaac. In this way I will know that you have dealt graciously with my master." |
| New Jerusalem Bible | I shall say to one of the girls, "Please lower your pitcher and let me drink." And if she answers, "Drink, and I shall water your camels too," let her be the one you have decreed for your servant Isaac; by this I shall know you have shown faithful love to my master.' |
| New RSV | Let the girl to whom I shall say, "Please offer your jar that I may drink", and who shall say, "Drink, and I will water your camels"--let her be the one whom you have appointed for your servant Isaac. By this I shall know that you have shown steadfast love to my master.' |

Jewish/Hebrew Names Bibles:

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| Complete Jewish Bible | I will say to one of the girls, 'Please lower your jug, so that I can drink.' If she answers, 'Yes, drink; and I will water your camels as well,' then let her be the one you intend for your servant Yitz'chak. This is how I will know that you have shown grace to my master." |
| exeGesés companion Bible | ...and so be it, that the lass to whom I say, Spread your pitcher, I pray you, Give me drink; and she says, Drink and I also give your camels drink - that you approve her for your servant Yischaq; and thereby I know that you work mercy to my adoni. |
| Judaica Press Complete T. | And it will be, that the maiden to whom I will say, 'Lower your pitcher and I will drink,' and she will say, 'Drink, and I will also water your camels,' her have You designated for Your servant, for Isaac, and through her may I know that You have performed loving kindness with my master." |
| Kaplan Translation | If I say to a girl, 'Tip over your jug and let me have a drink,' and she replies, 'Drink, and I will also water your camels,' she will be the one whom You have designated [Or 'indicated,' 'determined,' or 'selected.' There is a question as to whether Torah |

law allows a person to ask for a sign of this type (see Yad, Avodath Kokhavim 11:4; Raavad ad loc.; Yoreh Deah 179:4 in Hagah)] for Your servant Isaac. [If there is such a girl,] I will know that You have granted a favor for my master.'

Expanded/Embellished Bibles:

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| Kretzmann's Commentary | ...and let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also, let the same be she that Thou hast appointed for Thy servant Isaac; and thereby shall I know that Thou hast showed kindness unto my master. It was a simple, childlike prayer which Eliezer addressed to the Lord. He asked that success might come to meet him, that the Lord would send good speed to his plan in pointing out to him that young woman whom He had destined to be the wife of Isaac. The plan of Eliezer aimed to test out especially the humility, the unselfishness, and the willingness to serve in the girls of the city. Note: In a proper marriage it is God who selects the husband and the wife for each other, and this is an act of His kindness. If the blessing and the guidance of the Lord were implored with greater frequency and with greater importunity in the important matter of marriage, there would be fewer unhappy households in the world. |
| Lexham English Bible | Behold, I am standing by the spring of water, and the daughters of the men of the city are going out to draw water. |
| NET Bible® | I will say to a young woman, 'Please lower your jar so I may drink.' May the one you have chosen for your servant Isaac reply, 'Drink, and I'll give your camels water too [I will also give your camels water. It would be an enormous test for a young woman to water ten camels. The idea is that such a woman would not only be industrious but hospitable and generous.]'. In this way I will know that you have been faithful to my master." Heb "And let the young woman to whom I say, 'Lower your jar that I may drink,' and she says, 'Drink and I will also give your camels water,' - her you have appointed for your servant, for Isaac, and by it I will know that you have acted in faithfulness with my master." |
| Translation for Translators | I am asking you this: 'I will say to some girl, "Please lower your jar so that I may drink some water." If she says, "Drink some, and I will draw some water for your camels, too," I will know that she is the woman whom you chose to be a wife for your servant, Isaac, and I will know that you have acted kindly to my master.' |
| The Voice | Let the girl to whom I say, "Please dip your jar <i>in the water</i> that I may drink," and who will reply, "Drink, and I will draw water for your camels"-let her be the one You have chosen <i>to be a wife</i> for Your servant Isaac. When You do this, I will know of Your loyal love for my master. |

Literal, almost word-for-word, renderings:

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| <i>The Amplified Bible</i> | And let it so be that the girl to whom I say, I pray you, let down your jar that I may drink, and she replies, Drink, and I will give your camels drink also-let her be the one whom You have selected and appointed and indicated for Your servant Isaac [to be a wife to him]; and by it I shall know that You have shown kindness and faithfulness to my master. |
| Concordant Literal Version | And comes it that the maiden to whom I will say, 'Pray stretch out your jar and give me a drink,' says to me, 'Drink. And moreover, your camels also will I give to drink till they should finish drinking', that her You do find correct for Your servant, for Isaac, and by it will I know that You do a kindness to my lord Abraham. |
| Context Group Version | Let [it be] the damsel to whom I shall say, Let down your pitcher, I beg of you, that I may drink. And she shall say, Drink, and I will give your camels to drink also. Let the same be her whom you have appointed for your slave Isaac. And in that way shall I know that you have shown family allegiance { Hebrew: hesed } to my master. |

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| English Standard V. – UK | Let the young woman to whom I shall say, 'Please let down your jar that I may drink', and who shall say, 'Drink, and I will water your camels'-let her be the one whom you have appointed for your servant Isaac. By this [Or By her] I shall know that you have shown steadfast love to my master." |
| The updated Geneva Bible | And let it come to pass, that the damsel to whom I will say, Let down your pitcher, I pray you, that I may drink; and she will say, Drink, and I will give your camels drink also: [let the same be] she [that] you have appointed for your servant Isaac; and thereby will I know that you have shewed kindness unto my master. The servant moved by Gods spirit sought assurance by a sign, as to whether or not God would prosper his journey. |
| Green's Literal Translation | And let the girl to whom I shall speak <i>this</i> : Please let down your pitcher that I may drink; and she will say, Drink and also I will water your camels; <i>let it be</i> her You have approved for Your servant, for Isaac. And by this I shall know that You have shown kindness to my master. |
| Updated Bible Version 2.11 | And let it come to pass, that the damsel to whom I will say, Let down your pitcher, I pray you, that I may drink. And she will say, Drink, and I will give your camels to drink also. Let the same be she who you have appointed for your slave Isaac. And by this will I know that you have shown kindness to my master. |
| World English Bible | Let it happen, that the young lady to whom I will say, 'Please let down your pitcher, that I may drink.' She will say, 'Drink, and I will also give your camels a drink.' Let the same be she who you have appointed for your servant Isaac. Thereby will I know that you have shown kindness to my master." |
| Young's Updated LT | And it has been, the young person unto whom I say, 'Incline, I pray you, your pitcher, and I drink,' and she has said, 'Drink, and I water also your camels' —her You have decided for Your servant, for Isaac; and by it I know that You have done kindness with my lord." |

The gist of this verse: The servant concludes his prayer asking for the woman for whom he asks water, will also offer to water his camels. By this, he will know that God has dealt graciously with Abraham.

Genesis 24:14a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine singular, Qal perfect | Strong's #1961 BDB #224 |

Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

| | | | |
|--|---|--|----------------------------|
| na'ârâh (נַעֲרָה) [pronounced <i>nah-gar-AWH</i>] | <i>girl, damsel, miss, young woman, woman of marriageable age</i> | feminine singular noun with the definite article | Strong's #5291 BDB #655 |
|--|---|--|----------------------------|

Na'ârâh can refer to a prostitute (Amos 2:7), an engaged girl (Deut. 22:25, 27), a little girl (2Kings 5:2) or a mistress (Judges 19:3–6). It refers to female attendants or maids only when in the plural (Genesis 24:61 Exodus 2:5 Proverbs 9:3). This is essentially an unmarried woman.

| Genesis 24:14a | | | |
|--------------------------------------|---|--|--------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'ăsher (אֲשֶׁר) [pronounced uh-SHER] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| 'ămar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 1 st person singular, Qal imperfect | Strong's #559 BDB #55 |
| 'el (אֶל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 3 rd person feminine singular suffix | Strong's #413 BDB #39 |

Translation: And [I pray] it will come to pass [that] a young woman [to] whom I will say [lit., say unto her],...

This continues the prayer of the faithful servant of Abraham to God. Clearly, this man is a believer in the Revealed Member of the Trinity. He prays that there will be this young woman who will come to this fountain, and he, the servant, will speak to her.

| Genesis 24:14b | | | |
|---|---|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| nâṭâh (נָטָה) [pronounced naw-TAWH] | <i>to extend, to stretch out, to spread out, to expand; to incline downwards; to turn, to turn away [aside, to one side]; to push away, to repel, to deflect; to decline; to seduce</i> | 2 nd person feminine singular, Hiphil imperative | Strong's #5186 BDB #639 |
| The BDB Hiphil meanings for this verb are given as <i>to stretch out; to spread out; to turn, incline, influence, bend down, hold out, extend, thrust aside, thrust away.</i> | | | |
| nâ' (נָא) [pronounced naw] | <i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i> | a primitive particle of incitement and entreaty | Strong's #4994 BDB #609 |
| kad (כַּד) [pronounced kahd] | <i>water-jar, jar, pitcher, vessel [for drawing and carrying water]</i> | feminine singular noun with the 2 nd person feminine singular suffix | Strong's #3537 BDB #461 |
| w ^e (or v ^e) (וְ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| shâthâh (שָׁתָה) [pronounced shaw-THAW] | <i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i> | 1 st person singular, Qal imperfect | Strong's #8354 BDB #1059 |

Translation: ...'Please extend your water-vessel and I will drink.'

This is what the servant is thinking that he will say to the woman. Abraham's servant will ask this woman to allow him to take a drink out from her water-vessel or water-jar. This is all a part of this man's prayer to God.

| Genesis 24:14c | | | |
|--|--|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'âmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person feminine singular, Qal perfect | Strong's #559 BDB #55 |
| shâthâh (שָׁתָּה) [pronounced <i>shaw-THAW</i>] | <i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i> | 2 nd person masculine singular, Qal imperative | Strong's #8354 BDB #1059 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| gam (גַּם) [pronounced <i>gahm</i>] | <i>also, furthermore, in addition to, even, moreover</i> | adverb | Strong's #1571 BDB #168 |
| Together, the wâw conjunction and the gam particle might mean <i>together with, along with, joined with, and, furthermore, and furthermore</i> . | | | |
| gâmâl (גָּמַל) [pronounced <i>gaw-MAWL</i>] | <i>camel (this is obviously a transliteration)</i> | masculine plural noun with the 2 nd person masculine singular suffix | Strong's #1581 BDB #168 |
| shâqâh (שָׁקָה) [pronounced <i>shaw-KAW</i>] | <i>to give drink to, to furnish drink, to cause to drink, to make drink; to water [cattle, land]; to irrigate [land]</i> | 1 st person singular, Hiphil imperfect | Strong's #8248 BDB #1052 |

Translation: Then she will say, 'Drink and I will also make your camels to drink.'

Continuing with this prayer—and it is fairly complex—the servant asks to receive this particular response. “You drink and I will cause your camels to drink as well.” That would be a lot for this woman to offer.

This would tell us that this fountain, whatever it is exactly, is not something that this servant can simply have his camels lean over and drink from; nor is he able to do this. So, even though BDB and Gesenius do not indicate that this word means *well*, this appears to be very much like a well. Some sort of jar or vessel is required in order for the servant and his camels to drink.

Making such an offer would result in quite a bit of work on the part of this young woman. Camel might drink 20 gallons of water after a trip like this.⁵² I have carried 5 gallon buckets around and I can guarantee you that even a reasonably healthy young woman, unless she has been working out, could not carry 5 gallons of water. A gallon weighs a little over 8 lbs. This woman probably does not have a 5 gallon container. Maybe a 2 or 3 gallon container. So, one camel might require as many as 7 or 8 trips (if it drinks a full 20 gallons of water). So, this little gal is going to make a lot of trips for 10 camels—and she will run much of the time back and forth to the trough. So, a woman making an offer like this is offering a lot.

This test that the servant will perform to determine the suitability of a woman's character is repeated three times because of its importance.

⁵² David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Genesis 24:10–14.

| Genesis 24:14d | | | |
|--|--|---|------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'êth (אֵת) [pronounced <i>ayth</i>] | <i>her</i> ; untranslated mark of a direct object; occasionally <i>to, toward</i> | affixed to a 3 rd person feminine singular suffix | Strong's #853 BDB #84 |
| yâkach (יָכַח) [pronounced <i>yaw-KAHK</i>] | BDB definitions: <i>to decide, judge; to adjudge, appoint; to show to be right, prove; to convince, convict; to reprove, chide; to correct, rebuke</i> | 2 nd person masculine singular, Hiphil perfect | Strong's #3198 BDB #406 |
| lâmed (ל) [pronounced <i>le</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| 'ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>] | <i>slave, servant; underling; subject</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #5650 BDB #713 |
| lâmed (ל) [pronounced <i>le</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| Yis ^e châq (יִשְׁחַק) [pronounced <i>yîhs^e-KHAWK</i>] | <i>he laughs; laughing; transliterated Isaac</i> | masculine singular proper noun | Strong's #3327 & #3446 BDB #850 |

Translation: [It is] she [whom] You have appointed for Your servant for Isaac,...

The verb used here has a number of meanings, and is often used for resolving out some kind of a dispute. However, the word can also mean *to appoint*, and the servant will know by this interaction that this is the woman that God has appointed this woman for Isaac.

The words *Your servant* actually refers to the *servant* himself, who sees himself not only as Abraham's servant but as God's servant as well. And this woman is the woman for Isaac.

The servant is still praying. He does not know anyone in this area and it would be poor manners to go to the spring well which Nahor had dug and to drink without permission. The servant has manners and understands protocol. Twice a day, the women of a village would go to draw water for cooking and washing. His *pickup line* will be to ask a maiden for a drink of water. He is looking for her to offer to water his camels. Why? Because that will immediately show that she is thoughtful, observant, polite and considerate. A woman who is not too bright might not think to offer his camels water; a woman who is self-centered and not polite or considerate, would not bother to make such an offer—she might feel put upon to give water to this servant. However, a woman who would offer his camels to drink as well would understand the value of property; which will be important if she marries Isaac, the heir of all that Abraham has. This is a bright servant and he knows what to look for in a woman. He will certainly pick out a woman whom he finds attractive, but he will expect more than that from her.

God cannot help but answer such a prayer and God is glorified when He can answer our prayers. People neglect praying, either due to lack of faith lack of time or through their confusion about God's omniscience. We are here to glorify God; when we pray and our prayers are answered, this glorifies our Father. He desires to answer our prayers. We are foolish not to take advantage of this.

Application: Bear in mind that this all takes place during the time of Abraham, before God has revealed all His Word. Therefore, prayers and man's interaction with God was different. We have more information about God

and His character and His plan today; therefore, we realize that we do not necessarily call the shots about when we meet our right person.

| Genesis 24:14e | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| b ^e (בּ) [pronounced <i>b^{eh}</i>] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity with the 3 rd person feminine singular suffix | No Strong's # BDB #88 |
| yâda ^c (יָדָעַ) [pronounced <i>yaw-DAHÇ</i>] | <i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i> | 1 st person singular, Qal imperfect | Strong's #3045 BDB #393 |
| kîy (כִּי) [pronounced <i>kee</i>] | <i>for, that, because; when, at that time, which, what time</i> | explanatory or temporal conjunction; preposition | Strong's #3588 BDB #471 |
| ‘âsâh (עָשָׂה) [pronounced <i>ġaw-SAWH</i>] | <i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i> | 2 nd person masculine singular, Qal perfect | Strong's #6213 BDB #793 |
| cheçed (חֶסֶד) [pronounced <i>KHEH-sed</i>] | <i>grace, benevolence, mercy, kindness</i> | masculine singular noun | Strong's #2617 BDB #338 |
| ‘îm (עִם) [pronounced <i>ġeem</i>] | <i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i> | preposition of nearness and vicinity | Strong's #5973 BDB #767 |
| ’âdôwn (אֲדֹנָי) [pronounced <i>aw-DOHN</i>] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |

Translation: ...and by [this interaction with] her, I will know that You have manufactured grace toward my adonai.”

Based upon this sort of interaction between this unknown woman and Abraham’s servant, the servant will know that this is the woman who is given in response to Abraham’s mission. It will be another example of God manufacturing grace to Abraham.

The servant determines a test. He will speak to one of these young women and ask for a drink. If she provides water for him and also offers water for his camels, then he will know this is the woman for Isaac. This would suggest that she is a kind and thoughtful young woman who notices the situations of others, and responds kindly to strangers.

Barnes sees it this way: *The three qualifications, then, in the mind of the venerable domestic for a bride for his master’s son, are a pleasing exterior, a kindly disposition, and the approval of God.*⁵³

⁵³ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Genesis 24:11–14.

Wells of Living Water Commentary: *God does many things for us, when we ask according to His will. He delights in our asking the unusual thing, and the thing impossible with man.*⁵⁴

So that there is no misunderstanding, this was a prayer delivered back in a day before all of God's Word had been revealed. A young single Christian male today does not pray, "When I go to the Kroger for my groceries, I pray that I will meet a woman wearing a yellow dress and she will have several produce items in her cart. And that will be the woman I will marry." What the servant prayed then, in an era before God had revealed *everything* that we need to know, was a legitimate prayer. In the era that we live in, where all of God's Word has been revealed to us, the key to guidance is the Bible doctrine which is in our heads. We fill our brains with God's Word, and God's Word guides us. We still pray, of course, but more often for God's Word to be done and for us to recognize it and go with it. You may personally like the servant's approach more, because it is sort of mystical and cool. But all of that was because of God's relationship with Abraham which was based still on Abraham's faith in God.

Regarding this prayer, there are other considerations to deliberate.

How does this prayer square with the will of God?

1. The only way that Abraham can receive the blessing which God has promised him is for Isaac to get married and have children. Therefore, he must marry. Genesis 22:17
2. Isaac is at an age long past ready for marriage; and Abraham believes himself to be getting old.
3. Isaac needs to be equally yoked. So he needs to marry a woman who worships his God.
4. A trip like the one being made by the servant is not one which is made very often. Clearly, this is a once in a lifetime trip for this servant. It is not as if he is going to pass this way again.
5. The servant is under orders from his master, and his master is clearly a man of God.
6. This servant is in service to Abraham and to his son; this is not something that he is doing to benefit himself. Genesis 24:2–4
7. Recall that Abraham also told this man that angels would prepare the way for him. Genesis 24:7
8. Given all that, this would be the time for the servant to meet Isaac's future wife.
9. This servant takes his vow to Abraham quite seriously. He is not going to just grab up any woman and bring her back, saying, "Look, I did what I could, under the circumstances."
10. Notice that the test the servant sets up is sensible and related directly to the woman's character. He does not ask God for her to be wearing a lapel pin with a frog, but that she offer his camels drink. This speaks directly to her consideration for others and her willingness to see to the needs of others. What the servant prays for is not some arbitrary sign, but that which relates directly to his circumstance and her character.
11. He understands better, at this point, that this is all related to God's will; and therefore, the servant seeks to be the human instrument through whom God works.

It ought to be clear that these are not men with weak faith trying to move the plan of God forward; but Abraham and his servant are men of great faith, and they are acting within the boundaries of that faith.

One might say, *if not now, then when?*

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Having been a believer for a little over 40 years now, I can testify that figuring out God's will is not very difficult. I have had to make a few big decisions and millions of small decisions, and knowing God's Word has made determining God's will fairly simple. It is not a lack of knowledge which has ever held me back; but bad decisions which I have made when not filled with the Holy Spirit (and I don't mean in some mystical sort of way where I can feel it). It really is not difficult to figure out what is right and wrong, and what you ought to do at any given time, when you know God's Word.

Genesis 24:14 [And \[I pray\] it will come to pass \[that\] a young woman \[to\] whom I will say \[lit., say unto her\], 'Please extend your water-vessel and I will drink.' Then she will say, 'Drink and I will also make your camels to](#)

⁵⁴ From <http://www.study-light.org/commentaries/lwc/view.cgi?bk=0&ch=24> accessed January 11, 2015.

drink.’ [It is] she [whom] You have appointed for Your servant for Isaac, and by [this interaction with] her, I will know that You have manufactured grace toward my adonai.” (Kukis mostly literal translation)

Genesis 24:14 And I pray that it will be that a young woman will appear. And I will say to her, ‘Please allow me to drink from your water vessel.’ Then she will answer, ‘Drink and I will also provide water for your camels, as well.’ I will know that this is the woman whom You have appointed for Your servant to bring back for Isaac; and that I will know that you have, by this interaction with her, that You have manufactured grace to my lord, Abraham.” (Kukis paraphrase)

V. 14 reads: And I pray that it will be that a young woman will appear. And I will say to her, ‘Please allow me to drink from your water vessel.’ Then she will answer, ‘Drink and I will also provide water for your camels, as well.’ I will know that this is the woman whom You have appointed for Your servant to bring back for Isaac; and that I will know that you have, by this interaction with her, that You have manufactured grace to my lord, Abraham.” Now, where did this come from? How did the servant decide that this is how the young woman must act? Do you see that her character is an important qualification? Now, who decided this? The servant did; Abraham’s slave made this decision. Abraham did not say, “Now, make certain that this young woman is kind, compassionate, energetic and hard-working.” This was a decision made by the servant. The servant was looking out for the interests of Isaac; and thereby, looking out for the interests of Abraham.

Application: We are servants of God. God has a plan for our lives, but God is not right there every single moment of the day telling us what to do. Even with Abraham, God did not contact him several times a day, telling him to do this, but not that. God did face to face meetings with Abraham, but God gave Abraham little by way of direction. We are designed to be thinking creatures with volition. We are able to integrate the thinking of Jesus Christ in our souls through Bible doctrine, and then make decisions—executive decisions—decisions that will have eternal consequences—and God allows for us to make these decisions. This is the kind of decision that this servant is making right now. He wants the best woman possible for Isaac, given the constraints put upon him by Abraham. Even with these constraints, the servant has a lot of leeway. Even given all that is in the Bible, we, as believers in Jesus Christ, have a lot of leeway in our function in the plan of God.

And is he, before he had completed to speak, and behold, Rebekah coming out (who was born to Bethuel, son of Milcah, wife of Nahor, brother of Abraham). And her water-jar [is] upon her shoulder.

Genesis
24:15

And it is, before he completed speaking [to God], that, observe, Rebekah was coming out [to the fountain] Rebekah was born to [lit., *who was born to*] Bethuel, [who is] the son of Milcah, the wife of Nahor, [who is] the brother of Abraham. [She came out with] her water-jug upon her shoulder.

And, before Abraham’s servant had completed his prayer, Rebekah was walking toward the fountain, carrying a water-jug on her shoulder. Now, Rebekah was the daughter of Bethuel, who was the son of Milcah, Nahor’s wife. Nahor is the brother of Abraham.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And is he, before he had completed to speak, and behold, Rebekah coming out (who was born to Bethuel, son of Milcah, wife of Nahor, brother of Abraham). And her water-jar [is] upon her shoulder.

Targum of Onkelos

And it was in that little hour, while he had not ceased to speak, that, behold, Rivekah came forth, who was born to Bethuel, son of Milcha, the wife of Nachor, the brother of Abraham, and her pitcher was upon her shoulder.

| | |
|--------------------------|--|
| Latin Vulgate | He had not yet ended these words <u>within himself</u> , and behold Rebecca came out, the daughter of Bathuel, son of Melcha, wife to Nachor the brother of Abraham, having a pitcher on her shoulder. |
| Peshitta (Syriac) | And it came to pass, before he had finished speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher on her shoulder. |
| Septuagint (Greek) | And it came to pass before he had done speaking in his mind, that behold, Rebecca the daughter of Bethuel, the son of Milcah, the wife of Nahor, Abraham's brother, came forth, having a water pot on her shoulders. |
| Significant differences: | The targum has some extra text. |

Thought-for-thought translations; paraphrases:

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| Common English Bible | Even before he finished speaking, Rebekah-daughter of Bethuel the son of Milcah wife of Nahor, Abraham's brother-was coming out with a water jar on her shoulder. |
| Contemporary English V. | While he was still praying, a beautiful unmarried young woman came by with a water jar on her shoulder. She was Rebekah, the daughter of Bethuel, the son of Abraham's brother Nahor and his wife Milcah. Rebekah walked past Abraham's servant, then went over to the well, and filled her water jar. When she started back,... |
| Easy English | Before the servant had finished speaking, the girl Rebekah came out. She came with her jar on her shoulder. It was a jar for water. Rebekah was the daughter of Bethuel, who was Milcah's son. Milcah was the wife of Nahor, who was Abraham's brother. |
| Easy-to-Read Version | Then, before the servant finished praying, a young woman named Rebekah came to the well. Rebekah was the daughter of Bethuel. Bethuel was the son of Milcah and Nahor, Abraham's brother. Rebekah came to the well with her water jar on her shoulder. |
| Good News Bible (TEV) | Before he had finished praying, Rebecca arrived with a water jar on her shoulder. She was the daughter of Bethuel, who was the son of Abraham's brother Nahor and his wife Milcah. |
| <i>The Message</i> | It so happened that the words were barely out of his mouth when Rebekah, the daughter of Bethuel whose mother was Milcah the wife of Nahor, Abraham's brother, came out with a water jug on her shoulder. |
| New Berkeley Version | Things began to happen before he had done speaking: Rebekah, born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, was coming out with a pitcher on her shoulder. |
| New Century Version | Before the servant had finished praying, Rebekah, the daughter of Bethuel, came out of the city. (Bethuel was the son of Milcah and Nahor, Abraham's brother.) Rebekah was carrying her water jar on her shoulder. |
| New Living Translation | Before he had finished praying, he saw a young woman named Rebekah coming out with her water jug on her shoulder. She was the daughter of Bethuel, who was the son of Abraham's brother Nahor and his wife, Milcah. |

Partially literal and partially paraphrased translations:

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| American English Bible | And before he was even done speaking in his mind, {Look!} RebeKka, the daughter of BathuEl (who was the son of Melcha, the woman of NaHor, AbraHam's brother) came there carrying a water jug on her shoulders. |
| Beck's American Translation | He hadn't finished praying when Rebekah came out. She was a daughter of Bethuel, son of Milcah the wife of Abraham's brother Nahor. And her jar was on her shoulder. |

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| International Standard V | Before he had finished speaking, Rebekah appeared. She was a daughter of Milcah's son Bethuel. (Milcah was the wife of Abraham's brother Nahor.) She approached the well, carrying a jug on her shoulder. |
| NIRV | Before he had finished praying, Rebekah came out. She had a jar on her shoulder. She was the daughter of Bethuel, the son of Milcah. Milcah was the wife of Abraham's brother Nahor. Gn 22:23. |

Mostly literal renderings (with some occasional paraphrasing):

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| Ancient Roots Translinear | Before he had finished speaking, behold, Rebekah proceeded (begotten of Bethuel, son of Milcah, the woman of Nahor, brother of Abraham), with her jar over her shoulder. |
| Bible in Basic English | And even before his words were ended, Rebekah, the daughter of Bethuel, the son of Milcah, who was the wife of Nahor, Abraham's brother, came out with her water-vessel on her arm. |
| Ferar-Fenton Bible | And so it happened, as he was coming to the end of his prayer, that Rebekka, who was the daughter of Bethuel, the son of Milka, wife of Nahor, the brother of Abraham, came out with a bucket upon her shoulder;... |
| HCSB | Before he had finished speaking, there was Rebekah--daughter of Bethuel son of Milcah, the wife of Abraham's brother Nahor--coming with a jug on her shoulder. |
| NIV – UK | Before he had finished praying, Rebekah came out with her jar on her shoulder. She was the daughter of Bethuel son of Milcah, who was the wife of Abraham's brother Nahor. |

Catholic Bibles (those having the imprimatur):

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|---------------------------|---|
| Christian Community Bible | He had not finished praying when Rebekah came out. She was the daughter of Bethuel, son of Milcah, wife of Abraham's brother, Nahor. She had a pitcher on her shoulder. |
| New American Bible | He had scarcely finished these words when Rebekah (who was born to Bethuel, son of Milcah, the wife of Abraham's brother Nahor) came out with a jug on her shoulder. |
| New American Bible (R.E.) | He had scarcely finished speaking when Rebekah-who was born to Bethuel, son of Milcah, the wife of Abraham's brother Nahor-came out with a jug on her shoulder. |

Jewish/Hebrew Names Bibles:

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| Complete Jewish Bible | Before he had finished speaking, Rivkah the daughter of B'tu'el son of Milcah the wife of Nachor Avraham's brother, came out with her jug on her shoulder. |
| exeGesés companion Bible | And so be it, ere he finishes wording, that behold, Ribqah, who was birthed to Bethu El, son of Milchah, woman of Nachor, brother of Abraham, comes with her pitcher on her shoulder:... |
| Judaica Press Complete T. | Now he had not yet finished speaking, and behold, Rebecca came out, who had been born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, and her pitcher was on her shoulder. |
| Kaplan Translation | He had not yet finished speaking, when Rebecca appeared. She had been born to Bethuel, the son of Milcah, the wife of Abraham's brother Nachor [See Genesis 22:20.]. Her jug was on her shoulder. |

Expanded/Embellished Bibles:

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| Kretzmann's Commentary | The Meeting with Rebekah |
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| Lexham English Bible | And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. All the emphasis is here laid upon the speed with which the Lord heard the prayer of Eliezer. He had not yet finished his prayer when Rebekah, the granddaughter of Nahor, the grandniece of Abraham, appeared. And it happened [that] before he had finished speaking, behold, Rebekah--who was born to Bethuel, son of Milcah, the wife of Nahor, the brother of Abraham--came out, and her jar [was] on her shoulder. |
| NET Bible® | Before he had finished praying, there came Rebekah [Heb "Look, Rebekah was coming out!" Using the participle introduced with הִנֵּה (hinneh, "look"), the narrator dramatically transports the audience back into the event and invites them to see Rebekah through the servant's eyes.] with her water jug on her shoulder. She was the daughter of Bethuel son of Milcah (Milcah was the wife of Abraham's brother Nahor) [Heb "Look, Rebekah was coming out - [she] who was born to Bethuel, the son of Milcah, the wife of Nahor, the brother of Abraham - and her jug [was] on her shoulder." The order of the clauses has been rearranged in the translation for stylistic reasons.]. |
| Translation for Translators | Before he finished praying, amazingly, Rebekah arrived there, carrying a jar on her shoulder. She was the daughter of Bethuel, who was the son of Milcah, the wife of Abraham's younger brother Nahor. |
| The Voice | Before he could finish his prayer, it happened that Rebekah, the daughter of Bethuel (Milcah's and Nahor's son— <i>Nahor, you remember, was Abraham's brother</i>) approached <i>the spring</i> with her water jar on her shoulder. |

Literal, almost word-for-word, renderings:

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| Concordant Literal Version | And coming is it, ere he finishes speaking in his heart, that behold! Rebecca is faring forth, who was born to Bethuel, the son of Milcah, the wife of Nahor, Abraham's brother, and her jar is on her shoulder. |
| Context Group Version | And it happened, before he had finished speaking, that, look, Rebekah came out, who was born to Bethuel the son of Milcah, the woman { or wife } of Nahor, Abraham's brother, with her pitcher on her shoulder. |
| Darby Translation | And it came to pass before he had ended speaking, that behold, Rebecca came out, who was born to Bethuel, son of Milcah the wife of Nahor, Abraham's brother; and [she had] her pitcher upon her shoulder. |
| English Standard Version | Before he had finished speaking, behold, Rebekah, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, came out with her water jar on her shoulder. |
| The Geneva Bible | And it came to pass, before he had done speaking, that, behold, Rebekah came out [God gives success to all things that are done for the glory of his name and according to his word.], who was born to Bethuel, son of Milcah, the wife of Nahor, Abrahams brother, with her pitcher upon her shoulder. |
| World English Bible | It happened, before he had done speaking, that behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher on her shoulder. |
| Young's Updated LT | And it comes to pass, before he has finished speaking, that lo, Rebekah (who was born to Bethuel, son of Milcah, wife of Nahor, brother of Abraham) is coming out, and her pitcher on her shoulder. |

The gist of this verse: Before the servant was done with his prayer, Rebekah, the daughter of Bethuel, the son of Milcah, Nahor's wife, came out with a pitcher on her shoulder.

Genesis 24:15a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|-------------------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine singular, Qal imperfect | Strong's #1961 BDB #224 |
| Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject). | | | |
| hûw' (אוּה) [pronounced <i>hoo</i>] | <i>he, it; himself as a demonstrative pronoun: that, this (one)</i> | 3 rd person masculine singular, personal pronoun; sometimes the verb <i>is, is</i> implied | Strong's #1931 BDB #214 |
| According to Owen, these 3 words mean <i>and is proceeded to be</i> . ⁵⁵ | | | |
| ṭerem (טָרַם) [pronounced <i>TEH-rem</i>] | <i>not yet; before, from before, before that, previously; before the beginning</i> | an adverb of time, sometimes used in the negative sense | Strong's #2962 (and #2958) BDB #382 |
| kâlâh (הִלָּךְ) [pronounced <i>kaw-LAWH</i>] | <i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i> | 3 rd person masculine singular, Piel perfect | Strong's #3615 BDB #477 |
| lâmed (ל) [pronounced <i>l'</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | Piel infinitive construct | Strong's #1696 BDB #180 |

Translation: And it is, before he completed speaking [to God],...

In eternity past, God knew of this mission, He knew Abraham and Abraham's servant, and He knew that Abraham would ask for his servant to find a wife from their kin. God knew this prayer, and so He answers this prayer while the servant is speaking it. This illustrates the promise which God made in Isaiah 65:24 **"It will also come to pass that before they call, I will answer; and while they are still speaking, I will hear."** (NASB).

At this point, we are not told whether Abraham's servant was speaking aloud, speaking quietly or mentally to God. However, God answered his prayer immediately. We are told later that the servant prayed in his heart to Yahweh (Genesis 24:45).

⁵⁵ *Analytical Key to the Old Testament*; John Joseph Owens; Baker Book House, Grand Rapid, Michigan; ©1989; Vol. 1, p. 94.

Chuck Smith makes these remarks regarding prayer: *[This] just shows that God is in control of things. You see, if I were in control of things I would answer all my prayers immediately. But the fact that God waits in some issues only shows to me that I don't have the capacity to do it. It's in God's hands and that He is in control of the issues of my life and the timing of those issues. And I have discovered that it's best for me that God is in control. Because there were many things I asked for that I said later on, "Hey Lord, cancel that request back there on June the 24th. If it's all right, Lord, just forget that one and don't answer it." Because as I get down the road I see that I don't need it or I see that it wouldn't be beneficial; I see where it could actually be harmful, and so I have put in the cancel request on many of the earlier orders. God is in control. It's best that God remains in control or else we've got chaos on our hands.*⁵⁶

Chuck Smith continues with some of God's promises about prayer: *John said "if we ask anything according to His will, He hears us" (1John 5:14). And if He hears us then we have received the petitions that we have asked of Him. You say, "Oh, but there are some beautiful promises". "If you ask any thing in my name, that I will do that the Father may be glorified in the Son" (John 14:13). Henceforth, you've asked nothing in my name. Ask, that you might receive, "that your joy might be full" (John 15:11). "And whatever things you desire when you pray, believe that you receive them and you will have them" (Mark 11:24). Whatever things! Anything! Whatever things! Pretty wide open, isn't it?*⁵⁷

Genesis 24:15b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|---|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>] | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i> | interjection, demonstrative particle | Strong's #2009 (and #518, 2006) BDB #243 |
| Rib ^e qâh (רִיבְקָה) [pronounced <i>rihb-KAW</i>] | <i>ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca</i> | feminine singular proper noun | Strong's #7259 BDB #918 |
| yâtsâ' (אֲצִי) [pronounced <i>yaw-TZAWH</i>] | <i>those going [coming] out, those going [coming] forth; the ones rising</i> | feminine plural, Qal active participle | Strong's #3318 BDB #422 |

Translation: ...that, observe, Rebekah was coming out [to the fountain].

The answer to the servant's prayers is walking toward him in the form of Rebekah. We are then given Rebekah's pedigree.

Genesis 24:15c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|-------------------------------------|------------------|--------------------------|
| 'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |

⁵⁶ From <http://www.studyLight.org/commentaries/csc/view.cgi?bk=0&ch=24> accessed January 10, 2015.

⁵⁷ From <http://www.studyLight.org/commentaries/csc/view.cgi?bk=0&ch=24> accessed January 10, 2015 (slightly edited).

Genesis 24:15c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|--|----------------------------|
| yâlad (יָלַד) [pronounced yaw-LAHd] | <i>to be born, to be born to; to be created</i> | 3 rd person feminine singular, Pual perfect | Strong's #3205 BDB #408 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| B ^e thûw'êl (בְּתוּלָה) [pronounced behth-oo-ALE] | <i>destroyed of God, God destroys; man of God; a virgin of God; a house of God, dweller in God; and is transliterated Bethuel, Bathuel</i> | masculine singular proper noun | Strong's #1328 BDB #143 |
| bên (בן) [pronounced bane] | <i>son, descendant</i> | masculine singular construct | Strong's #1121 BDB #119 |
| Mil ^e kâh (מִלְכָּה) [pronounced mihl-KAW] | <i>queen; and is transliterated Milcah</i> | feminine singular proper noun | Strong's #4435 BDB #574 |

Translation: *Rebekah was born to [lit., who was born to] Bethuel, [who is] the son of Milcah,...*

We actually already have Rebekah's line give to us back in Genesis 22:23–24 *And Bethuel [son of Nahor—Genesis 22:20–22] fathered Rebekah. Milcah bore these eight to Nahor, the brother of Abraham. And his concubine, whose name was Reumah, she also bore Tebah, and Gaham, and Thahash, and Maachah.* This was an odd thing to mention, the birth of a girl. Most of the boys in a particular line are named, but not the girls. However, Rebekah is said to be Bethuel's daughter. Bethuel is a son of Milcah. Again, this is an oddity, as Milcah is the wife of Nahor, and, again, women are not normally named in ancient bloodlines. However, in the Genesis 22 passage, we see that Nahor had his wife and he had a mistress. Rebekah is the granddaughter of Nahor through his wife and not through his mistress. That is the point that is being made.

Even though the Bible has clearly identified her as Isaac's second cousin already, her relation to him is reiterated. The reason for this is, this chapter is likely recorded by someone else.

Genesis 24:15d

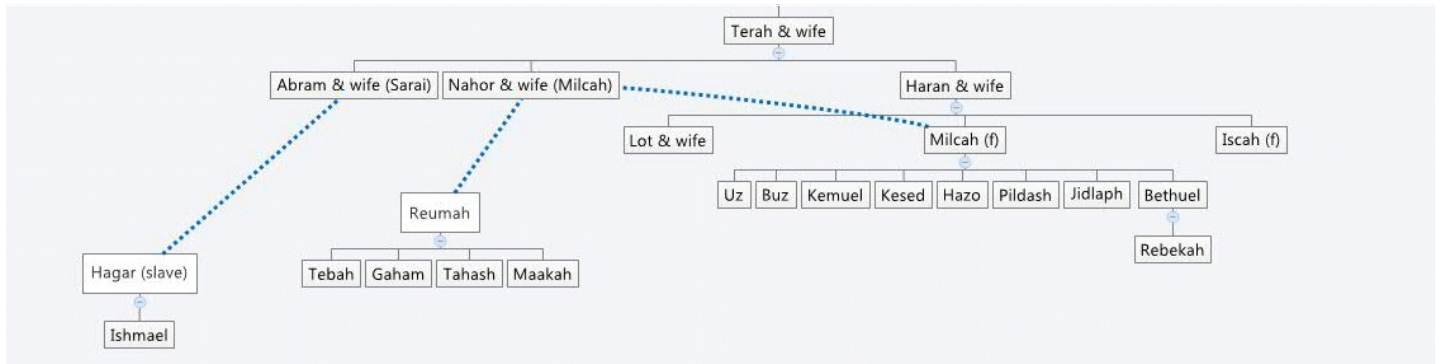
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|--------------------------------|----------------------------|
| ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW] | <i>woman, wife</i> | feminine singular construct | Strong's #802 BDB #61 |
| Nâchôwr (נָחֹר) [pronounced naw-KHOHR] | <i>snorting [of a horse]; hoarse, dry hot; transliterated Nahor</i> | masculine singular proper noun | Strong's #5152 BDB #637 |
| ʾâch (אָח) [pronounced awhk] | <i>brother, kinsman or close relative</i> | masculine singular construct | Strong's #251 BDB #26 |
| ʾAb ^e râhâm (אֲבִרָאם) [pronounced ahb ^{ve} -raw-HAWM] | <i>father of a multitude, chief of a multitude; transliterated Abraham</i> | masculine singular proper noun | Strong's #85 BDB #4 |

Translation: *...the wife of Nahor, [who is] the brother of Abraham.*

Milcah is the wife of Nahor, rather than the mistress, whom Nahor also kept. We are again reminded that Nahor is Abraham’s brother.

Genesis 11:29 reads: **Abram and Nahor took wives for themselves. The name of Abram’s wife [is] Sarai and the name of Nahor’s wife is Milcah, [who is] the daughter of Haran, [who was] the father of Milcah and Iscah.** Abram and Nahor took these wives for themselves before they left Ur of the Chaldees, and moved as a family to Charan. This is probably where they are at this time. You will notice the intermarriage which has already taken place: Milcah is Nahor’s niece (Nahor, Haran and Abram are all brothers, sons of Terah).

Terah’s Line



From: <http://xmindshare.s3.amazonaws.com/preview/genealogy-czahz-1321873893096.jpg>

Chapter Outline

Charts, Graphics and Short Doctrines

It is unlikely that Nahor is still alive. He is mentioned throughout this chapter as being a part of Rebekah’s pedigree, but at no time is he mentioned as a person doing anything or saying anything in this chapter. The city that this servant has gone to is call the city of Nahor; which would be fitting for a patriarch who has recently died.

Nahor being dead should not strike us as unusual. Abraham is nearly 140 years old at this time, so it is not out of the question for his brother Nahor to have died already (you may recall that Abraham’s other brother, Haran, died in Ur, which seemed to provide the impetus from Abraham’s family to move west toward Canaan—Genesis 11:28, 31).

J. Vernon McGee: God is interested in your love story, and it is wonderful when you bring God into it. The first miracle that our Lord performed was at a wedding in Cana of Galilee. I do not know how many weddings He went to, but He went to that one.⁵⁸

Genesis 24:15e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong’s # |
|---|---|---|----------------------------|
| w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong’s # BDB #251 |
| kad (כַּד) [pronounced <i>kahd</i>] | <i>water-jar, jar, pitcher, vessel [for drawing and carrying water]</i> | feminine singular noun with the 3 rd person feminine singular suffix | Strong’s #3537 BDB #461 |

⁵⁸ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed January 10, 2015.

Genesis 24:15e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|----------------------------|
| ‘al (עַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921 BDB #752 |
| shêbet (שֵׁבֶט) [pronounced <i>SHAY^B-vef</i>] | <i>rod, staff, club, scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor</i> | masculine singular construct with the 3 rd person feminine singular suffix | Strong's #7626 BDB #986 |

Owen has that this is a 2nd person feminine singular suffix, but it appears to be 3rd person to me.

Translation: [She came out with] her water-jug upon her shoulder.

Now that we know who Rebekah is, we find that she is talking toward the fountain of water, and with a water-jug on her shoulder.

Bob Utley: *Women in Egypt carried the water jars on their heads, but in Mesopotamia they carried it on their hip or shoulder.*⁵⁹

The servant appears to be wrapped up in his concentration in praying to God and he does not see her at first as he is praying. She comes down, gets some water, and begins to leave. This is when he suddenly notices her and calls out.

Genesis 24:15 *And it is, before he completed speaking [to God], that, observe, Rebekah was coming out [to the fountain] Rebekah was born to [lit., who was born to] Bethuel, [who is] the son of Milcah, the wife of Nahor, [who is] the brother of Abraham. [She came out with] her water-jug upon her shoulder. (Kukis mostly literal translation)*

Genesis 24:15 *And, before Abraham's servant had completed his prayer, Rebekah was walking toward the fountain, carrying a water-jug on her shoulder. Now, Rebekah was the daughter of Bethuel, who was the son of Milcah, Nahor's wife. Nahor is the brother of Abraham. (Kukis paraphrase)*

A more relaxed translation might be: *And, before Abraham's servant had completed his prayer, Rebekah was walking toward the fountain, carrying a water-jug on her shoulder. Now, Rebekah was the daughter of Bethuel, who was the son of Milcah, Nahor's wife. Nahor is the brother of Abraham.*

J. Vernon McGee: *Who do you think he is going to pick? Well, he is a man, and he is going to pick the best looking woman who comes out. And you can be sure of one thing - Rebekah was a good looking woman. The Puritans had the idea that beauty was of the devil. The devil is beautiful - he's an angel of light, by the way - but he does not have it all. After all, God is the Creator, and you have never seen a sunset or looked at a beautiful flower that He did not make. He makes women beautiful, and there is nothing wrong with that. I am sure this man is going to pick the best looking one who comes out - he'd be a pretty poor servant if he didn't.*⁶⁰

Abraham was quite old when giving birth to Isaac, so Isaac's age would be much younger than the ages of his cousin Bethuel. In fact, Bethuel appears to be Isaac's youngest cousin, who is also much older than Isaac is. His cousins include, *Uz, his first-born, Buz, and his brother Kemuel, the father of Aram, and Chesed, and Hazo, and Pildash, and Jidlap, and Bethuel* (Genesis 22:21–22).

⁵⁹ From <http://www.freebiblecommentary.org/pdf/EN/VOL01BOT.pdf> accessed January 13, 2015.

⁶⁰ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed January 10, 2015.

The point being is, Rebekah is not outside of Isaac's age with regards to marriage. Isaac is much younger than his cousin Milcah, so his daughter would be appropriate for Isaac to take as a wife.

Abraham has a brother, Nahor, who is likely deceased by this time. His wife's name is Milcah, and she has 8 sons, one of whom is Bethuel. He has a daughter named Rebekah, and she is the one who will marry Isaac. So Isaac, born very late in Abraham's life, will marry the granddaughter of Nahor, Abraham's brother. It appears that she is the daughter of Nahor's youngest son (in the cluster genealogy, he is named last).

And the young woman [is] good of appearance very—a virgin—and a man had not known her. And so she goes down the fountain-ward and so she fills up her water-jar and so she goes up.

Genesis
24:16

The young woman is very good of appearance, [and] a virgin—no man had known her. She went down to the fountain and filled up her water-jar and then went [back] up.

The young woman is very attractive and a virgin—no man had violated her. She went down to the fountain and filled up her water-jar, and then went back up.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | And the young woman [is] good of appearance very—a virgin—and a man had not known her. And so she goes down the fountain-ward and so she fills up her water-jar and so she goes up. |
| Targum of Onkelos | And the damsel was a virgin, very beautiful to behold, and she descended to the fountain and filled her pitcher, and came up. |
| Latin Vulgate | An exceeding comely maid, and a most beautiful virgin, and not known to man: and she went down to the spring, and filled her pitcher, and was coming back. |
| Peshitta (Syriac) | And the damsel was very beautiful to look upon, a virgin whom no man had known; and she went down to the <u>well</u> and filled her pitcher and came up. |
| Septuagint (Greek) | And the virgin was very beautiful in appearance, she was a virgin, a man had not known her; and she went down to the <u>well</u> , and filled her water pot, and came up. |

Significant differences: The targum leaves out *a man has not known her*. It is not clear what sort of a water source this is; but the Hebrew has another name for *well*. The Syriac and Greek both appear to have *well*.

Thought-for-thought translations; paraphrases:

| | |
|------------------------|---|
| Common English Bible | The young woman was very beautiful, old enough to be married, and hadn't known a man intimately. She went down to the spring, filled her water jar, and came back up. |
| Easy English | Rebekah was very pretty. She was at the right age for marriage. And she had never had sex. Rebekah went down to the well and she filled her jar. Then she came up. |
| Easy-to-Read Version | She was very pretty. She was a virgin; she had never slept with a man. She went down to the well and filled her jar. |
| <i>The Message</i> | The girl was stunningly beautiful, a pure virgin. She went down to the spring, filled her jug, and came back up. |
| New Berkeley Version | The girl looked very beautiful. She wasn't married—no man had lived with her. She went down to the spring, filled her jar, and came up again. |
| New Living Translation | Rebekah was very beautiful and old enough to be married, but she was still a virgin. She went down to the spring, filled her jug, and came up again. |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|---|
| American English Bible | This virgin was very beautiful, and she was in fact a virgin. no man ever had sexual relations with her. She went down to the well, filled her water jug, and [walked back] up. |
| God's Word™ | The girl was a very attractive virgin. No man had ever had sexual intercourse with her. She went down to the spring, filled her jar, and came back. |
| International Standard V | The woman was very beautiful, young, and had not had sexual relations with a man. Going down to the spring, she filled her jug and turned for home. |
| NIRV | The young woman was very beautiful. She was a virgin. No man had made love to her. She went down to the spring. She filled her jar and came up again. |
| Today's NIV | The girl was very beautiful, a virgin; no man had ever slept with her. She went down to the spring, filled her jar and came up again. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | The virgin maiden <i>had</i> a very good appearance, and no man knew her. She descended to the fountain, filled her jar, and ascended. |
| Bible in Basic English | She was a very beautiful girl, a virgin, who had never been touched by a man: and she went down to the spring to get water in her vessel. |
| Ferar-Fenton Bible | ...and the girl was very beautiful to look upon, a maiden, who had no sweetheart, and she ran to the well, filled her bucket, and drew it up. |
| New Advent Bible | An exceeding comely maid, and a most beautiful virgin, and not known to man: and she went down to the spring, and filled her pitcher, and was coming back. |
| NIV – UK | The woman was very beautiful, a virgin; no man had ever slept with her. She went down to the spring, filled her jar and came up again. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| Christian Community Bible | The girl was very beautiful and a virgin, for no man had lain with her. She went down to the well, filled her pitcher and came up again. |
| The Heritage Bible | And the young woman was of a very beautiful appearance, a virgin, no man had known her, and she descended to the well, and filled her pitcher, and ascended. |
| New American Bible (R.E.) | The young woman was very beautiful, a virgin, untouched by man. She went down to the spring and filled her jug. As she came up,... |
| Revised English Bible | The girl was very beautiful and a virgin guiltless of intercourse with any man. She went down to the spring, filled her jar, and came up again. |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|---|
| Complete Jewish Bible | The girl was very beautiful, a virgin, never having had sexual relations with any man. She went down to the spring, filled her jug and came up. |
| exeGesés companion Bible | ...and the lass is mighty good looking, a virgin, no man having known her: and she descends to the fountain and fills her pitcher and ascends. |
| Kaplan Translation | The girl was extremely good-looking, [and] she was a virgin untouched by any man. The girl went down, filled her jug, and then came up again. |

Expanded/Embellished Bibles:

| | |
|----------------------------|---|
| <i>The Amplified Bible</i> | And the girl was very beautiful <i>and</i> attractive, chaste <i>and</i> modest, and unmarried. And she went down to the well, filled her water jar, and came up. |
|----------------------------|---|

| | |
|-----------------------------|--|
| Kretzmann's Commentary | And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the well, and filled her pitcher, and came up. Rebekah did not let beauty spoil her, nor did the fact that she was a rich man's daughter cause her to despise manual labor. She personally descended the steps to the well, filled her pitcher with water, and then returned to the head of the path. |
| Lexham English Bible | Now the girl [was] very pleasing in appearance. [She was] a virgin; no man had known her. And she went down to the spring, filled her jar, and came up. |
| NET Bible® | Now the young woman was very beautiful. She was a virgin; no man had ever had sexual relations with her [Heb "And the young woman was very good of appearance, a virgin, and a man she had not known." Some argue that the Hebrew noun translated "virgin" (הַלֹּוּתָבַ, bÿtulah) is better understood in a general sense, "young woman" (see Joel 1:8, where the word appears to refer to one who is married). In this case the circumstantial clause ("and a man she had not known") would be restrictive, rather than descriptive. If the term actually means "virgin," one wonders why the circumstantial clause is necessary (see Judg 21:12 as well). Perhaps the repetition emphasizes her sexual purity as a prerequisite for her role as the mother of the covenant community.]. She went down to the spring, filled her jug, and came back up. |
| Translation for Translators | She was very beautiful and a virgin. No man had ever had sex [EUP] with her. She went down to the edge of the well, filled her jar with water, and then came back up. |
| The Voice | She was a very beautiful girl and still a virgin. No man had ever touched her. <i>He watched</i> her go down to the spring, fill her jar, and come back up <i>the hill</i> . |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|--|
| Concordant Literal Version | And the maiden is of exceedingly good appearance, a virgin, and not a man had known her. And down is she going to the spring, and is filling her jar and is coming up. |
| Context Group Version | And the damsel was very fair to look at, a virgin, neither had any man known { had sex with } her. And she went down to the fountain, and filled her pitcher, and came up. |
| English Standard Version | The young woman was very attractive in appearance, a maiden [Or a woman of marriageable age] whom no man had known. She went down to the spring and filled her jar and came up. |
| The Geneva Bible | And the damsel [was] very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. Here is declared that God hears the prayers of his own, and grants their requests. |
| Green's Literal Translation | And the girl was very good of form, a virgin, a man not having known her. And she went down to the well and filled her pitcher and came up. |
| NASB | The girl was very beautiful, a virgin, and no man had had relations with [Lit known] her; and she went down to the spring and filled her jar and came up. |
| Updated Bible Version 2.11 | And the damsel was very fair to look at, a virgin, neither had any man had any sex with her. And she went down to the fountain, and filled her pitcher, and came up. |
| World English Bible | The young lady was very beautiful to look at, a virgin, neither had any man known her. She went down to the spring, filled her pitcher, and came up. |
| Young's Updated LT | And the young person is of very good appearance, a virgin, and a man has not known her; and she goes down to the fountain, and fill her pitcher, and comes up. |

The gist of this verse: The woman that the servant set his eyes upon is attractive, a virgin, and he watches her go down to the fountain, fill up her jug, and come back up.

Genesis 24:16a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| A wâw conjunction or a wâw consecutive begins nearly every Hebrew phrase; it is not necessary to show this in the English translation. | | | |
| na'ârâh (נַרְעָנָה) [pronounced <i>nah-gar-AWH</i>] | <i>girl, damsel, miss, young woman, woman of marriageable age</i> | feminine singular noun with the definite article | Strong's #5291 BDB #655 |
| Na'ârâh can refer to a prostitute (Amos 2:7), an engaged girl (Deut. 22:25, 27), a little girl (2Kings 5:2) or a mistress (Judges 19:3–6). It refers to female attendants or maids only when in the plural (Genesis 24:61 Exodus 2:5 Proverbs 9:3). This is essentially an unmarried woman. | | | |
| ṭôwb (טוֹב) [pronounced <i>toh^bv</i>] | <i>pleasant, pleasing, agreeable, good, better; approved</i> | feminine singular adjective which can act like a substantive | Strong's #2896 BDB #373 |
| As a noun, this can mean <i>the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful]</i> . | | | |
| mar ^e eh (מַרְאֵה) [pronounced <i>mahr-EH</i>] | <i>the act of seeing, sight, vision; appearance, that which is seen</i> | masculine singular noun | Strong's #4758 BDB #909 |
| m ^e ôd (מְאֹד) [pronounced <i>m^e-ODE</i>] | <i>exceedingly, extremely, greatly, very</i> | adverb | Strong's #3966 BDB #547 |

Translation: The young woman is very good of appearance,...

At first, it appears as if Rebekah is an attractive woman, but not overly so, as she is said to have a good appearance. However, the adverb *exceedingly* is added, which almost suggests that the servant saw her come from a distance, could see that she was attractive from a distance, and, as she moved closer, it was apparent that she was very attractive.

A woman's beauty is a fascinating thing, something which we have a difficult time quantifying. A woman in a remote Alaskan town might seem extraordinary to the men there; but in Los Angeles, the same woman might not be seen as even attractive. However, in any case, the Bible on several occasions notes the physical beauty of various women. In the case of Rebekah and Rachel, part of their beauty appears to be related to their healthy and active lives (both of them do a lot of running).

J. Vernon McGee: *I told you Rebekah was good looking - I knew it was coming, of course. She was good looking - the Word of God says it, my friend, and there is nothing wrong with that. I resent it today that Hollywood, the theater, and the devil get beauty. I think that the Lord ought to have some of it. He made it to begin with, and there is nothing wrong with His using a lovely and beautiful person.*⁶¹

The Expositor's Bible Commentary: *The beauty of Rebekah at once disposed Eliezer to address her, and his first impression in her favour was confirmed by the obliging, cheerful alacrity with which she*

⁶¹ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed January 10, 2015.

*did very much more than she was asked, and, indeed, took upon herself, through her kindness of disposition, a task of some trouble and fatigue.*⁶²

In this era, in this place, Rebekah was an attractive woman. However, the servant was more concerned with her consideration for others. If she gives him a drink after asking, she is just being polite, and cannot wait to get out of there. However, if she gives him water and his camels, she is considerate, and, very likely, interested in the news that this servant might have from a faraway place like Canaan.

| Genesis 24:16b | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| b ^e thûwlâh (הַלֹּוֹתָב) [pronounced <i>beth-oo-LAWH</i>] | <i>virgin; a virginal male; a newly married woman, young women; cities; states</i> | feminine singular noun | Strong's #1330 BDB #143 |
| This is the first occurrence of this word. | | | |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʾîysh (אִישׁ) [pronounced <i>eesh</i>] | <i>a man, a husband; anyone; a certain one; each, each one, everyone</i> | masculine singular noun (sometimes found where we would use a plural) | Strong's #376 BDB #35 |
| lô' (לֹא or לוֹא) [pronounced <i>low</i>] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| yâda' (יָדָעַ) [pronounced <i>yaw-DAHḤ</i>] | <i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i> | 3 rd person masculine singular, Qal perfect with the 3 rd person feminine singular suffix | Strong's #3045 BDB #393 |

Translation:...[and] a virgin—no man had known her.

The word found here is b^ethûwlâh (הַלֹּוֹתָב) [pronounced *beth-oo-LAWH*], which means, *virgin; a virginal male; a newly married woman, young women; cities; states*. Strong's #1330 BDB #143. Since this can be understood simply to mean *young woman*, her virginal condition is clearly stated: *no man had known her*.

This is not something which the servant gathered by watching her approach, obviously. Although God could have revealed this to him, I consider that to be very unlikely. This would have been information learned at a later time, probably by Isaac, which suggests that Isaac wrote this narrative, based upon what either Rebekah or his servant told him of the meeting. Or, in the alternative, the servant was aware of the stained sheets removed from their wedding bed.

The servant can tell, at this point, that this young women is very beautiful. He obviously cannot tell whether or not she is a virgin; but this is information which he comes to know subsequently.

⁶² From <http://www.studylight.org/commentaries/teb/view.cgi?bk=0&ch=24> accessed January 11, 2015.

In any case, Isaac and Rebekah would both know that she is a virgin, and that would be inserted into this narrative. This would suggest also, that she is slightly naive and/or idealistic about love; or a romantic (and there is nothing wrong with that).

One of the interesting things about this narrative is, it seems to be almost bereft of wâw consecutives followed by imperfect verbs (which is common for a narrative, indicating series of consecutive actions. However, most of this narrative has been wâw conjunctions with a mixture of perfect and imperfect verbs (mostly the former). However, this will change in this verse.

| Genesis 24:16c | | | |
|--|---|---|-------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| A wâw conjunction or a wâw consecutive begins nearly every Hebrew phrase; it is not necessary to show this in the English translation. | | | |
| yârad (יָרַד) [pronounced <i>yaw-RAHD</i>] | <i>to descend, to go down</i> | 3 rd person feminine singular, Qal imperfect | Strong's #3381 BDB #432 |
| 'ayin (עַיִן) [pronounced <i>GAH-yin</i>] | <i>spring, fountain; eye, spiritual eyes</i> | feminine singular noun with the definite article and the directional hê | Strong's #5869 (and #5871) BDB #744 |

Translation: [She went down to the fountain...](#)

Now we have 3 wâw consecutive followed by 3 imperfect verbs, which indicates successive actions, and also tells us a minor detail which most people are not aware of. This will not be some great, deep spiritual truth, but just an interesting tidbit of information.

The fountain has the directional hê affixed to it, which can be translated *to*. The verb means *to descend*, so she had to go down in order to get to this fountain. This suggests not necessarily a well, but an actual fountain which is deep in a valley. This could even be a water spring, which probably originates underground and continues to flow underground.

| Genesis 24:16d | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>] | <i>to fill, to make full, to fill up, to fulfill; to overflow</i> | 3 rd person feminine singular, Piel imperfect | Strong's #4390 BDB #569 |
| kad (כַּד) [pronounced <i>kahd</i>] | <i>water-jar, jar, pitcher, vessel [for drawing and carrying water]</i> | feminine singular noun with the 3 rd person feminine singular suffix | Strong's #3537 BDB #461 |

Translation: [...and filled up her water-jar...](#) She descends to this fountain and fills up her water-jar.

Now remember, all of this time, the servant is there praying—and this all suggests that his eyes are closed and he is concentrating on his prayer.

| Genesis 24:16e | | | |
|--------------------------------------|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (וַ) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| ‘âlâh (אָלָהּ) [pronounced gaw-LAWH] | <i>to go up, to ascend, to come up, to rise, to climb</i> | 3 rd person feminine singular, Qal imperfect; pausal form | Strong's #5927 BDB #748 |

Translation: ...and then went [back] up.

Finally, she begins to go back up. These successive actions suggest that the fountain or spring is in a very low spot, and you will note that the servant has said nothing, as of yet. In the next verse, there will be 2 more imperfect verbs that follow wâw consecutives. Here is what we know—this spring is at a place which is possible inaccessible to the camels of Abraham's servant and/or the servant observes this woman, but is afraid to say anything for a few minutes. He suddenly realizes that he must act, and that is what happens in the next verse.

Genesis 24:16 The young woman is very good of appearance, [and] a virgin—no man had known her. She went down to the fountain and filled up her water-jar and then went [back] up. (Kukis mostly literal translation)

Genesis 24:16 The young woman is very attractive and a virgin—no man had violated her. She went down to the fountain and filled up her water-jar, and then went back up. (Kukis paraphrase)

Genesis 24:16 The young woman is very attractive and a virgin—no man had violated her. She went down to the fountain and filled up her water-jar, and then went back up. Although the Bible focuses on Rebekah and Abraham's servant at the well, there may have been dozens of people there.

“Eliezer and Rebekah” by Gustave Doré from [Creationism.org](http://www.creationism.org), accessed January 14, 2015. Many commentators and, therefore, artists, identify Abraham's servant as being Eliezer, from Genesis 15:2.

Wikipedia: Paul Gustave Louis Christopher Doré (French; 6 January 1832 - 23 January 1883) was a French artist, printmaker, illustrator and sculptor. Doré worked primarily with wood engraving.



Chapter Outline

Charts, Graphics and Short Doctrines

And so runs the slave to meet her and so he says, "Cause me to drink, I pray you, a little waters from your water-jar."

Genesis
24:17

The servant then ran to meet her and he said, "Please give me a drink, a little water from your water-jar."

The servant then ran to meet her and he asked, "Would you please give me a drink from your water-jar?"

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | And so runs the slave to meet her and so he says, "Cause me to drink, I pray you, a little waters from your water-jar." |
| Targum of Onkelos | And the servant ran to meet her, and said, Let me taste now a little water from your pitcher. |
| Latin Vulgate | And the servant ran to meet her, and said: Give me a little water to drink of your pitcher. |
| Peshitta (Syriac) | And the servant ran to meet her and said, Let me drink a little water from your pitcher. |
| Septuagint (Greek) | And the servant ran up to meet her, and said, Give me a little water to drink out of your pitcher. |

Significant differences: None.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Common English Bible | The servant ran to meet her and said, "Give me a little sip of water from your jar." |
| Contemporary English V. | Abraham's servant ran to her and said, "Please let me have a drink of water." |
| Easy English | Then the servant ran to meet Rebekah. And he said, 'Please give me a little water to drink from your jar.' |
| <i>The Message</i> | The servant ran to meet her and said, "Please, can I have a sip of water from your jug?" |
| New Living Translation | Running over to her, the servant said, "Please give me a little drink of water from your jug." |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|---|
| American English Bible | Then [AbraHam's] servant ran to meet her, and said, 'Give me a little water to drink from your pitcher.' |
| International Standard V | Then Abraham's servant ran to meet her and asked her, "Please, let me have a sip of water from your jug." |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|---|
| Ancient Roots Translinear | The servant ran to greet her, and said, "Please, may I partake a little water from your jar?" |
| Bible in Basic English | And the servant came running to her and said, Give me a little water from your vessel. |

| | |
|--------------------|--|
| Ferar-Fenton Bible | The steward was delights, and spoke to her, and said, "Will you give me a drink of a little water from your bucket?" |
| HCSB | Then the servant ran to meet her and said, "Please let me have a little water from your jug." |
| NIV – UK | The servant hurried to meet her and said, 'Please give me a little water from your jar.' |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| New American Bible (R.E.) | ...the servant ran toward her and said, "Please give me a sip of water from your jug." |
| New Jerusalem Bible | Running towards her, the servant said, 'Please give me a sip of water from your pitcher.' |
| New RSV | Then the servant ran to meet her and said, 'Please let me sip a little water from your jar.' |
| Revised English Bible | Abraham's servant hurried to meet her and said, 'Will you give me a little water from your jar?' |

Jewish/Hebrew Names Bibles:

| | |
|---------------------------|--|
| Judaica Press Complete T. | And the servant ran toward her, and he said, "Please let me sip a little water from your pitcher." |
| Kaplan Translation | The servant ran toward her. 'If you would, let me sip a little water from your jug,' he said. |

Expanded/Embellished Bibles:

| | |
|-----------------------------|--|
| NET Bible® | Abraham's servant [Heb "and the servant." The word "Abraham's" has been supplied in the translation for stylistic reasons.] ran to meet her and said, "Please give me a sip of water from your jug." |
| Translation for Translators | Abraham's servant immediately ran to meet her, and said, "Please give me a little water from your jar." |
| The Voice | The servant <i>wasted no time</i> ; he ran down to meet her. Servant: Please let me have a little water to drink from your jar. |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|---|
| Concordant Literal Version | And running is the servant to meet her, and is saying, "Pray, let me sup a little water from your jar." |
| Context Group Version | And the slave ran to meet her, and said, Give me to drink, I beg of you, a little water from your pitcher. |
| Darby updated Translation | And the servant ran to meet her, and said, Let me, I pray you, sip a little water out of your pitcher. |
| English Standard V. – UK | Then the servant ran to meet her and said, "Please give me a little water to drink from your jar." |
| Green's Literal Translation | And the slave ran to meet her and said, Please let me sip a little water from your pitcher. |
| Young's Updated LT | And the servant runs to meet her, and says, "Let me swallow, I pray you, a little water from your pitcher." |

The gist of this verse: The servant runs to her and requests a drink of water from her.

| Genesis 24:17a | | | |
|---|--|---|------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| rûts (רוץ) [pronounced roots] | <i>to run, to hasten to; to move quickly [and with purpose]; to rush upon [in a hostile manner]</i> | 3 rd person masculine singular, Qal imperfect | Strong's #7323 BDB #930 |
| 'ebed (עֶבֶד) [pronounced GE ^B -ved] | <i>slave, servant; underling; subject</i> | masculine singular noun with the definite article | Strong's #5650 BDB #713 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| qârâ' (אָרַךְ) [pronounced kaw-RAW] | <i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i> | Qal infinitive construct with the 3 rd person feminine singular suffix | Strong's #7122 & #7125 BDB #896 |

This is a homonym; the other qârâ' means *to call, to proclaim, to read, to assemble*.

Translation: [The servant then ran to meet her...](#)

We have figured out that this woman has to go down to where the fountain is and then come back up. It is at this point that the servant runs to meet her. He is praying and then he sees her.

The servant senses that this is the woman that God is leading him to speak with, so he requests a drink of water. We have no idea if she is the only woman at the fountain or if there are dozens of young women there.

The fact that he runs to her means that his 10 camels are just standing there. They may be tethered to something, but you certainly cannot make a run with 10 camels along with you—not suddenly.

Notice that she has already dipped into the fountain and has gotten her water and is walking away. She is too far away for the servant to just yell and say "Can I have some water from the well?" That would just defeat his purpose of meeting Rebekah in the first place because she would just call out to him, "Sure."

Jacob will meet his wife at a well—possibly this one⁶³—and Moses met his wife at a well in Exodus 2:15–21.

| Genesis 24:17b | | | |
|------------------------------------|---|--|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |

⁶³ We do not know if this is a well or spring which gets its water from underground. I believe that the water sources are different because there is a different word used when Jacob meets Rebekah at a water source.

| Genesis 24:17b | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| gâmâ' (גָּמַא) [pronounced gaw-MAW] | cause to drink [up], to make [one] swallow [liquids] | 2 nd person feminine singular, Hiphil imperative with the 1 st person singular suffix | Strong's #1572 BDB #167 |
| nâ' (נָא) [pronounced naw] | now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you | a primitive particle of incitement and entreaty | Strong's #4994 BDB #609 |
| m ^e at' (מֵאֵת) [pronounced m ^e -GAHT] | a little, fewness, few | masculine singular noun; construct form | Strong's #4592 BDB #589 |
| BDB lists this as a substantive; Owen as an adverb in Judges 4:19. | | | |
| mayim (מַיִם) [pronounced mah-YIHM] | water (s) | masculine plural noun | Strong's #4325 BDB #565 |
| min (מִן) [pronounced min] | from, off, out from, of, out of, away from, on account of, since, than, more than | preposition of separation | Strong's #4480 BDB #577 |
| kad (כַּד) [pronounced kahd] | water-jar, jar, pitcher, vessel [for drawing and carrying water] | feminine singular noun with the 2 nd person feminine singular suffix | Strong's #3537 BDB #461 |

Translation: ...and he said, "Please give me a drink, a little water from your water-jar."

We do not have that he calls out to her, so it is reasonable to think that he is right up next to her when he speaks (we have the normal verb for *to say, to speak*).

He first makes a request for a little water for her jug.

Genesis 24:17 The servant then ran to meet her and he said, "Please give me a drink, a little water from your water-jar." (Kukis mostly literal translation)

Genesis 24:17 The servant then ran to meet her and he asked, "Would you please give me a drink from your water-jar?" (Kukis paraphrase)

As we will find out in the next verse, the woman understands what he says and responds. Recall that God confused the languages, so it is unusual for a stranger to come into a strange area and speak the same language. However, as it will turn out, this is someone who obviously must know Abraham's language (we do not know of the ultimate origin of this servant) and therefore, he will speak the language of Abraham's family. This may seem like a minor thing, but it would likely put this young woman at ease.

And so she says, "Drink, my adonai." And so she hastens and so she causes to come down her water-jar upon her hand and so she gives him a drink.

Genesis 24:18

She said, "Drink, my adonai." She then quickly [lit., *hastens and*] lowered her water jar upon her hand and gave him a drink.

She said, "Drink, my lord." She then quickly lowered her water jar to give him a drink.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|--|
| Masoretic Text (Hebrew) | And so she says, "Drink, my adonai." And so she hastens and so she causes to come down her water-jar upon her hand and so she gives him a drink. |
| Targum of Onkelos | And she said, Drink, my lord; and hastened to let down her pitcher upon her hand, and gave him drink. |
| Latin Vulgate | And she answered: Drink, my lord. And quickly she let down the pitcher upon her <u>arm</u> , and gave him drink. |
| Peshitta (Syriac) | And she said, Drink, my lord; and she hastened and let down the pitcher upon her <u>hands</u> and gave him a drink. |
| Septuagint (Greek) | And she said, Drink, sir; and she quickly let down the pitcher upon her <u>arm</u> , and gave him to drink, <u>till he ceased drinking</u> . |

Significant differences: The Latin and Greek have *arm* and the Syriac has *hands* rather than *hand*. The last few words in the Greek go with the next verse in the Hebrew.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Contemporary English V. | "I'll be glad to," she answered. Then she quickly took the jar from her shoulder and held it while he drank. |
| Easy-to-Read Version | Rebekah quickly lowered the jar from her shoulder and gave him a drink. Rebekah said, "Drink this, sir." |
| Good News Bible (TEV) | She said, "Drink, sir," and quickly lowered her jar from her shoulder and held it while he drank. |
| <i>The Message</i> | She said, "Certainly, drink!" And she held the jug so that he could drink. |
| New Century Version | Rebekah said, "Drink, sir." She quickly lowered the jar from her shoulder and gave him a drink. |
| New Life Bible | She said, "Drink, my lord." And she was quick to lift her jar to her hand and give him a drink. |
| New Living Translation | "Yes, my lord," she answered, "have a drink." And she quickly lowered her jug from her shoulder and gave him a drink. |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|---|
| American English Bible | And she said, 'Have a drink, Sir.' So she quickly removed the pitcher [from her head] and allowed him to drink until he was finished. |
| International Standard V | "Drink, sir!" she replied as she quickly lowered her jug on her arm to offer him a drink. |
| NIRV | "Have a drink, sir," she said. She quickly lowered the jar to her hands. And she gave him a drink. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|---|
| Ancient Roots Translinear | She said, "Drink, my lord." She hastened, and descended her jar by her hand, and watered him. |
| Ferar-Fenton Bible | "Drink, sir," was her reply, and she tripped on, and lowered her bucket to her hand and gave him a drink. |
| NIV – UK | 'Drink, my lord,' she said, and quickly lowered the jar to her hands and gave him a drink. |

Catholic Bibles (those having the imprimatur):

| | |
|-----------------------|--|
| The Heritage Bible | And she said, Drink, my lord; and she flowed like liquid, and descended her pitcher upon her hand, and gave him drink. |
| New American Bible | "Take a drink, sir," she replied, and quickly lowering the jug onto her hand, she gave him a drink. |
| Revised English Bible | 'Please drink, sir,' she answered, and at once lowered her jar on to her hand to let him drink. |

Jewish/Hebrew Names Bibles:

| | |
|----------------------------|---|
| Complete Jewish Bible | "Drink, my lord," she replied, and immediately lowered her jug onto her arm and let him drink. |
| Kaplan Translation | 'Drink, Sir,' she replied. She quickly lowered her jug to her hand and gave him a drink. |
| <i>The Scriptures</i> 1998 | And she said, "Drink, my master." And she hurried and let her jar down to her hand, and gave him a drink. |

Expanded/Embellished Bibles:

| | |
|-----------------------------|--|
| <i>The Amplified Bible</i> | And she said, Drink, my lord; and she quickly let down her jar onto her hand and gave him a drink. |
| Lexham English Bible | And the servant ran to meet her. And he said, "Please, let me drink a little of the water from your jar." |
| NET Bible® | "Drink, my lord," she replied, and quickly lowering [Heb "and she hurried and lowered."] her jug to her hands, she gave him a drink. |
| Translation for Translators | She replied, "Drink some, sir!" She lowered her jar from her shoulder to her hands and gave him a drink. |
| The Voice | Rebekah: Drink, my lord. She quickly lowered her jar onto her hand and tipped it for him to drink. |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|---|
| Concordant Literal Version | And saying is she, "Drink, my lord. And hastening is she and is letting down her jar on her hand and giving him to drink. |
| English Standard Version | She said, "Drink, my lord." And she quickly let down her jar upon her hand and gave him a drink. |
| NASB | She said, "Drink, my lord"; and she quickly lowered her jar to her hand, and gave him a drink. |
| World English Bible | She said, "Drink, my lord." She hurried, and let down her pitcher on her hand, and gave him drink. |
| Young's Updated LT | And she says, "Drink, my lord;" and she hastens and lets down her pitcher upon her hand, and gives him drink. |

The gist of this verse: She bids the man to take a drink from her, and lowers the pitcher of water so that he can drink from it.

At this point, we have 4 wâw consecutive followed by 4 imperfect verbs, which could suggest a quick succession of events. *And so she says...and so she hastens...and so she brings down...and so gives him to drink.* The verb *to hasten* seems to agree.

| Genesis 24:18a | | | |
|--|--|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'amar (אמר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person feminine singular, Qal imperfect | Strong's #559 BDB #55 |
| shâthâh (שתה) [pronounced <i>shaw-THAW</i>] | <i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i> | 2 nd person masculine singular, Qal imperative | Strong's #8354 BDB #1059 |
| 'adôwn (אדוני) [pronounced <i>aw-DOHN</i>] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |

Translation: *She said, 'Drink, my adonai.'*

Her answer to his request is an order for him to drink. She calls this servant *my lord*, which was common in the ancient world, a term of respect, not unlike *sir* today.

Josephus says that this is not the first person that the servant spoke to (although the Bible does not speak to this). Josephus says that he asked other virgins and they refused him.⁶⁴ This is likely based upon a Jewish tradition. This would seem to be contradicted⁶⁵ by v. 15 (*Before he had finished speaking, behold, Rebekah, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, came out with her water jar on her shoulder.—ESV*).

Do you note how his place in life has changed somewhat. In Canaan, with Abraham, he was Abraham's trusted servant (which is not a disgraced or low position in life—we have chosen to make it that). However, in Canaan, he is #2 to Abraham, always known as Abraham's servant. However, outside of Abraham's direct purview, he is *sir*, he is *lord*, he is *master*. Until he gets back into Canaan, near to Isaac (who will greet him on his return), this man will be treated with great respect and dignity.

| Genesis 24:18b | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| mâhar (מהר) [pronounced <i>maw-HAHR</i>] | <i>to hasten, to hurry, to make haste; its transitive use is to prepare quickly, to bring quickly, to do quickly</i> | 3 rd person feminine singular, Piel imperfect | Strong's #4116 BDB #554 |

Translation: *She then quickly [lit., hastens and]...*

⁶⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 24:17. He cites Antiquities; I. 1. c. 16. sect. 2.

⁶⁵ I could devise a reasonable scenario where he has talked to several woman, then launches into the prayer, and then Rebekah shows.

He has asked for a drink, she has consented, so she quickly makes her water available to him this verb along with the other 3 imperfects suggest quick, successive actions.

This young woman hurries to oblige the stranger. So the servant knows immediately that she is kind and willing to go out of her way for others.

Bear in mind that Abraham's servant is not there alone, but off in the background are these ten camels which have next to them perhaps 4 or 5 other servants and lots of stuff.

| Genesis 24:18c | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| yârad (יָרַד) [pronounced <i>yaw-RAHD</i>] | <i>to cause to go down, to cause to come down, to bring down, to lead down</i> | 3 rd person feminine singular, Hiphil imperfect | Strong's #3381 BDB #432 |
| kad (כַּד) [pronounced <i>kahd</i>] | <i>water-jar, jar, pitcher, vessel [for drawing and carrying water]</i> | feminine singular noun with the 3 rd person feminine singular suffix | Strong's #3537 BDB #461 |
| ‘al (עַל) [pronounced <i>‘ah]</i> | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921 BDB #752 |
| yâd (יָד) [pronounced <i>yawd</i>] | <i>hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively); (various special, technical senses); sign, monument; part, fractional part, share; time, repetition; axle-trees, axle; stays, support (for laver); tenons (in tabernacle); a phallus, a hand (meaning unsure); wrists</i> | feminine singular noun with the 3 rd person feminine singular suffix | Strong's #3027 BDB #388 |

Translation: ...lowered her water jar upon her hand...

The water jar is going to be on this woman's shoulder, and in order for him to drink, she needs to bring it down and lean it toward him. This would be a move which she has learned from an early age, and she does it smoothly and gracefully, much more so than her dismounting from a camel (preview of coming events).

| Genesis 24:18d | | | |
|---|---|------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |

Genesis 24:18d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|---|-----------------------------|
| shâqâh (שָׁקַח) [pronounced shaw-KAW] | to give drink to, to furnish drink, to cause to drink, to make drink; to water [cattle, land]; to irrigate [land] | 3 rd person feminine singular, Hiphil imperfect; with the 3 rd person masculine singular suffix | Strong's #8248 BDB #1052 |

Translation: ...and gave him a drink.

She then causes this man to have a drink. Her quick response to this stranger indicates the character of this woman.

Genesis 24:18 She said, "Drink, my adonai." She then quickly [lit., *hastens and*] lowered her water jar upon her hand and gave him a drink. (Kukis mostly literal translation)

Genesis 24:18 She said, "Drink, my lord." She then quickly lowered her water jar to give him a drink. (Kukis paraphrase)

Genesis 24:18 reads: She said, "Drink, my lord." She then quickly lowered her water jar to give him a drink.

Rebekah at the Well by Michael Deas; from rickety.us; accessed January 14, 2015. It is a really nice piece of art, so I have given it nearly a full page:



Chapter Outline

Charts, Graphics and Short Doctrines

And so she finishes to cause him to drink and so she says, "Also for your camels I will draw [water] until they finish to drink."

Genesis
24:19

When she was finished causing him to drink, she said, "Also, I will draw water for your camels until they have finished drinking."

When she was finished giving him water to drink, she said, "I will also draw water for your camels until they have drunk their fill as well."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so she finishes to cause him to drink and so she says, "Also for your camels I will draw [water] until they finish to drink."

Targum of Onkelos

And she finished giving him drink, and said, Also for your camels I will fill until they be satisfied with drinking.

Latin Vulgate

And when he had drunk, she said: I will draw water for thy camels also, till they all drink.

| | |
|--------------------------|--|
| Peshitta (Syriac) | And when she had finished giving him a drink, she said, I will draw water for your camels also, until they are all watered. |
| Septuagint (Greek) | And she said, I will also draw water for your camels, till they shall all have drunk. |
| Significant differences: | The Greek has him finishing drinking in the previous verse. The Latin here speaks only of the servant in the first phrase and not of the young woman giving him drink. |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Contemporary English V. | After he had finished, she said, "Now I'll give your camels all the water they want." She quickly poured out water for them, and she kept going back for more, until his camels had drunk all they wanted. This appears to be 2 or more verse combined. |
| Easy English | Rebekah gave him enough to drink. Then she said, 'I will take out water so that your camels too have enough to drink.' |
| Easy-to-Read Version | As soon as she finished giving him something to drink, Rebekah said, "I will also pour some water for your camels." |
| Good News Bible (TEV) | When he had finished, she said, "I will also bring water for your camels and let them have all they want." |
| <i>The Message</i> | When he had satisfied his thirst she said, "I'll get water for your camels, too, until they've drunk their fill." |
| New Berkeley Version | When she was through quenching his thirst, she said, "I will draw for your camels, too, until they have enough." |
| New Century Version | After he finished drinking, Rebekah said, "I will also pour some water for your camels." |
| New Life Bible | When she had finished giving him a drink, she said, "I will get water for your camels also, until they have finished drinking." |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|---|
| International Standard V | When she had finished giving him a drink, she also said, "I'll also draw water [The Heb. lacks <i>water</i>] for your camels until they've had enough to drink." |
| NIRV | After she had given him a drink, she said, "I'll get water for your camels too. I'll keep doing it until they finish drinking." |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|---|
| Ancient Roots Translinear | She finished watering him, and she said, "I will draw water for your camels also, until they finish drinking." |
| Bible in Basic English | And having done so, she said, I will get water for your camels till they have had enough. |
| Ferar-Fenton Bible | When she had given him a drink, she added, "And now, I will draw for you camels, that they may all have a drink." |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| Christian Community Bible | When she had finished letting him drink, she said, "I am going to water your camels as well, until they have had enough." |
| New American Bible | When she had let him drink his fill, she said, "I will draw water for your camels, too, until they have drunk their fill." |

Jewish/Hebrew Names Bibles:

| | |
|-----------------------|--|
| Complete Jewish Bible | When she was through letting him drink, she said, "I will also draw water for your camels until they have drunk their fill." |
|-----------------------|--|

exeGesés companion Bible ...and she finishes giving him drink
and she says, I also bail for your camels
until they finish drinking.

Kaplan Translation When he had finished drinking, she said, 'Let me draw water for your camels, so they can [also] drink their fill.'

Expanded/Embellished Bibles:

NET Bible® When she had done so [Heb "when she had finished giving him a drink." This has been simplified in the translation for stylistic reasons.], she said, "I'll draw water for your camels too, until they have drunk as much as they want."

The Voice After she had finished giving him water, she offered to do more.
Rebekah: I'll draw some water for your camels too. I'll make sure they drink all they need.

Literal, almost word-for-word, renderings:

Concordant Literal Version And finishing is she giving him to drink and is saying, "Moreover, for your camels will I bail till they should finish drinking."

Darby Translation And when she had given him enough to drink, she said, I will draw [water] for thy camels also, until they have drunk enough.

Green's Literal Translation And she finished giving drink to him. And she said, I also will draw for your camels until they have finished drinking.

Third Millennium Bible And when she had done giving him drink, she said, "I will draw water for thy camels also, until they have done drinking."

World English Bible When she had done giving him drink, she said, "I will also draw for your camels, until they have done drinking."

Young's Updated LT And she finishes giving him drink, and says, "Also for your camels I draw till they have finished drinking."

The gist of this verse: The woman certainly notices the camels who are near this man, and she offers to give them water as well.

| Genesis 24:19a | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (ו, or ו) [pronounced weh] | and; even; in particular, namely; when, since, seeing, though; so, then, therefore; or, but yet; who, which; or; that, in that; with | simple wâw conjunction | No Strong's # BDB #251 |
| Because we are speaking of successive actions, translating this word <i>when</i> is legitimate. | | | |
| kâlâh (כָּלָה) [pronounced kaw-LAWH] | to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away | 3 rd person feminine singular, Piel imperfect | Strong's #3615 BDB #477 |
| lâmed (ל) [pronounced le] | to, for, towards, in regards to | directional/relational preposition | No Strong's # BDB #510 |

Genesis 24:19a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|---|-----------------------------|
| shâqâh (שָׁקַח) [pronounced shaw-KAW] | <i>to give drink to, to furnish drink, to cause to drink, to make drink; to water [cattle, land]; to irrigate [land]</i> | Hiphil infinitive construct with the 3 rd person masculine singular suffix | Strong's #8248 BDB #1052 |

Translation: *When she was finished causing him to drink,...*

The young woman assesses the situation. There seems to be a reason why Abraham's servant is unable to cause his own camels to drink. My opinion is, there is a steep climb down and back up to get to this fountain or natural spring; and he may not have the proper vessels in order to fetch the water.

It is also possible that he, as an outsider, cannot simply go down and access the water for social reasons. He is a stranger and the spring is not his.

We have already studied a dispute that Abraham had with some of the Philistines over a water well, so it is clear that sources of water in some areas were rare and prized.

This does not mean that the land is not well-watered. What appears to be the case is, for a millennium or two, the Tigris-Euphrates valley was well-watered, but that God began to withdraw this access to water. Furthermore, a distance of 20 miles in that day and age was quite substantial, so there might be the Euphrates river 20 miles away, but that might as well be 200 miles away, in terms of them traveling that far. So water sources needed to be convenient as well.

What was possibly done here is, not only was a well dug, but, because the water was so close to the surface, the area around the well may have been dug down so that one did not have to dip a container into a deep hole to retrieve water. It was set up so that individuals could simply walk down to the water in order to bring it back to their homes, but not something that an animal could easily descend to in order to drink. In fact, it may have been designed to keep out wild animals intentionally.

Genesis 24:19b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|----------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person feminine singular, Qal imperfect | Strong's #559 BDB #55 |
| gam (גַּם) [pronounced gahm] | <i>also, furthermore, in addition to, even, moreover</i> | adverb | Strong's #1571 BDB #168 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| gâmâl (גָּמַל) [pronounced gaw-MAWL] | <i>camel (this is obviously a transliteration)</i> | masculine plural noun with the 2 nd person masculine singular suffix | Strong's #1581 BDB #168 |

| Genesis 24:19b | | | |
|---|---|--|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| shâ'ab (שׂאב) [pronounced shaw-AH ^B V] | to draw [water]; to take from the surface | 1 st person singular, Qal imperfect | Strong's #7579 BDB #980 |
| 'ad (עד) [pronounced gahd] | as far as, even to, up to, until | preposition | Strong's #5704 BDB #723 |
| kâlâh (כָּלָה) [pronounced kaw-LAWH] | to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away | 3 rd person plural, Piel perfect | Strong's #3615 BDB #477 |
| lâmed (ל) [pronounced l ^e] | to, for, towards, in regards to | directional/relational preposition | No Strong's # BDB #510 |
| shâthâh (שָׁתָה) [pronounced shaw-THAW] | to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit | Qal infinitive construct | Strong's #8354 BDB #1059 |

Translation: ...she said, “Also, I will draw water for your camels until they have finished drinking.”

At this point, the young maiden, Rachel, answers the prayers of Abraham’s servant, offering to draw water for his camels as well. The servant is certain that this is the woman for his master.

Leupold: *[After the servant had drunk his fill,] Then comes the statement upon which everything hinged. Emphatically it places the "camels" first in a very informal statement, just as people are wont to speak in everyday life. With impetuous goodness of heart she promises to give the camels all they may require. Surely this is "hospitality without grudging" -a fine and rare virtue.*⁶⁶

Keil and Delitzsch: *Rebekah did just what he had fixed upon as a token, not only giving him to drink, but offering to water his camels, and with youthful vivacity carrying out her promise.*⁶⁷

Genesis 24:19 When she was finished causing him to drink, she said, “Also, I will draw water for your camels until they have finished drinking.” (Kukis mostly literal translation)

Genesis 24:19 When she was finished giving him water to drink, she said, “I will also draw water for your camels until they have drunk their fill as well.” (Kukis paraphrase)

The servant could not have asked for anything more. He prayed to God for a woman who would be a suitable candidate for marriage for his master's son; he asked for the sign that she offer him water for his camels. She did, indicating, as mentioned before, indicating her thoughtfulness, manners and lack of self-centeredness.

By this, we know that this young Rebekah is observant and will go out of her way to do a kindness to a stranger. The servant’s plan seems to be brilliant. He knows by this that this is a woman of great character. She sees to the needs of others; she does not require any nudging by the servant to notice his camels.

Steven Cole: *It would have been customary for any young woman to have given a stranger a drink. But to draw water for ten thirsty camels, each of which could drink about 20 gallons, and to do so*

⁶⁶ From <http://www.ccel.org/ccel/leupold/genesis.xxvi.html> accessed January 12, 2015.

⁶⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 24:10–20.

*without being asked, required a woman who was not self-centered, but who had a servant's heart. Since self-centeredness is the root of most marriage conflicts, the servant was going to the very heart of what Isaac needed in a bride to have a happy home life. He applied God's wisdom in seeking God's will.*⁶⁸

And so she hastens and so she empties out her water-jar unto the trough. And so she runs again unto the well to draw out [water]. And so she draws out [water] for all his camels.

Genesis
24:20

She then quickly empties out her water-jar into the water trough. Then she ran again to the well to draw out [more] water. She drew out [additional water] for all his camels.

She then quickly emptied out her water-jar into the water trough. Then she went back again to draw out more water. She drew out enough water for all of his camels.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And so she hastens and so she empties out her water-jar unto the trough. And so she runs again unto the well to draw out [water]. And so she draws out [water] for all his camels. |
| Targum of Onkelos | And she hastened and emptied the pitcher <u>into the canal</u> , the place of drinking, and ran again to the well to fill; and she filled for all his camels. |
| Jerusalem targum | And she made haste, and poured out her vase into the midst of the trough, <u>and filled</u> , and gave drink to all the camels. |
| Latin Vulgate | And pouring out the pitcher into the troughs, she ran back to the well to draw water; and having drawn, she gave to all the camels. |
| Peshitta (Syriac) | So she hastened and emptied her pitcher into the trough and ran again to the well to draw water, and she drew water for all his camels. |
| Septuagint (Greek) | And she quickly emptied the water pot into the trough, and ran to the well to draw again, and drew water for all the camels. |
| Significant differences: | The targums differ in a few minor places, which is to be expected, as they are paraphrases and not translations. |

Thought-for-thought translations; paraphrases:

| | |
|-----------------------|--|
| Easy English | So Rebekah quickly emptied her jar into the *trough. Then she ran to the well to fill the jar again. She did that until all the camels had enough water. |
| Easy-to-Read Version | So Rebekah quickly poured all the water from her jar into the drinking trough for the camels. Then she ran to the well to get more water. And she gave water to all the camels. |
| Good News Bible (TEV) | She quickly emptied her jar into the animals' drinking trough and ran to the well to get more water, until she had watered all his camels. |
| <i>The Message</i> | She promptly emptied her jug into the trough and ran back to the well to fill it, and she kept at it until she had watered all the camels. |
| New Berkeley Version | Promptly she emptied the pitcher into the trough, ran back to the well to draw and drew for all the camels. One likes to think the came leers assisted, too; but Rebekah showed her mettle |

⁶⁸ From <http://www.fconline.org/content/1/sermons/120896M.pdf> accessed January 13, 2015.

| | |
|---------------------|---|
| New Century Version | So she quickly poured all the water from her jar into the drinking trough for the camels. Then she kept running to the well until she had given all the camels enough to drink. |
| New Life Bible | She was quick to empty her jar into the animals' drinking place. Then she ran to the well for more water, and got enough for all his camels. |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|---|
| International Standard V | She quickly emptied her jug into the trough and ran to the well to draw again until she had drawn enough water [The Heb. lacks <i>enough water</i>] for all ten of the servant's camels. |
| NIRV | So she quickly emptied her jar into the stone tub. Then she ran back to the well to get more water. She got enough for all of his camels. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|---|
| Ancient Roots Translinear | She hastened, and bared her jar into the trough, and ran again into the well to draw, and drew for all his camels. |
| Bible in Basic English | And after putting the water from her vessel into the animals' drinking-place, she went quickly back to the spring and got water for all the camels. |
| Ferar-Fenton Bible | And then she ran and carried her bucket to the spring, and dipped it into the well to draw, and she drew for all the camels. |
| New Advent Bible | And pouring out the pitcher into the troughs, she ran back to the well to draw water; and having drawn, she gave to all the camels. |
| NIV – UK | So she quickly emptied her jar into the trough, ran back to the well to draw more water, and drew enough for all his camels. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| Christian Community Bible | She hurried to empty her pitcher into the trough, and then ran again to draw water for all his camels, ²¹ while the man watched in silence to find out whether Yahweh was making his journey successful or not. V. 21 was included for context. |
| The Heritage Bible | And she flowed like liquid, and emptied her pitcher into the trough, and ran again to the well to draw water, and drew for all his camels. |
| New RSV | So she quickly emptied her jar into the trough and ran again to the well to draw, and she drew for all his camels. |

Jewish/Hebrew Names Bibles:

| | |
|-----------------------|--|
| Complete Jewish Bible | She quickly emptied her jug into the trough, then ran again to the well to draw water, and kept on drawing water for all his camels. |
| Kaplan Translation | She quickly emptied her jug into the trough and ran to the well again to draw water. She drew water for all his camels. |

Expanded/Embellished Bibles:

| | |
|------------------------|--|
| Kretzmann's Commentary | And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. This willingness to serve, which did not even balk at the prospect of drawing water for ten camels at the end of a day's journey, came in literal fulfillment of Eliezer's prayer. Rebekah's every act gave evidence of a hospitable kindness which considered the ready serving of a stranger a privilege. This miraculous arrangement of the circumstances was due to the dispensation of God. Many believers have since had the same experience, namely, |
|------------------------|--|

that the living God hears prayers, often before they themselves have finished imploring Him for help.

Lexham English Bible

And she quickly emptied her jar into the trough and ran again to the well to draw water. And she drew water for all his camels.

NET Bible®

She quickly emptied [Heb "and she hurried and emptied."] her jug into the watering trough and ran back to the well to draw more water until she had drawn enough for all his camels.

Translation for Translators

She quickly emptied the water in her jar into the trough for giving water to animals, and then ran back to the well, and kept getting water for all the camels.

The Voice

She quickly emptied her jar into the trough and ran again to the well to draw more water. She continued to draw water until all of the camels had drunk their fill.

Literal, almost word-for-word, renderings:

Concordant Literal Version

And hastening is she and emptying her jar into the drinking basin, and running again to the well to bail. And bailing is she for all his camels.

NASB

So she quickly emptied her jar into the trough, and ran back to the well to draw, and she drew for all his camels.

World English Bible

She hurried, and emptied her pitcher into the trough, and ran again to the well to draw, and drew for all his camels.

Young's Updated LT

And she hastens, and empties her pitcher into the drinking-trough, and runs again unto the well to draw, and draws for all his camels.

The gist of this verse:

She quickly empties her pitcher of water into the trough for animals, and then ran down to the well to draw out more water.

| Genesis 24:20a | | | |
|-----------------------------------|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive | No Strong's # BDB #253 |
| mâhar (מהר) [pronounced maw-HAHR] | to hasten, to hurry, to hustle, to make haste; its transitive use is to prepare quickly, to bring quickly, to do quickly | 3 rd person feminine singular, Piel imperfect | Strong's #4116 BDB #554 |

Translation: She then quickly...

Again, the woman acts quickly, and given the set of wâw consecutives followed by imperfect verbs, we may reasonably assume that she does what she does rather quickly. This is not a half-hearted response, in other words. The modern-day translation, *she then hustled* reasonably conveys what is being said here.

| Genesis 24:20b | | | |
|---------------------------------|--|------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive | No Strong's # BDB #253 |

| Genesis 24:20b | | | |
|--|---|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| ʿarâh (הָרַע) [pronounced ġaw-RAW] | <i>to make naked, to uncover [bare], to lay bare; to lay bare by emptying [razing], empty; to pour out, to empty a vessel</i> | 3 rd person feminine singular, Piel imperfect | Strong's #6168 BDB #788 |
| kad (כַּד) [pronounced kahd] | <i>water-jar, jar, pitcher, vessel [for drawing and carrying water]</i> | feminine singular noun with the 3 rd person feminine singular suffix | Strong's #3537 BDB #461 |
| ʿel (אֶל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| shôqeth (שִׁקְתָּ) [pronounced SHOW-keith] | <i>watering [drinking] trough</i> | feminine singular noun with the definite article | Strong's #8268 BDB #1052 |

Translation: ...empties out her water-jar into the water trough.

So, there is a place for various animals to drink, which would be filled up from water jugs carried by various people.

Again, this seems to have been done intentionally, so that the animals did not simply go down to the well to drink. Or, it is possible that she had to lower her pitcher somewhat in order to get water into it. For whatever reason, the animals could not get easy access to the water source.

Apparently near the well there is a trough for the animals so that they could drink. This trough is going to be far enough from the well water so that, when sloppy camels are drinking, the water won't run back down into the well. It also has to be in a level area easily accessible to camels. For this reason, someone would have to fill a jug, carry it a moderate distance, and then pour that water into the trough. So Rebekah is filling up her water jug, and then carrying it over to the trough and filling the trough. This is going to take quite a number of trips because there are 10 camels. I would guess 3–6 trips per camel.⁶⁹

| Genesis 24:20c | | | |
|----------------------------------|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (וּ) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| rûts (רוּץ) [pronounced roots] | <i>to run, to hasten to; to move quickly [and with purpose]; to rush upon [in a hostile manner]</i> | 3 rd person feminine singular, Qal imperfect | Strong's #7323 BDB #930 |
| ʿôwd (אוּד) [pronounced ġohd] | <i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, even yet</i> | adverb | Strong's #5750 BDB #728 |

⁶⁹ Not every camel would drink a full 20 gallons of water.

| Genesis 24:20c | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'el (אל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| b ^e êr (בְּעַר) [pronounced b ^e -AIR] | <i>well, pit; spring</i> | feminine singular noun with the definite article | Strong's #875 BDB #91 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| shâ'ab (שָׁאֵב) [pronounced shaw-AH ^B V] | <i>to draw [water]; to take from the surface</i> | Qal infinitive construct | Strong's #7579 BDB #980 |

Translation: Then she ran again to the well to draw out [more] water.

She went back and forth between the trough and the fountain, filling up her water container and emptying it out into the trough.

So that the animals did not muddy up the area around the well and so that they did not slop the water around back into the well, the trough was put a distance from the well. This is simply good hygiene. Rebekah immediately does what she can for his camels because she is a woman who has been taught manners and consideration for others.

Part of this hustling may be due to the fact that she has left at a particular time from her home, and her parents are probably used to her returning at a particular time as well. It could be that the young woman is excited and a little hyper. As a former high school teacher, I can attest to the fact that some children in their teens tend to be that way.

| Genesis 24:20d | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| shâ'ab (שָׁאֵב) [pronounced shaw-AH ^B V] | <i>to draw [water]; to take from the surface</i> | 3 rd person feminine singular, Qal imperfect | Strong's #7579 BDB #980 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| kôl (כֹּל) [pronounced koh] | <i>every, each, all of, all; any of, any</i> | masculine singular construct not followed by a definite article | Strong's #3605 BDB #481 |
| gâmâl (גָּמָל) [pronounced gaw-MAWL] | <i>camel (this is obviously a transliteration)</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #1581 BDB #168 |

Translation: She drew out [additional water] for all his camels.

This suggests, given the context, that giving water to the camels was a process that took awhile. And, even though the New Berkeley Bible footnote says that they would hope that the servants of Abraham's servant helped her out, that does not appear to be the case. The verb is a feminine singular here, referring only to the young lady.

Rebekah gives water to the servant's camels (a graphic); from **Dwelling in the Word**; accessed January 14, 2015. I was unable to determine the name of the original artist.

Chapter Outline

Charts, Graphics and Short Doctrines

Genesis 24:20 She then quickly empties out her water-jar into the water trough. Then she ran again to the well to draw out [more] water. She drew out [additional water] for all his camels. (Kukis mostly literal translation)



Genesis 24:20 She then quickly emptied out her water-jar into the water trough. Then she went back again to draw out more water. She drew out enough water for all of his camels. (Kukis paraphrase)

Genesis 24:20 She then quickly emptied out her water-jar into the water trough. Then she went back again to draw out more water. She drew out enough water for all of his camels. This is what the servant wanted to see, in order to determine that the young woman is selfless and considerate, and therefore, the woman for Isaac.

Rev. A. Thomson on his travels to the holy land: *At one point we came upon a large village of nomad Bedouins dwelling in their black tents. For the first time we encountered a shepherd playing on his reed pipe, and followed by his flock. He was leading them to a fountain, from which a maiden was meanwhile drawing water with a rope, and pouring it into a large stone trough. She was not so beautiful as Rebekah.*⁷⁰

Although nothing is said about this, it is likely that the woman offers water to the other servants as well.

I would assume that there are two possible things in play here. If the servant has a jug for fetching well water, it may be put out of sight. However, it is also possible that, a stranger cannot just go to the town well and get water for himself. Protocol may require some sort of permission, even if it is from a young woman like this. For all I know, there might even be a cultural protocol involving men and women and drawing water from a well. That is, if there is a woman around, then a man would not draw water for himself. I don't know this to be true; I am just saying that the servant standing there, asking the woman for water is probably not weirdly out of place in that social context.

The fact that this young woman is able to do this indicates that she has a great deal of energy and strength.

Earlier, it was said that she is an attractive woman. Men and women are at the best when they are physically fit. I don't think that ought to be a news alert to anyone. On the other hand, going to the gym every day for a few hours might be a bit excessive.

⁷⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Genesis 24:20. They cite "In the Holy Land," by Rev. A. Thomson, D.D. p. 198.

There are times when a writer describes a passage of Scripture, and sounds perfectly inspired himself. I rather likes the way that Hastings summarized all of this:

F. Hastings describes the scene

[The servant's] mission was not only delicate, but rather indefinite. He is sent to the relations of his master to choose from among them a wife for Isaac. He knows that much of the satisfaction of Abraham and welfare of Isaac will depend on his right performance of the duty. He feels the responsibility resting upon him, and makes every needful preparation for discharging it. He starts on the camels prepared, and carries with him presents suitable. After a long journey he arrives at a city in Mesopotamia where dwelt Nahor, his master's brother. It is eventide when he reaches the well outside the city. The graceful daughters of the city, with pitchers poised on their shoulders, are just coming forth to draw water for their households. The camels turn their long necks and weary eyes in the direction of the approaching maidens. They know that on their arrival the dry troughs, which only tantalized thirst, will be filled. The shade from the palms avails not now to break the fierce rays of the sun setting so rapidly in the west. Long shadows are over the landscape. Eliezer stands with the golden light about him. He feels that this may be the moment of great import. Claspng firmly his hands, and lifting fervently his face heavenward, he breathes the beautiful prayer, "O Lord God of my master Abraham, I pray You, send me good speed this day, and show kindness unto my master Abraham."

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Genesis 24:21.

Chapter Outline

Charts, Graphics and Short Doctrines

The Expositor's Bible Commentary: *God may keep us longer waiting than the world does, but He gives us never the wrong thing. Isaac had no idea of Rebekah's character: he could only yield himself to God's knowledge of what he needed; and so there came to him, from a country he had never seen, a help-meet singularly adapted to his own character. One cannot read of her lively, bustling, almost forward, but obliging and generous conduct at the well, nor of her prompt, impulsive departure to an unknown land, without seeing, as no doubt Eliezer very quickly saw, that this was exactly the woman for, Isaac. In this eager, ardent, active, enterprising spirit, his own retiring and contemplative, if not sombre disposition found its appropriate relief and stimulus. Hers was a spirit which might indeed, with so mild a lord, take more of the management of affairs than was befitting; and when the wear and tear of life had tamed down the girlish vivacity with which she spoke to Eliezer at the well, and leapt from the camel to meet her lord, her active-mindedness does appear in the disagreeable shape of the clever scheming of the mother of a family. In her sons you see her qualities exaggerated: from her, Esau derived his activity and openhandedness; and in Jacob, you find that her self-reliant and unscrupulous management has become a self-asserting craft which leads him into much trouble, if it also sometimes gets him out of difficulties. But such as Rebekah was, she was quite the woman to attract Isaac and supplement his character.*⁷¹ I was going to edit some of this out, but the Expositor's Bible Commentary makes some interesting observations.

And the man is gazing to her, being silent, to know if had prospered Y^ehowah his journey if not.

Genesis
24:21

And the man is gazing silently toward her, to determine if Y^ehowah has made his journey successful or not.

The man studied her in silence, trying to determined if the Lord was indicating that this woman was designed for Isaac.

Here is how others have translated this verse:

⁷¹ From <http://www.studylight.org/commentaries/teb/view.cgi?bk=0&ch=24> accessed January 11, 2015.

Ancient texts:

| | |
|-------------------------|--|
| Masoretic Text (Hebrew) | And the man is gazing to her, being silent, to know if had prospered Y ^e howah his journey if not. |
| Targum of Onkelos | But the man waited, and was silent, to know whether the Lord had prospered his way or not. |
| Latin Vulgate | But he musing, beheld her with silence, desirous to know whether the Lord had made his journey prosperous or not. |
| Peshitta (Syriac) | And <u>as the man watered his camels</u> he scrutinized her, and waited to know whether the LORD had made his journey prosperous or not. |
| Septuagint (Greek) | And the man took great notice of her, and remained silent to know whether the Lord had made his way prosperous or not. |

Significant differences: The Syriac adds in an additional phrase.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Contemporary English V. | Abraham's servant did not say a word, but he watched everything Rebekah did, because he wanted to know for certain if this was the woman the LORD had chosen. |
| Easy English | The servant watched Rebekah silently. He was wondering whether the *Lord had made his journey successful. |
| Easy-to-Read Version | The servant quietly watched her. He wanted to be sure that the Lord had given him an answer and had made his trip successful. |
| <i>The Message</i> | The man watched, silent. Was this GOD's answer? Had GOD made his trip a success or not? |
| New Berkeley Version | The man, meanwhile, stood gazing at her, silently wondering whether the LORD had made his errand successful or not. |
| New Century Version | The servant quietly watched her. He wanted to be sure the Lord had made his trip successful. |
| New Life Bible | The man was quiet and watched her, waiting to know if the Lord had made all go well or not during his visit. |
| New Living Translation | The servant watched her in silence, wondering whether or not the Lord had given him success in his mission. |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|---|
| American English Bible | And the man really paid attention to her, but he didn't say anything, because he wanted to know whether Jehovah was blessing this or not. |
| International Standard V | The man stared at her in silence, waiting to see whether or not the LORD had made his journey successfu. |
| NIRV | The man didn't say a word. He watched her closely. He wanted to learn whether the Lord had given him success on the journey he had made. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|--|---|
| Ancient Roots Translinear Bible in Basic English | The man amazed with her silently, to know if Yahweh prospered his way or not. And the man, looking at her, said nothing, waiting to see if the Lord had given his journey a good outcome. |
| Ferar-Fenton Bible | The man watched her silently, to know whether or not the EVER-LIVING had granted prosperity to his journey. |
| New Advent Bible | But he musing, beheld her with silence, desirous to know whether the Lord had made his journey prosperous or not. |

NIV – UK Without saying a word, the man watched her closely to learn whether or not the Lord had made his journey successful.

Catholic Bibles (those having the imprimatur):

The Heritage Bible And the man astonished at her, remained silent, in order to know by seeing if Jehovah had prospered his way or not.

New American Bible The man watched her the whole time, silently waiting to learn whether or not the LORD had made his errand successful.

New American Bible (R.E.) The man watched her the whole time, silently waiting to learn whether or not the LORD had made his journey successful.

New Jerusalem Bible All the while, the man stood watching her, not daring to speak, wondering whether Yahweh had made his journey successful or not.

New RSV The man gazed at her in silence to learn whether or not the Lord had made his journey successful.

Revised English Bible The man was watching quietly to see whether or not she LORD had made his journey successful,...

Jewish/Hebrew Names Bibles:

exeGesés companion Bible And the man, wondering at her, hushes, to perceive whether Yah Veh prospers his journey or not.

Judaica Press Complete T. And the man was astonished at her, standing silent, *waiting* to know whether the Lord had caused his way to prosper or not.

Kaplan Translation The man stood there gaping at her. But he remained silent, waiting to determine for certain whether or not God had made his journey successful.

The Scriptures 1998 And watching her, the man remained silent in order to know whether תוהי had prospered his way or not.

Expanded/Embellished Bibles:

The Amplified Bible The man stood gazing at her in silence, waiting to know if the Lord had made his trip prosperous.

The Expanded Bible The ·servant [^Lman] quietly ·watched [stared at] her. He wanted to ·be sure [^Llearn whether or not] the Lord had made his trip successful.

Kretzmann's Commentary And the man wondering at her, watching her carefully and almost taken aback at the exactness with which his prayer was fulfilled before his eyes, held his peace to wit whether the Lord had made his journey prosperous or not. In silence the servant deliberated over the happening, asking himself whether this young woman belonged to the family of his master, whether she was still single, whether she would be willing to go with him, in short, whether the Lord had caused his way to prosper, had given success to his journey.

Lexham English Bible And the man [was] gazing at her silently to know [if] Yahweh had made his journey successful or not.

NET Bible® Silently the man watched her with interest to determine [Heb "to know."] if the Lord had made his journey successful [The Hebrew term הָלַץ (tsalah), meaning "to make successful" in the Hiphil verbal stem, is a key term in the story (see vv. 40, 42, 56).] or not.

Translation for Translators The servant just watched her, without saying anything. He wanted to know if Yahweh had caused his trip to be successful or not.

The Voice The man gazed at her in silence, waiting and wondering if *she was the one* the Eternal One intended for Isaac, *the one who would make his journey a success.*

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|--|
| Concordant Literal Version | And the man is in a tumult over her, and silent, to know if Yahweh prospers his way or not? |
| Context Group Version | And the man looked steadfastly on her, holding his peace, to know whether YHWH had made his journey prosperous or not. |
| Darby Translation | And the man was astonished at her, remaining silent, to know whether Jehovah had made his journey prosperous or not. |
| English Standard Version | The man gazed at her in silence to learn whether the LORD had prospered his journey or not. |
| Green's Literal Translation | And watching her, the man kept silent in order to know if Jehovah had prospered his way, or not. |
| NASB | Meanwhile, the man was gazing at her in silence [Lit keeping silent], to know whether the Lord had made his journey successful or not. |
| Third Millennium Bible | And the man, wondering at her, held his peace to learn whether the LORD had made his journey prosperous or not. |
| World English Bible | The man looked steadfastly at her, holding his peace, to know whether Yahweh had made his journey prosperous or not. |
| Young's Updated LT | And the man, wondering at her, remains silent, to know whether Jehovah has made his way prosperous or not. |

The gist of this verse: The man quietly observed her, trying to determine whether this young woman is the answer to his prayer to God.

Genesis 24:21a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʾîysh (אִישׁ) [pronounced <i>eesh</i>] | <i>a man, a husband; anyone; a certain one; each, each one, everyone</i> | masculine singular noun (sometimes found where we would use a plural); with the definite article | Strong's #376 BDB #35 |
| shâ'âh (שָׂאָה) [pronounced <i>shaw-AW</i>] | <i>to gaze, to contemplate; to study</i> | Hithpael participle | Strong's #7583 BDB #981 |
| This word is found only here and it is quite different in meaning from its homonym. | | | |
| lâmed (ל) [pronounced <i>l</i>] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition with the 3 rd person feminine singular suffix | No Strong's # BDB #510 |
| chârash (שָׁרַח) [pronounced <i>chaw-RASH</i>] | <i>being silent, exhibiting silence, keeping silent; causing to be silent; bearing silently; holding one's peace</i> | Hiphil participle | Strong's #2790 BDB #361 |

A participle is called a verbal adjective, and it can be used as a noun described by the verb. For instance, the participle *singing* when found with a definite article can mean *the singer, the one singing*. A participle can also be used as a verb which denotes continuous action in past, present or future time (the tense has to be inferred by the context). A participle can also be used as an adjective, to describe the closest noun.

Translation: *And the man is gazing silently toward her,...*

There is some moderately tricky Hebrew here. The first participle acts as a verb, but the second participle modifies that verb, making it an adverb. The man here refers to the servant of Abraham. He is watching this young woman run back and forth and trying to determine if she is a suitable woman for Isaac, his master's son (whom the servant would have seen grow up over the years).

The servant still carefully observes this woman, probably in part, to see how she is when faced with this task. That is, does she fetch this water out of obligation; or does she appear to be a happy person as she goes about fetching this water for him. This woman is faced with a lot of extra work that she did not expect to do. How does she deal with this? Is she unhappy or put out? Or does she give no thought to such things?

In any case, she had set herself up to do a great deal of work. I have heard several estimates on giving drink to 10 camels, and most of them suggest between 40 and 100 trips were required in order to give the beasts their needed water. So, she committed herself to easily an hour or two of work in order to give drink to these camels.

It is very possible that part of the servant's reason for concentration is, he cannot believe that he has found this woman for Isaac already. I am sure that you have prayed for something, and then were surprised that God answered that prayer with a resounding and sudden "yes." That does happen, you know.

There was some discussion of this verse in the commentaries, asking whether this servant was exercising enough faith in God (because he is carefully examining this woman). The servant is simply doing as he was ultimately instructed to do. He is finding a wife for Isaac. Therefore, he does not simply accept this woman as the answer to his prayers immediately. He watches her; he evaluates her. He is not showing any sort of lack of faith; he is simply acting as a responsible agent for his master.

It is of some interest that this young woman is doing all of this work, while this servant stands there and watches her. He doesn't say, "Listen, honey, why don't you take a rest. I can do that for awhile." Clarke thinks⁷² him *thoughtless* (he actually uses the words *cold and apparently stupid indifference*). However, it is possible that this is simply the pecking order of this society and in line with this society's norms and standards. Whereas today, few men could allow a woman to do all of this work while they simply stood around and watched; then, such a thing may have been perfectly okay.

Certainly, you have been to a Super Bowl Sunday or to a Thanksgiving celebration where women were doing all of the work and guys were sitting around drinking beer. Whether or not you had a twinge of concern for the women or maybe times have changed for those people with whom you hang, that makes no difference. There are simply cultural customs. It does not matter how we feel about these things; they are simply the way that things were done.

You will note that up until this point, this man had been called Abraham's servant. However, in the environment, with this woman, where he is leading 10 camels and possibly have servants who do his bidding, the woman called him *lord* and shows him a great deal of deference. He is *the man* now, rather than *the servant*.

Genesis 24:21b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|------------------------------------|---------------------------|
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |

⁷² Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 24:21.

Genesis 24:21b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|----------------------------|
| yāda' (יָדָע) [pronounced yaw-DAHG'] | <i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i> | Qal infinitive construct | Strong's #3045 BDB #393 |
| hă (הֲ) [pronounced heh] | <i>if, whether [or not]</i> | usually an interrogative particle; but can be used after verbs like <i>seeing</i> to act as an indirect interrogation | Strong's #none BDB #209 |
| If the negation lô' (לֹא or לוֹ) [pronounced low] is found in the same phrase, this can mean <i>whether...or not...</i> | | | |
| tsâlach (צָלַח) [pronounced tsaw-LAHCH] | <i>to make successful, to prosper, to make prosperous; to accomplish prosperity, to finish well, to be successful; to bring to a successful [conclusion]</i> | 3 rd person masculine singular, Hiphil perfect | Strong's #6743 BDB #852 |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e] | <i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #1870 BDB #202 |
| 'îm (אִם) [pronounced eem] | <i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event) | primarily an hypothetical particle | Strong's #518 BDB #49 |
| lô' (לֹא or לוֹ) [pronounced low] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |

Usually, together, 'îm lô' (אִם לֹא) [pronounced eem low] act as an emphatic affirmative and they mean *if not, surely, unless*.

Here, the interrogative, followed later by these two particles, should be rendered *whether...or not*.

Translation: ...to determine if Y^ehowah has made his journey successful or not.

The servant has prayed to God about how he thought things ought to go. This was not some incredible sign that he was seeking, but he was looking for a woman who was considerate and thoughtful of others, and this seemed to be a good test—would she concern herself with the man's camels. Quite obviously, she did.

Genesis 24:21 **And the man is gazing silently toward her, to determine if Y^ehowah has made his journey successful or not.** (Kukis mostly literal translation)

Genesis 24:21 The man studied her in silence, trying to determine if the Lord was indicating that this woman was designed for Isaac. (Kukis paraphrase)

Matthew Henry comments: *She was so well qualified that in all respects she answered the characters he wished for in the woman that was to be his master's wife, handsome and healthful, humble and industrious, very courteous and obliging to a stranger, and having all the marks of a good disposition.*⁷³

Jamieson, Fausset and Brown: *As he anticipated, a young woman unveiled, as in pastoral regions, appeared with her pitcher on her shoulder. Her comely appearance, her affable manners, her obliging courtesy in going down the steps to fetch water not only to him but to pour it into the trough for his camels, afforded him the most agreeable surprise. She was the very person his imagination had pictured, and he proceeded to reward her civility.*⁷⁴

From F. Hastings: *The mission of Eliezer was indeed difficult and delicate. We must not think of it according to the customs of our land. In Oriental nations to this day it is the practice to employ a third person to negotiate a marriage between those who seem by report to be suitable for such relationship. Eliezer undertook the affair with every desire to gratify his master, and to serve well even the one who had supplanted him in heirship. We cannot too highly praise "the man" for his unselfishness, or too warmly admire the devoutness which characterized his whole conduct.*⁷⁵

And he is as which have completed the camels to drink, and so takes the man a ring gold—a beka his weight and two of bracelets upon her [two] wrists—ten zahab their weight.

Genesis
24:22

And it is, just as the camels finished drinking, that the man took a gold ring (its weight [was] a beka) and two bracelets [to be placed] upon her wrists (their weight [being] 10 zahab).

And it happened that, after the camels finished drinking, that the man took a gold ring and two bracelets to give to the young maiden.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And he is as which have completed the camels to drink, and so takes the man a ring gold—a beka his weight and two of bracelets upon her [two] wrists—ten zahab their weight.

Targum of Onkelos

And it was when the camels had been satisfied with drink, that the man took an earring of gold, of a drachma in weight, the counterpart of the drachma of the head (money) which her children presented for the work of the sanctuary; and he set two golden bracelets upon her hands, in weight ten sileen of gold; the sum of their weight being the counterpart of the two tables on which were inscribed the Ten Words.

Latin Vulgate

And after that the camels had drunk, the man took out golden earrings, weighing two sicles; and as many bracelets, of ten sicles weight.

Peshitta (Syriac)

And it came to pass, when the camels were through drinking, the man took golden earrings weighing a shekel and two bracelets for her wrists weighing ten shekels of gold,...

⁷³ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 24:10–28. Interestingly enough, Wesley gives essentially the same quote in Genesis 24:15. Wesley seems to liberally borrow from other writers (which I obviously do).

⁷⁴ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Genesis 24:15–21.

⁷⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Genesis 24:21.

Septuagint (Greek) And it came to pass when all the camels ceased drinking, that the man took golden earrings, each weighing half a shekel, and he put two bracelets on her hands, their weight was ten pieces of gold.

Significant differences: The targum is filled with a lot of extra text. The Syriac and Greek repeat the word *gold*.

Thought-for-thought translations; paraphrases:

Easy English When the camels had had enough water, Abraham's servant took a ring. Someone had made it from gold and it weighed half a *shekel. And the servant took two *bracelets for Rebekah's arms. Someone had made the *bracelets from gold and they weighed 10 *shekels.

New Berkeley Version ...and when the camels had finished drinking, the man produced a quarter-ounce ring of gold and two five-ounce golden bracelets for her wrists...

New Life Bible When the camels had finished drinking, the man took a heavy gold ring and two heavy gold objects to wear on her arms.

New Living Translation Then at last, when the camels had finished drinking, he took out a gold ring for her nose and two large gold bracelets [Hebrew a gold nose-ring weighing a half shekel (0.2 ounces or 6 grams) and two gold bracelets weighing 10 shekels (4 ounces or 114 grams).] for her wrists.

Partially literal and partially paraphrased translations:

American English Bible And after all the camels were finished drinking, he gave her [two] gold earrings (each weighing about an eighth of an ounce), and he [put] two bracelets on her hands (they weighed about the same as ten gold coins),...

International Standard V When the camels had finished drinking, the man took out a gold nose ring weighing a half shekel and two bracelets for her wrists, weighing 10 shekels and presented them to her [The Heb. lacks *and presented them to her*].

NIRV The camels finished drinking. Then the man took out a gold nose ring. It weighed a fifth of an ounce. He also took out two gold bracelets. They weighed four ounces.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear As the camels had finished drinking, the man took a gold hoop of a beka (*split-shekel*) weight, and two bracelets of ten weights of gold for over her hands,...

Ferar-Fenton Bible And when she had watered all the camels, then the man took a brooch of gold of a half shekel, and placed on her arms two bracelets of rich gold of a shekel...

New Advent Bible And after that the camels had drunk, the man took out golden earrings, weighing two sicles; and as many bracelets, of ten sicles weight.

NIV – UK When the camels had finished drinking, the man took out a gold nose ring weighing a beka [That is, about 5.7 grams] and two gold bracelets weighing ten shekels [That is, about 115 grams].

Catholic Bibles (those having the imprimatur):

New American Bible When the camels had finished drinking, the man took out a gold ring weighing half a shekel, which he fastened on her nose, and two gold bracelets weighing ten shekels, which he put on her wrists.

Revised English Bible ...and when the camels had finished drinking, he took a gold nose-ring weighing half a shekel, and two bracelets for her wrists weighing ten shekels, also of gold.

Jewish/Hebrew Names Bibles:

| | |
|-----------------------|---|
| Complete Jewish Bible | When the camels were done drinking, the man took a gold nose-ring weighing one-fifth of an ounce and two gold bracelets weighing four ounces. |
| Kaplan Translation | When the camels had finished drinking, he took a gold ring [Nezem in Hebrew. Here it is a nose ring (Genesis 24:47). The word nezem itself, however, can denote either an ear ring (Genesis 35:4, Exodus 32:2) or a nose ring (Isaiah 3:21, Ezekiel 16:12; cf. Ibn Ezra). Some say that a nezemis an open ring.] weighing half a shekel [Beka in Hebrew, equivalent to half a shekel (Exodus 38:26, Rashi ad loc.). The ring weighed a little less than half an ounce.], and two gold bracelets, weighing ten gold shekels [Around 8 ounces. See note on Genesis 23:15.], for her arms. |

Expanded/Embellished Bibles:

| | |
|-----------------------------|--|
| The Expanded Bible | After the camels had finished drinking, he gave Rebekah a gold ring [nose-ring; or earring] weighing one-fifth of an ounce [one half shekel] and two gold arm bracelets weighing about four ounces [ten shekels] each. |
| Kretzmann's Commentary | And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold. As a token of his gratitude for her willingness to serve Eliezer the latter took from his presents which he had brought a golden nose-ring, such as the woman of the Orient wears suspended from the middle wall of her nose, and two bracelets of gold, worn upon the wrist, each of five shekels weight (a shekel being about ten drams avoirdupois). |
| NET Bible® | After the camels had finished drinking, the man took out a gold nose ring weighing a beka [A beka weighed about 5-6 grams (0.2 ounce).] and two gold bracelets weighing ten shekels [A shekel weighed about 11.5 grams (0.4 ounce) although weights varied locally, so these bracelets weighed about 4 ounces (115 grams).] and gave them to her [The words "and gave them to her" are not in the Hebrew text, but are implied.]. |
| Translation for Translators | Finally, after the camels finished drinking, the servant took out a gold nose ring that weighed two ounces/6 grams, and two large gold bracelets for her arms, and gave them to Rebekah and told her to put them on. |
| The Voice | When the camels had finished drinking, the man took out from his things a gold nose ring weighing about a fifth of an ounce, plus two gold bracelets for her arms weighing four ounces. |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|---|
| Concordant Literal Version | And coming is it, as the camels finish drinking, taking is the man a pendant of gold, its weight a bekah, and is placing it on her nose, and two bracelets on her hands of ten gold shekels' weight. |
| Darby Translation | And it came to pass when the camels had drunk enough, that the man took a gold ring, of half a shekel weight, and two bracelets for her hands, ten [shekels] weight of gold,... |
| English Standard Version | When the camels had finished drinking, the man took a gold ring weighing a half shekel, and two bracelets for her arms weighing ten gold shekels,... |
| The Geneva Bible | And it came to pass, as the camels had done drinking, that the man took a golden earring [God permitted many things both in apparel and other things which are now forbidden especially when they do not suit our humble estate.] of half a shekel [The golden shekel is meant here, not silver.] weight, and two bracelets for her hands of ten [shekels] weight of gold;... |
| Green's Literal Translation | And it happened when the camels had finished drinking, the man took a golden ring, its weighing a half shekel, and two bracelets for her hands, ten of gold their weighing. |

| | |
|-----------------------------|--|
| New King James Version | 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 <i>shekels</i> of gold,... |
| Webster's Bible Translation | And it came to pass as the camels had done drinking, that the man took a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten [shekels] weight of gold;... |
| World English Bible | It happened, as the camels had done drinking, that the man took a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold,... |
| Young's Updated LT | And it comes to pass when the camels have finished drinking, that the man takes a golden ring (whose weight is a bekah), and two bracelets for her hands (whose weight is ten bekahs of gold). |

The gist of this verse: After the camels had completed drinking, the man took out some gold jewelry designed to catch the eye of this young woman.

Genesis 24:22a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|-----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine singular, Qal imperfect | Strong's #1961 BDB #224 |
| Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject). | | | |
| kaph or k ^e (כ) [pronounced <i>k^e</i>] | <i>like, as, according to; about, approximately</i> | preposition | No Strong's # BDB #453 |
| 'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| Together, ka'âsher (כִּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> . | | | |
| kâlâh (כָּלָה) [pronounced <i>kaw-LAWH</i>] | <i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i> | 3 rd person plural, Piel perfect | Strong's #3615 BDB #477 |
| gâmâl (גָּמַל) [pronounced <i>gaw-MAWL</i>] | <i>camel</i> (this is obviously a transliteration) | masculine plural noun with the definite article | Strong's #1581 BDB #168 |
| lâmed (ל) [pronounced <i>l^e</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| shâthâh (שָׁתָּה) [pronounced <i>shaw-THAW</i>] | <i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i> | Qal infinitive construct | Strong's #8354 BDB #1059 |

Translation: *And it is, just as the camels finished drinking,...*

Although the camels had already been given water, when more water is put before them, they drink. The servant waits until they have completed drinking, and he comes to the conclusion that this woman is the woman for Isaac.

It is unclear how long this took. I have no idea how much camels drink or how far she is traveling from the well to the trough; or how far down the water is that she must fetch. My guess is, this took an hour or two.

| Genesis 24:22b | | | |
|---|--|--|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wāw consecutive | No Strong's # BDB #253 |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i>] | <i>to take, to take away, to take in marriage; to seize</i> | 3 rd person masculine singular, Qal imperfect | Strong's #3947 BDB #542 |
| ʾîysh (אִישׁ) [pronounced <i>eesh</i>] | <i>a man, a husband; anyone; a certain one; each, each one, everyone</i> | masculine singular noun (sometimes found where we would use a plural); with the definite article | Strong's #376 BDB #35 |
| nezem (נֶזֶם) [pronounced <i>NEH-zem</i>] | <i>ring, earring, nose ring, seal ring</i> | masculine singular noun | Strong's #5141 BDB #633 |
| zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>] | <i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i> | masculine singular noun | Strong's #2091 BDB #262 |
| beqa ^c (עֶקֶב) [pronounced <i>BEH-kahg</i>] | <i>fraction, half, half a shekel, half-shekel, a [particular] weight; transliterated</i> | masculine singular construct | Strong's #1235 BDB #132 |
| mish ^e qâl (מִשְׁקָל) [pronounced <i>mish^e-KAWL</i>] | <i>weight, heaviness; the act of weighing</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #4948 BDB #1054 |

Translation: *...that the man took a gold ring (its weight [was] a beka)...*

Somewhere, perhaps on one of the camels, this man has some jewelry (remember, he has taken with him some of Abraham's finest things). The first is a gold ring, which most commentators think is for the nose. Not my cup of tea, quite frankly, but I suppose if you were raised with the wealthiest of women wearing them as jewelry, one would be inclined to like them. It is simply a cultural norm—and like today, it can be found in some cultures, but not in others.

There seems to be some consensus on this weight being a fraction of an ounce (a fifth of an ounce or 5–6 grams).

Barnes: *The single ring was worn in the nose, the side cartilage of which was pierced for the purpose. This is a custom of the East. "A beka" was half a shekel, somewhat less than a quarter of an ounce.*⁷⁶

⁷⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Genesis 24:22–28.

| Genesis 24:22c | | | |
|---|---|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>] | <i>two, two of, a pair of, a duo of</i> | dual numeral construct | Strong's #8147 BDB #1040 |
| Owen lists this as a plural. | | | |
| tsâmîyd (צַמִּיַד) [pronounced <i>tsaw-MEED</i>] | <i>a bracelet; cover [covering] [of a vessel]</i> | masculine plural noun | Strong's #6781 BDB #855 |
| ‘al (עַל) [pronounced <i>gahʼ</i>] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921 BDB #752 |
| yâd (יָד) [pronounced <i>yawd</i>] | <i>hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively); (various special, technical senses); sign, monument; part, fractional part, share; time, repetition; axle-trees, axle; stays, support (for laver); tenons (in tabernacle); a phallus, a hand (meaning unsure); wrists</i> | feminine dual noun with the 3 rd person feminine singular suffix | Strong's #3027 BDB #388 |
| ‘asârâh (עֲשָׂרִים) [pronounced <i>gah-saw-RAW</i>] | <i>ten</i> | feminine numeral | Strong's #6235 BDB #796 |
| zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>] | <i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i> | masculine singular noun | Strong's #2091 BDB #262 |
| mish ^e qâl (מִשְׁקָל) [pronounced <i>mish^e-KAWL</i>] | <i>weight, heaviness; the act of weighing</i> | masculine singular noun with the 3 rd person masculine plural suffix | Strong's #4948 BDB #1054 |

Translation: ...and two bracelets [to be placed] upon her wrists (their weight [being] 10 zahab).

There are also two bracelets for her wrists. The word used here is the common word for [two] hands; but this can also mean wrists.

There seems to be some agreement that these bracelets weighed about 4 ounces (115 grams).

Barnes: "Ten of gold in weight." Ten bekas would be about two ounces and a quarter. If shekels, however, be understood, the weight will be double.⁷⁷

This strikes me as being fairly expensive, this amount in jewelry for the time that she spent watering their camels. This reveals that the servant is not a man who is poor or that he does not work for a man who is poor.

⁷⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Genesis 24:22–28.

We need to notice that this Rebekah is not some gold-digger. She had no idea if this man had anything of value. She wanted him to have the drink which he had asked for, as well as taking the time to give water to his camels. She was a hard-working, considerate young woman. Therefore, it is okay to show her these items of gold. She is not the kind of person who can have her head turned by gold alone.

Now, even though the text does not tell us that Abraham's servant gave these items to Rebekah, later in this chapter, she will be wearing this jewelry, suggesting that the servant gives her these things at this time.

Genesis 24:22 And it is, just as the camels finished drinking, that the man took a gold ring (its weight [was] a beka) and two bracelets [to be placed] upon her wrists (their weight [being] 10 zahab). (Kukis mostly literal translation)

Genesis 24:22 And it happened that, after the camels finished drinking, that the man took a gold ring and two bracelets to give to the young maiden. (Kukis paraphrase)

After the maiden gives drink to the servant and to his camels, he gives her a gold nose ring and bracelets to wear. These are likely very expensive gifts.

The servant places bracelets on the wrist of Rebekah (a graphic); from the [Borg](#); accessed January 14, 2015. I was unable to determine who did the artwork originally.



Chapter Outline

Charts, Graphics and Short Doctrines

What the servant gives to her is far more generous than the water which she has provided for him. He gives her golden jewelry. This is quite out of the ordinary to give such a gift to a stranger. However, these are not given as bridal gifts, but as gifts of grace for the service that this woman has performed.

J. Ligon Duncan: *When she finished her arduous and kindly work, he produced bracelets and rings. Now we're told that those bracelets and rings were worth more than ten and a half shekels. That would have been the equivalent of a common man's wages for a year. So here's the picture. This woman has just perhaps fetched forty or has gone on forty trips to fetch water for the camels. Hard work, but he's basically breaking out fifteen thousand dollars worth of jewelry and saying here. This would have made an impression, to say the least. And so he gives her the jewelry. This would have been, of course, very important to her in showing her that this servant represented a master of considerable means. That would have been an important factor, no doubt, in her willingness to leave Mesopotamia and make a one month's journey to a land where she had never been to marry a man whom she had never seen or met.*⁷⁸

This might be good for an extended study in the future.

Clarke on Jewelry of the Bible

In different parts of the sacred writings there are allusions to ornaments of various kinds still in use in different Asiatic countries. They are of seven different sorts. 1. for the forehead; 2. for the nose; 3. for the ears; 4. for

⁷⁸ From fpcjackson.org; accessed January 13, 2015.

Clarke on Jewelry of the Bible

the arms; 5. for the fingers; 6. for the neck and breast; 7. for the ankles. See Genesis 24:22, 47 Ezekiel 16:11–12 Proverbs 11:22 Isaiah 3:19–21 Genesis 35:4 Exodus 32:2–3 Job. 42:11 Judges 8:24. The principal female ornaments are enumerated in the third chapter of Isaiah, which are very nearly the same that are in use in Persia and India to the present time.

Believing women are not forbidden to wear jewelry. That is simply not to be the emphasis of their thinking.

From Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 24:22 (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And so he says, “Daughter of whom [are] you? Tell [this], please, to me if there [is] a house of your father a place for us to lodge [the night].”

Genesis
24:23

He then said, “Whose daughter [are] you? Please tell me if there [is] a place [in] your father’s home for us to spend the night.”

He then asked her, “Whose daughter are you? Please tell me if there is a place in your father’s home for us to spend the night.”

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|--|
| Masoretic Text (Hebrew) | And so he says, “Daughter of whom [are] you? Tell [this], please, to me if there [is] a house of your father a place for us to lodge [the night].” |
| Targum of Onkelos | And he said, Whose daughter are you? Tell me now, if in your father’s house there be room for us to lodge. |
| Latin Vulgate | And he said to her: Whose daughter are you? tell me: is there any place in your father’s house to lodge? |
| Peshitta (Syriac) | And said to her, Whose daughter are you? tell me, is there room in your father’s house for us to lodge? |
| Septuagint (Greek) | And he asked her, and said, Whose daughter are you? Tell me if there is room for us to lodge with your father. |

Significant differences: None.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Contemporary English V. | Then he said, "Please tell me who your father is. Does he have room in his house for me and my men to spend the night?" |
| Easy English | The servant said to Rebekah, 'Please tell me whose daughter you are. Is there room for us to stay in your father's house?' |
| Easy-to-Read Version | The servant asked, "Who is your father? And is there a place in your father’s house for my group to sleep?" |
| New Century Version | He asked, "Who is your father? Is there a place in his house for me and my men to spend the night?" |
| New Life Bible | He said, "Whose daughter are you? Tell me, is there a place for us to stay in your father's house?" |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|--|
| American English Bible | ...and he asked her, 'Whose daughter are you. tell me! And is there room for us to lodge with your father?' |
| Beck's American Translation | "Whose daughter are you?" he asked. "Please tell me, is there room in your father's home for us to stay there tonight?" |
| NIRV | Then he asked, "Whose daughter are you? And please tell me something else. Is there room in your father's house for us? Can we spend the night there?" |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | ...and said, "Whose daughter are you? Tell me, please, does a place exist in your father's house for us to lodge?" |
| Bible in Basic English | And said to her, Whose daughter are you? is there room in your father's house for us? |
| Ferar-Fenton Bible | ...and said, "My girl, will you now ask the men of your father's house for a place for us to lodge in?" |

Catholic Bibles (those having the imprimatur):

| | |
|--------------------|---|
| The Heritage Bible | And it happened, when the camels had finished drinking, that the man took a golden nose ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold, And said, Whose daughter are you? Please cause it to stand out boldly to me; is there room in your father's house for us to stay? V. 22 is included for context. |
|--------------------|---|

Jewish/Hebrew Names Bibles:

| | |
|----------------------------|---|
| exeGesés companion Bible | ...and says, Whose daughter are you? Tell me, I pray you, is there place in the house of your father for us to stay overnight? |
| Kaplan Translation | 'Whose daughter are you?' he asked. 'If you would, tell me if there is a place in your father's house for us to spend the night.' |
| <i>The Scriptures</i> 1998 | ...and said, "Whose daughter are you? Please inform me, is there room in your father's house for us to spend the night?" |

Expanded/Embellished Bibles:

| | |
|-----------------------------|--|
| The Expanded Bible | He asked, "Who is your father [Tell me whose daughter you are]? Is there a place in his house for me and my men to spend the night?" |
| Kretzmann's Commentary | And said, Whose daughter art thou? Tell me, I pray thee, is there room in thy father's house for us to lodge in? The presents which Rebekah received at the hand of Eliezer were intended also to make her all the more willing to answer his questions as to her family and as to the possibility of obtaining lodging in her father's house. |
| Lexham English Bible | And it happened [that] as the camels finished drinking the man took a gold ring of a half shekel in weight and two bracelets for her arms, ten shekels in weight, and said, "Please tell me, whose daughter [are] you? Is there a place [at] the house of your father for us to spend the night?" V. 22 is included for context. |
| NET Bible® | "Whose daughter are you?" he asked [Heb "and he said, 'Whose daughter are you?'" The order of the introductory clause has been rearranged in the translation for stylistic reasons.]. "Tell me, is there room in your father's house for us to spend the night?" |
| Translation for Translators | Then he said, "Tell me whose daughter you are. Also, tell me, is there room in your father's house for me and my men to sleep there tonight?" |

The Voice

Servant: Please tell me, whose daughter are you? Is there any room in your father's house for us to spend the night?

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|---|
| Concordant Literal Version | And he inquires of her and is saying, "Whose daughter are you? Tell me, pray. Forsooth, in the house of your father, is there place for us to lodge?" |
| Context Group Version | ...and said, Whose daughter are you? Tell me, I beg of you. Is there room in your father's house for us to lodge in? |
| English Standard Version | ...and said, "Please tell me whose daughter you are. Is there room in your father's house for us to spend the night?" |
| Green's Literal Translation | And he said, Whose daughter <i>are</i> you? Please tell me, is there room for us to stay in your father's house? |
| World English Bible | ...and said, "Whose daughter are you? Please tell me. Is there room in your father's house for us to lodge in?" |
| Young's Updated LT | And he says, "Whose daughter are you? Declare to me, I pray you, is the house of your father a place for us to lodge in?" |

The gist of this verse:

The servant asks Rebekah who she is and if there is any place where they might stay at her father's house.

Genesis 24:23a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| bath (בַּת) [pronounced <i>bahth</i>] | <i>daughter; village</i> | feminine singular construct | Strong's #1323 BDB #123 |
| mîy (מִי) [pronounced <i>mee</i>] | <i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i> | pronominal interrogative; the verb <i>to be</i> may be implied | Strong's #4310 BDB #566 |
| Under some circumstances, the mîy pronominal interrogative can express a wish or a desire, as in 2Samuel 15:4 or 23:15. ⁷⁹ | | | |
| 'at ^e (אַתְּ) [pronounced <i>aht-TAW</i>] | <i>you</i> (often, the verb <i>to be</i> is implied) | 2 nd person feminine singular, personal pronoun | Strong's #859 BDB #61 |

Translation: He then said, "Whose daughter [are] you?"

Abraham's servant first asks the woman a question. He has ascertained, by observation, that this is probably a single woman (the speculation as to her virginity would have been added later by someone other than this servant). Therefore, he asks about her father rather than about her husband. Part of this observation could simply come from the fact that she is carrying water, which may have been the common chore of an unmarried woman.

⁷⁹ The Brown-Driver-Briggs Hebrew and English Lexicon; Hendrickson Publishers; ©1996; p. 566.

Now, even though we have already spoken of this woman's pedigree, at this point in the narrative, the servant does not know who she is or to whom she is related. However, so far, she has fulfilled all that he has asked from God.

Although Poole suggests⁸⁰ that the servant asked who the woman was and who she was related to before giving her the jewelry, the wâw consecutives and the imperfect verbs suggest otherwise. The servant did not have gold jewelry to hand out like candy, but remember, he watched this woman very carefully while she served him, and he concluded that he had found a remarkable young woman who was clearly not a Canaanite.

| Genesis 24:23b | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| nâgad (נָגַד) [pronounced naw-GAHD] | <i>tell, make conspicuous, make known, expound, explain, declare, inform, confess, make it pitifully obvious that</i> | 2 nd person feminine singular, Hiphil imperative | Strong's #5046 BDB #616 |
| nâ' (נָא) [pronounced naw] | <i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i> | a primitive particle of incitement and entreaty | Strong's #4994 BDB #609 |
| lâmed (ל) [pronounced le' | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 1 st person singular suffix | No Strong's # BDB #510 |
| hă (ה) [pronounced heh] | interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> . | | Strong's #none BDB #209 |
| Hă (ה) [pronounced heh] usually an interrogative particle; but can act as indirect interrogation and be translated <i>if, whether [or not]</i> . | | | |
| yêsh (יֵשׁ) [pronounced yaysh] | <i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i> | substantive with a 3 rd person masculine singular suffix; the verb <i>to be</i> may be implied | Strong's #3426 BDB #441 |
| The substantive yêsh often acts as a substantive plus the absolute status quo verb <i>to be</i> ; e.g., <i>[if] there be</i> (1Samuel 20:8), <i>there is</i> (Esther 3:8), <i>there shall be</i> (Jer. 31:6). However, this acts not as a mere copula [pronounced KOP-ye-la], but existence is emphasized. In the KJV, the verbal portion of this is often italicized. The second word in the second line of Job 6:6 is the substantive of existence or being— <i>or is there, or does there exist</i> . We often render this <i>there is</i> , even though <i>there is</i> no verb. | | | |
| Hă yêsh (ה יֵשׁ) [pronounced heh-YAYSH] together appear to mean <i>if there is, if there be, whether there is</i> . | | | |
| bayith (בַּיִת) [pronounced BAH-yith] | <i>house, residence; household, habitation as well as inward</i> | masculine singular construct | Strong's #1004 BDB #108 |
| 'âb (אָב) [pronounced aw ^b v] | <i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i> | masculine singular noun with the 2 nd person feminine singular suffix | Strong's #1 BDB #3 |

⁸⁰ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Genesis 24:23.

| Genesis 24:23b | | | |
|--|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| mâqôwm (מָקוֹם) [pronounced <i>maw-KOHM</i>] | <i>place, situated</i> ; for a soldier, it may mean where he is <i>stationed</i> ; for people in general, it would be their <i>place of abode</i> (which could be their house or their town) | masculine singular noun | Strong's #4725 BDB #879 |
| lâmed (ל) [pronounced <i>le</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 1 st person plural suffix | No Strong's # BDB #510 |
| lâmed (ל) [pronounced <i>le</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| lûwn (לוּן) [pronounced <i>loon</i>] | <i>to lodge, to pass the night, to spend the night, to lodge for the night, to abide</i> | Qal infinitive construct | Strong's #3885 BDB #533 |

Translation: Please tell me if there [is] a place [in] your father's home for us to spend the night."

This could also read, "Please tell me, is there a place in your father's home for us to spend the night?"

Now the servant begins to inquire about this young woman, as to her background and family, and if there is a place for him and his fellow servants to stay.

Because of this gift, the woman knows that this is not some homeless vagabond, but a man of substance. That is also quite evident, as he has several servants and camels with him. Rebekah may realize that this is more than simply a chance meeting and that he is more than this random guy who wants water.

Genesis 24:23 He then said, "Whose daughter [are] you? Please tell me if there [is] a place [in] your father's home for us to spend the night." (Kukis mostly literal translation)

Genesis 24:23 He then asked her, "Whose daughter are you? Please tell me if there is a place in your father's home for us to spend the night." (Kukis paraphrase)

V. 23 reads: He then said, "Whose daughter [are] you? Please tell me if there [is] a place [in] your father's home for us to spend the night." There are two things to observe about the language here: sometimes, the word *house* does not need to be preceded by the *bêyth* preposition in order to mean *in [or around] the house*. That seems to be understood. Secondly, once in a great while, the *lâmed* preposition acts almost like the sign of a direct object, so that we do not necessarily need to translate it (this is rare, but it does occur).

Earlier, it was suggested that this servant was not alone, but that he led a team of men. To the woman, he would have seemed to be quite distinguished, having 10 camels and possibly 3–9 men who answered to him. It will become even more impressive when she finds out that he is the servant of someone else.

Because of our history and mostly because of subsequent politics, we have come to view slavery in the most negative terms possible. There were, no doubt, abuses throughout history. Furthermore, our method of obtaining slaves (paying for those who have been simply being taken captive for this purpose) is anti-Biblical (the Bible was not simply a product of its time, with a cultural support for slavery).

The station of a slave or servant was not necessarily a low position in that day. A servant for a man like Abraham would have far more status than the average person wandering down the street. His status may be equal to a farmer of a small farm or a man with a small ranch.

This was understood by some to some degree in the south of the United States when slavery was a part of our culture. The importance of the salvation of the slave was understood by many, not the least of which was Thomas Jonathan Jackson (Stonewall Jackson) who **taught** slaves both to read and the gospel of Jesus Christ. There were many confederate soldiers from large plantations who left their children and women under the care of their slaves (and they would have, much the same way, had a head servant).

It is also important to note that, there was a great deal of evangelism of slaves which took place in the colonial days of the United States. Many slave holders understood the importance of a Negro's soul and acted accordingly. The spiritual power of the Black man in America continued for many generations, but being dismantled to a great degree by American legend Martin Luther King, who used the church for social reformation rather than for spiritual reformation. As a result, the power of the Black church has been severely diminished over the past 5 decades or so, many of them still holding out for political reform as the solution to life's ills.

Understanding the social status of slaves helps to explain how Joseph could go from being a slave to the prime minister of Egypt in a very short period of time. His abilities and intelligence were recognized and rewarded.

We have preserved this sort of slavery even to today, although we call it by a different name. If this is the position of a person in an office, he or she might be called the *administrative assistant*; if this is someone who has this function for a celebrity, he or she is called a *personal assistant*.

This particular servant whom we are studying is actually more than a personal assistant to Abraham; he is also his *chief personal financial officer*. Recall that he was in charge of all the Abraham had.

Let's look at slavery objectively, from the standpoint of the Bible. This is taken from the **Doctrine of Slavery** ([HTML](#)) ([PDF](#)) ([WPD](#)). The doctrine below is not much different from the first doctrine found there; but there is much more to follow.

The Abbreviated Doctrine of Slavery

1. Slavery, as a human institution, is not specifically condemned in the Bible. No one in the Bible is ever told to leave their master; no one is told to lead some great revolt against slavery.
 - 1) In Genesis 24, it is clear that Abraham has great respect for this particular slave, to whom he entrusts with an extremely important mission.
 - 2) In Genesis 24:22–23 along with the reaction of Rebekah to the request of the servant of Abraham, that she does not look down on him or seem him as an inferior in any way.
 - 3) The book of Philemon deals with a slave that escaped from Philemon—Onesimus—who comes to Paul in prison, and who Paul sends back to Philemon, his master. Although Paul requests that Philemon set this slave free, he does not command it. The final decision is the master. This is found in the Epistle (letter) to Philemon.
 - 4) Jesus did not condemn slavery, even though He had the chance to on many occasions. Matthew 8:5–10 10:24
2. Several great men in the Bible owned slaves. For example:
 - 1) Abraham in Genesis 24:35.
 - 2) Isaac in Gen. 26:13–14.
 - 3) Job in Job 19:15.
3. However, it is clear that slavery is not the ideal in God's eyes:
 - 1) The Hebrews were enslaved to Egypt and God told the pharaoh to let them leave.
 - 2) Paul suggested to Philemon that he free Onesimus. Philemon 1:8–16
 - 3) When northern Israel defeated southern Israel (Judah) in a battle, they took 200,000 men, women and children, many of whom would become slaves. God sent a prophet to them and told them not

The Abbreviated Doctrine of Slavery

- to do this. 2Chronicles 28:8–11
- 4) When listing those who are opposed to God and opposed to sound doctrine, Paul includes those who are *slave-traders* (also called *man-stealers*). This would indicate that there are clearly some illegitimate aspects of slavery which some slave traders practiced. This is the sort of slavery practiced in the early history of the United States. 1Timothy 1:10
4. There were a number of ways a person could become a slave in the ancient world:
 - 1) Foreign slaves could be captured in war. 1Sam.4:9 17:9 2Chronicles 36:20 Ezra 9:7–9
 - (1) As an aside, a woman taken as a captive in war could also become the wife of a Hebrew. Deut.21:10-14
 - 2) Slaves could be purchased or given as a gift. Genesis 21:10 Ex.12:44 21:2 Leviticus 25:44–46 Eccles. 2:7.
 - 3) Joseph's own brothers threw him into a pit, and traveling Midianites found him and sold him to Ishmaelites who then sold him to the Egyptians. Genesis 37:23–24, 28
 - 4) One could enter into slavery or sell one's children into slavery because of debt. 2Kings 4:1
 - 5) Some men are born into slavery because their parents are slaves. Gen.15:3; Jer.2:14.
 - 6) As restitution for crime, a person could commit himself to slavery. Ex.22:3
 - 7) A person could become a slave because of defaulting on debts. Leviticus 25:14–28 2Kings 4:1
 - 8) There was a form of slavery where a nation would be conquered and they would be taxed instead of being taken hostage and made slaves. 2Samuel 8:2, 6, 10–12 1Kings 4:21 2Chronicles 17:11
 - 9) One could become a slave by means of abduction, which the Bible teaches to be wrong. In fact, this illegal act could be punished by execution. Ex.21:16 Deut.24:7 1Timothy 1:10
 5. The point is, most of these ways that a person could become a slave are legitimate. The application of this institution could be sinful; but slavery, in itself, was not necessarily evil. In fact, a person with absolutely nothing could become a slave and eventually earn his freedom and walk away financially solvent. Some slaves were elevated from slavery to very high positions of authority and responsibility.
 6. Just as owning a business today with hundreds or thousands of employees is seen as a good thing today, owning many slaves in the ancient world was considered a blessing from God. Genesis 24:35 26:13–14 Isaiah 14:1–3
 7. God required that the Egyptians pay restitution to the Hebrew slaves for their years of labor. It should be noted that payment was made by slave-holders to the slaves themselves, and not many generations later (like the reparations being called for by some liberal Black groups in the United States today). Exodus 3:22 11:2 12:35–36
 8. The slaves of Hebrews often became believers in Jehovah Elohim. Genesis 24:52 Exodus 12:43–44
 9. Slaves were to participate in some of the religious celebrations of Israel. Deut. 12:18 16:10–11
 10. A relative could redeem a slave from slavery. Leviticus 25:48–49
 11. Slaves were supposed to be released in the Year of Jubilee (every 49th year). Leviticus 25:50–55
 12. In the end times, even slaves would have God's Spirit poured out upon them. Therefore, spiritually, they were not seen as being inferior to anyone else. Joel 2:29
 13. Slaves were entrusted with important tasks, material things and great responsibilities. In this way, slaves were not much different than a live-in employee. In the case of Joseph, he rose from being a slave to a great ruler in Egypt. Genesis 24 (see, for instance, v. 53) 39:1–6 Psalm 105:17–23
 14. Therefore, if you envision a slave as someone who was followed around by someone with a whip who constantly beat the slave; and that this slave did only menial tasks, then you do not have a clear picture of slavery in the ancient world. Matthew 18:28–29 21:34–35 25:21–23
 15. Quite obviously, many slaves did perform menial tasks as well. In many cases, this was their only function. Genesis 26:15, 19, 25, 32 Joshua 9:18–23 1Kings 9:21
 16. However, a smart slave-owner would recognize potential and responsibility in his slaves, which is why Joseph could rise from being a slave to prime minister over Egypt. Genesis 39:1–6
 17. Female slaves sometimes became the wives or mistresses of their masters or their master's sons. Genesis 16:1–4 30:1–18
 18. The Bible provided protections for the slave in the Mosaic Law.
 - 1) Hebrew slaves were enslaved only for 6 years and then they were to be freed. Exodus 21:2

The Abbreviated Doctrine of Slavery

- Deut. 15:12–15
- 2) If another Hebrew becomes your slave as a result of their debt, you are not to treat them cruelly as a slave; but to work out a future time when they can be financially solvent and free. Leviticus 25:35–43
 - 3) Such manumission occurred on other times as well. Jer. 34:8–10
 - 4) A Hebrew slave could choose to remain a slave. Deut. 15:16–18
 - 5) If the master of a slave purchases a woman who becomes the slave's wife, he may remain with his wife in slavery. Exodus 21:3–6
 - 6) Slaves were not to work on the Sabbath. Exodus 20:10 23:12
 - 7) A slave-owner could not simply kill one of his slaves without retribution. Exodus 21:20
 - 8) Under some circumstances of causing injury to a slave, the owner had to set the slave free. This is more an indictment of the slave-owner, rather than a reward to the slave. It is obvious that such a man should not own slaves. Exodus 21:26–27
 - 9) If a woman taken in slavery was made a wife, and then rejected, she could not simply return to being a slave. She had to be set free. Deut. 21:10–14
19. These protections for slaves in Israel provide a great contrast between slaves in Israel and slaves in Egypt. Egyptians treated the Jews with great harshness in slavery. Exodus 1:10–14 3:7–9
 20. In Jesus' time, slaves clearly had independent financial transactions from their masters as well as some freedom of movement. Matthew 18:28
 21. Slavery is used as an illustration for our spiritual depravity before God. Because we are born with Adam's sin imputed to us, because we have a sin nature and because we sin personally against God, we are in the **slave market of sin**, unable to purchase our own freedom. Only Jesus Christ, from outside of the slave market (He is born without a sin nature, without Adam's imputed sin, and without personal sin), can purchase (redeem) us. The Israelites freed from Egypt illustrate this. Exodus 13:3, 14 Deut. 6:12 7:8 15:15
 22. Slaves were a part of several of our Lord's parables:
 - 1) The parable of the sower. Matthew 13:18–30
 - 2) The slaves waiting for their master. Luke 2:37–48
 - 3) The man having the great supper sends out his slave with the invitations. Luke 14:16–24
 - 4) In the prodigal son parable, the slaves prepare for the return of the son. Luke 15:22
 - 5) The slaves being left with money with the intent that they invest this money. Luke 19:11–26
 - 6) The farmers who beat the slaves who come on behalf of their master for the fruit of the field. Luke 20:9–16
 - 7) This was not a complete listing of parables which featured slaves.
 23. The human race is born into slavery, 1Cor.7:21-23. The unbeliever is a 3-fold slave.
 - 1) The unbeliever is spiritually dead, a resident of the slave market of sin.
 - 2) The unbeliever is a slave to the old sin nature.
 - 3) The unbeliever is a slave to human viewpoint.
 24. The believer can also become enslaved. Enslavement to the sin nature is basic soul slavery, Rom.6:20. Advanced soul slavery is reversionism, where the believer becomes indistinguishable from the unbeliever.
 25. As believers, we ought to see ourselves as slaves to God. Paul and other communicators of God's Word saw themselves as slaves as well. Luke 1:38, 46–48 Luke 2:29 Acts 4:29 Romans 1:1 Galatians 1:10 Philip. 1:1
 26. Jesus differentiates between believers who are slaves of God and believers who are friends of God. John 15:15
 27. When a person becomes a believer, he should not look to suddenly change his status—even if he is a slave. 1Corinthians 7:17–23
 28. There are no human distinctions which are carried over into the spiritual life, including being slave or being free. The idea is, a believer who is a slave is equal in the eyes of God to a believer who is free. 1Corinthians 12:13 Galatians 3:28 Colossians 3:11
 29. Paul saw even himself as a slave to the Corinthians for their spiritual growth. 2Corinthians 4:5
 30. Paul mandates the believers who are slaves obey their masters. Ephesians 6:5–8 Colossians 3:22–24

The Abbreviated Doctrine of Slavery

1Timothy 6:1–2 Titus 2:9–10

31. Similarly, masters were to treat their slaves justly. Colossians 4:1
32. By application, we can take much of what is said in the Bible about slaves and masters and apply this to employees and employers.
33. When Jesus became a man, He was taking upon himself the form of a slave. Philip. 2:7
34. So, like it or not, apart from abduction slavery, the Law of Moses sought to regulate slavery and to protect those who were slaves. The Bible did not seek to end slavery.

Some points were taken from <http://www.versebyverse.org/doctrine/slavery.html>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Back to our narrative: Abraham's head servant has just inquired if there is a place for him and his men to stay the night. He then asked her, "Whose daughter are you? Please tell me if there is a place in your father's home for us to spend the night." This is at a time when inns were not common—they were probably non-existent or most nearly so. So he asks, essentially, if they have the means and the inclination to take people in for a short time as guests.

And so she says unto him, "A daughter of Bethuel, I [am]; a son of Milcah whom she bore to Nahor."

Genesis
24:24

She answered, saying [lit., and so she said], "I [am] the daughter of Bethuel, [who is] the son of Milcah, the man [lit., whom] she bore to Nahor."

She answered, saying, "I am the daughter of Bethuel, the son of Nahor and Milcah."

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Targum of Onkelos | And she said, I am the daughter of Bethuel the son of Milcha, whom she bare to Nachor. |
| Latin Vulgate | And she answered: I am the daughter of Bathuel, the son of Melcha, whom she bore to Nachor. |
| Masoretic Text (Hebrew) | And so she says unto him, "A daughter of Bethuel, I [am]; a son of Milcah whom she bore to Nahor." |
| Peshitta (Syriac) | And she said to him, I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor. |
| Septuagint (Greek) | And she said to him, I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor. |
| Significant differences: | None. |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Common English Bible | She responded, "I'm the daughter of Bethuel, who is the son of Milcah and Nahor." |
| Contemporary English V. | She answered, "My father is Bethuel, the son of Nahor and Milcah. |
| Easy English | Rebekah replied, 'I am the daughter of Bethuel, Milcah's son. Milcah gave birth to him for Nahor.' |
| Good News Bible (TEV) | "My father is Bethuel son of Nahor and Milcah," she answered. |
| New Life Bible | She said to him, "I am the daughter of Bethuel, the son of Milcah and Nahor." |

New Living Translation "I am the daughter of Bethuel," she replied. "My grandparents are Nahor and Milcah.

Partially literal and partially paraphrased translations:

American English Bible And she replied, 'I'm the daughter of BathuEl, who is the son of Melcha and whose father was NaHor.'

Beck's American Translation "I'm the daughter of Bethuel," she answered him, "the son of Milcah and Nahor.

International Standard V "I am the daughter of Bethuel," she answered. "He's the son of Milcah and Nahor.

NIRV She answered, "I'm the daughter of Bethuel. He's the son Milcah had by Nahor."

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And she said to him, I am the daughter of Bethuel, the son of Milcah, Nahor's wife.

Ferar-Fenton Bible And she answered him, "I am the daughter of Bethuel, the son of Milka, who she had to Nahor."

New Advent Bible And she answered: I am the daughter of Bathuel, the son of Melcha, whom she bore to Nachor.

NIV – UK She answered him, "I am the daughter of Bethuel, the son that Milkah bore to Nahor."

Catholic Bibles (those having the imprimatur):

The Heritage Bible And she said to him, I am the daughter of Bethuel, the son of Milcah, whom she bore to Nahor.

New Jerusalem Bible She replied, 'I am the daughter of Bethuel, the son whom Milcah bore to Nahor.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible She answered, "I am the daughter of B'tu'el the son Milkah bore to Nachor,"...

Expanded/Embellished Bibles:

The Amplified Bible And she said to him, I am the daughter of Bethuel son of Milcah and [her husband] Nahor.

The Expanded Bible Rebekah answered, ".My father is [^LThe daughter of] Bethuel, the son of Milcah and Nahor."

Kretzmann's Commentary And she said unto him, I am the daughter of Bethuel, the son of Milcah, which she bare unto Nahor. Thus was Eliezer's first question answered and the fulfillment of his prayer emphasized.

NET Bible® She said to him, "I am the daughter of Bethuel the son of Milcah, whom Milcah bore to Nahor [Heb "whom she bore to Nahor." The referent (Milcah) has been specified in the translation for clarity].

Translation for Translators She replied, "My father's name is Bethuel. He is the son of Nahor and his wife Milcah.

The Voice **Rebekah:** I am the daughter of Bethuel (son of Milcah, Nahor's wife).

Literal, almost word-for-word, renderings:

World English Bible She said to him, "I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor."

Young's Updated LT And she says unto him, "I am daughter of Bethuel, son of Milcah, whom she has borne to Nahor."

The gist of this verse: Rebekah reveals in the narrative that she is the daughter of Bethuel, who is the son of Nahor and Milcah.

| Genesis 24:24a | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אמר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person feminine singular, Qal imperfect | Strong's #559 BDB #55 |
| 'el (ל) [pronounced <i>ehl</i>] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix | Strong's #413 BDB #39 |
| bath (בת) [pronounced <i>bahth</i>] | <i>daughter; village</i> | feminine singular construct | Strong's #1323 BDB #123 |
| B ^o thûw'êl (לְאוֹתֵי) [pronounced <i>behth-oo-ALE</i>] | <i>destroyed of God, God destroys; man of God; a virgin of God; a house of God, dweller in God; and is transliterated Bethuel, Bathuel</i> | masculine singular proper noun | Strong's #1328 BDB #143 |
| 'ânôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>] | <i>I, me; (sometimes a verb is implied)</i> | 1 st person singular personal pronoun | Strong's #595 BDB #59 |

Translation: *She answered, saying [lit., and so she said], "I [am] the daughter of Bethuel,..."*

This young maiden gives her familial background to the servant. It is likely that what she does here is take it back far enough to someone that most people in that part of the world know (Nahor). Remember, they all live in the city of Nahor. Therefore, if she takes herself back to him, that should identify her well enough for the average person.

She is the daughter of Bethuel. Bethuel is there at the house and he appears to be the patriarch of the home at this time. He will do some of the talking; so we will meet him later in this chapter. His son, Laban (Rebekah's brother) will do the rest of the talking.

Now, the young woman does not think that this servant will have any idea who Bethuel is. So she explains further.

| Genesis 24:24b | | | |
|---|--|-------------------------------|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| bên (בן) [pronounced <i>bane</i>] | <i>son, descendant</i> | masculine singular construct | Strong's #1121 BDB #119 |
| Mil ^o kâh (מִלְכָּה) [pronounced <i>mihl-KAW</i>] | <i>queen; and is transliterated Milcah</i> | feminine singular proper noun | Strong's #4435 BDB #574 |

Translation:...[who is] the son of Milcah,...

Her father, Bethuel, is the son of Milcah. As mentioned before, it was rare in ancient histories to name the woman, but here she is for the third time, actually given prominence over her husband.

| Genesis 24:24c | | | |
|--|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| ʾăšher (אֲשֶׁר) [pronounced <i>ash-ER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| yâlad (יָלַד) [pronounced <i>yaw-LAHD</i>] | <i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i> | 3 rd person feminine singular, Qal perfect | Strong's #3205 BDB #408 |
| lâmed (ל) [pronounced <i>l</i> ʰ] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| Nâchôwr (נָחֹר) [pronounced <i>naw- KHOHR</i>] | <i>snorting [of a horse]; hoarse, dry hot; transliterated Nahor</i> | masculine singular proper noun | Strong's #5152 BDB #637 |

Translation: ...the man [lit., *whom*] she bore to Nahor.

The relative pronoun here refers back to Bethuel. He was born to Nahor by means of his wife, Milcah. Nahor was probably known outside of Charan (where they lived); but he does not appear to be alive, as he will not be an actual part of this narrative.

Nahor had a wife and a mistress, so his wife is mentioned in this brief family tree. The mention of her mother first suggests that Milcah had lived a long time beyond Nahor and was more well-known than Nahor.

Genesis 24:24 **She answered, saying** [lit., *and so she said*], **“I [am] the daughter of Bethuel, [who is] the son of Milcah, the man [lit., *whom*] she bore to Nahor.** (Kukis mostly literal translation)

Genesis 24:24 **She answered, saying,** **“I am the daughter of Bethuel, the son of Nahor and Milcah.”** (Kukis paraphrase)

At the end of Genesis 22, Abraham's extended family line was noted—Abraham knew of this line and the children born into it. This suggests that his servant probably knew this line, as Abraham would have sent his servant specifically to find a woman from this line. Sometimes, when people talk to you, they are looking you right in the eye, determining what is going through your mind. It is possible the Rebekah was doing this. She began saying who she was related to, watching the eyes of the servant, for an indication that he knows who she is talking about. When she gets this look of recognition, she stops.

Or, in the alternative—during this time, where they lived was called the *city of Nahor*. Therefore, she knew that when she spoke Nahor's name, the servant would make the connection.

And so she says unto him, “Also straw also fodder with us; and a place to lodge.” Genesis 24:25 **She also said to him, “[We have] both straw and animal feed with us; and a place to lodge.”**

She also said to him, “We have both straw and animal feed with us, as well as a place to lodge.”

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And so she says unto him, "Also straw also fodder with us; and a place to lodge." |
| Targum of Onkelos | And she told him, saying, There is also straw and provender <u>in plenty with us</u> , as also proper room to lodge. |
| Latin Vulgate | And she said, moreover, to him: We have good store of both straw and hay, and a <u>large</u> place to lodge in. |
| Peshitta (Syriac) | And she said moreover to him, We have plenty of straw and hay, and room to lodge in. |
| Septuagint (Greek) | And she said to him, We have both straw and much feed, and a place for resting. |
| Significant differences: | One extra phrase in the targum and possibly the extra word <i>large</i> in the Latin. |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Contemporary English V. | We have a place where you and your men can stay, and we also have enough straw and feed for your camels." |
| Easy English | She added, 'We have plenty of straw and animal food. We also have room for you to stay.' |
| Easy-to-Read Version | Then she said, "And yes, we have straw for your camels and a place for you to sleep." |
| Good News Bible (TEV) | "There is plenty of straw and fodder at our house, and there is a place for you to stay." |
| <i>The Message</i> | And there's plenty of room in our house for you to stay--and lots of straw and feed besides." |
| New Life Bible | She also said, "We have both enough straw and food, and a place to stay." |
| New Living Translation | Yes, we have plenty of straw and feed for the camels, and we have room for guests." |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|---|
| American English Bible | Then she added, 'We have straw, a lot of fodder, and a place for [you to] rest.' |
| Beck's American Translation | And she said, We have a great store of dry grass and cattle-food, and there is room for you. |
| International Standard V | And yes," she continued, "we have plenty of straw and feed, as well as a place to spend the night." |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | She said to him, "We lodge in a place with straw and also much provender." |
| New Advent Bible | And she said, moreover, to him: We have good store of both straw and hay, and a large place to lodge in. |
| NIV – UK | And she added, 'We have plenty of straw and fodder, as well as room for you to spend the night.' |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|---|
| Christian Community Bible | She continued, "We have plenty of straw and fodder, and room for you to spend the night." |
| The Heritage Bible | And she said to him, We have plenty of both straw and fodder and room to stay. |
| New RSV | She added, 'We have plenty of straw and fodder and a place to spend the night.' |

Jewish/Hebrew Names Bibles:

| | |
|--|--|
| Complete Jewish Bible exeGesese companion Bible | ...adding, "We have plenty of straw and fodder, and room for staying overnight." She also says to him, We have both much straw and provender and place to stay overnight. |
| JPS (Tanakh—1985) | And she went on, "There is plenty of straw [Heb. <i>tehen</i> , <i>shredded straw</i> , which in the East is mixed with feed; cf. v. 32.] and feed at home, and also room to spend the night." |
| Kaplan Translation | She then said, 'We have plenty of straw and fodder, as well as a place for people to spend the night.' |

Expanded/Embellished Bibles:

| | |
|-----------------------------|--|
| The Expanded Bible | Then she said, "And, yes, we have straw for your camels [plenty of straw and feed] and a place for you to spend the night." |
| Kretzmann's Commentary | She said moreover unto him, We have both straw and provender enough, and room to lodge in. The second question was thus answered with becoming reservation, for she, as the daughter of the house, could not issue a direct invitation. She merely stated, therefore, that she knew chopped straw and other food to be present at home in sufficient quantities. |
| Lexham English Bible | Then she said to him, "We have both straw and fodder in abundance, as well as a place to spend the night." |
| NET Bible® | We have plenty of straw and feed," she added [Heb "and she said, 'We have plenty of both straw and feed.'" The order of the introductory clause has been rearranged in the translation for stylistic reasons.], "and room for you [Heb The words "for you" are not in the Hebrew text, but are implied] to spend the night." |
| Translation for Translators | Yes, we have room where you all can sleep tonight, and we also have plenty of straw and grain to feed the camels." |
| The Voice | We have plenty of straw and feed <i>for your camels</i> and also space for you to spend the night. |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|--|
| Concordant Literal Version | And saying is she to him, "Moreover, crushed straw and provender there is much with us, and, moreover, a place to lodge. |
| English Standard Version | She added, "We have plenty of both straw and fodder, and room to spend the night." |
| Green's Literal Translation | And she said to him, Both straw and fodder <i>are</i> plentiful with us, also a room to pass the night. |
| World English Bible | She said moreover to him, "We have both straw and provender enough, and room to lodge in." |
| Young's Updated LT | She says also unto him, "Both straw and provender are abundant with us, also a place to lodge in." |

The gist of this verse: Rebekah tells Abraham's servant that there is food for the animals where she lives and room for them all to lodge in.

Genesis 24:25a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|------------------|---------------------------|
| wa (or va) (I) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |

| Genesis 24:25a | | | |
|--|---|--|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'âmar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person feminine singular, Qal imperfect | Strong's #559 BDB #55 |
| 'el (אֶל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix | Strong's #413 BDB #39 |
| gam (גַּם) [pronounced gahm] | <i>also, furthermore, in addition to, even, moreover</i> | adverb | Strong's #1571 BDB #168 |
| teben (תֵּבֶן) [pronounced TE ^B -ven] | <i>straw, fodder; possibly chaff for building material</i> | masculine singular noun | Strong's #8401 BDB #1061 |
| gam (גַּם) [pronounced gahm] | <i>both...and, furthermore...as well as, also...also, that...so; either...or (but not used disjunctively)</i> | when gam is repeated | Strong's #1571 BDB #168 |
| miç ^e phôw' (מִיֻּצָאוֹ) [pronounced mis ^e -POH] | <i>fodder, feed, provender, animal food</i> | masculine singular noun | Strong's #4554 BDB #704 |
| rab (רַב) [pronounced rah ^b v] | <i>many, much, great (in the sense of large or significant, not acclaimed)</i> | masculine singular adjective | Strong's #7227 BDB #912 |
| 'îm (עִם) [pronounced ġeem] | <i>with, at, by, near; like; from</i> | preposition of nearness and vicinity with the 1 st person plural suffix | Strong's #5973 BDB #767 |

Translation: She also said to him, “[We have] both straw and animal feed with us;...

We have a great deal of the conversation between this servant and this young woman recorded. What does this mean? This means that one of them remembered the conversation and it was recorded in the Word of God. Whether Abraham, Isaac or Jacob recorded this portion of Scripture, this information obviously came from one of the principals.

The most likely scenario is, this servant told this story to Isaac or to his son Jacob when he was born.

She does have the necessary food for the animals; she can assure Abraham's servant of that.

| Genesis 24:25b | | | |
|--|---|------------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וְ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |

| Genesis 24:25b | | | |
|--|--|------------------------------------|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| mâqôwm (מָקוֹם) [pronounced <i>maw-KOHM</i>] | <i>place, situated</i> ; for a soldier, it may mean where he is <i>stationed</i> ; for people in general, it would be their <i>place of abode</i> (which could be their house or their town) | masculine singular noun | Strong's #4725 BDB #879 |
| lâmed (ל) [pronounced <i>leh</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| lûwn (לוּן) [pronounced <i>loon</i>] | <i>to lodge, to pass the night, to spend the night, to lodge for the night, to abide</i> | Qal infinitive construct | Strong's #3885 BDB #533 |

Translation: ...and a place to lodge.”

Also, this young woman knows that she has a place for them to stay.

Genesis 24:25 She also said to him, “[We have] both straw and animal feed with us; and a place to lodge.” (Kukis mostly literal translation)

Genesis 24:25 She also said to him, “We have both straw and animal feed with us, as well as a place to lodge.” (Kukis paraphrase)

It is amazing how more civilized and trusting the old, *less civilized* world was. It would not occur to us to bring in a stranger off the street; let alone several strangers. Our life has become so degenerate in these United States that such behavior would be unsafe. However, it does not occur to Rebekah to act in any other way. She identifies herself and indicates that there is room for them at her father’s home (obviously, she will need his permission).

Quite obviously, this was a different world than we live in today. With the exceptions of some cities like Sodom, man could go into a city or into an outlying area and be relatively safe as well as there be a fair amount of good cheer from those they meet.

Also, this gives us an idea as to the thinking of this young woman Rebekah. She is comfortable enough to make this sort of an executive decision, to invite these men to her home.

Even more than this servant could imagine was provided for him.

Application: I am sure that, throughout this narrative, you are thinking, *that is all very nice, but what does this have to do with me? When will we talk about me?* This is God’s will and God’s plan for the lives of Abraham, Isaac, Rebekah and this servant. God worked this all out. Remember, Abraham spoke of angels being sent before him and preparing the way. I know that you think of angels as floating around on clouds with harps, but they appear to take a much more active part in our lives, even though their activities are completely unseen. We do not know exactly what they do or how they act, but I tend to think of them as blockers on a football team, and they move a lot of obstacles out of our way. All this stuff that we are observing—things which are going to greatly impact the life of Isaac—are essentially done without Isaac lifting a finger. This does not mean that we, as believers, simply sit on a park bench and wait for crows to bring us food, but that there are a great many good things in this life that God provides. In fact, when God can bless us in the devil’s world, this is a marvelous victory.

And this is something that we have studied in great detail? What does it take for God to bless us? Capacity for blessing; and capacity is built up with spiritual growth.

And so he bows down and so he does obeisance to Y^ehowah. And so he says, “Blessed is Y^ehowah, Elohim of my adonai, Abraham, Who has not ceased His grace and His truth from with my adonai. I in the way has led me Y^ehowah [to] a house of brothers of my adonai.”

Genesis
24:26–27

He then bowed down and did obeisance to Y^ehowah and said, “Blessed is Y^ehowah, Elohim of my master, Abraham; Who has never forsaken His grace or His fidelity from with my master. [As for] me, Y^ehowah has led me to the house of my master’s relatives.”

Abraham’s servant then bowed down and did obeisance to Jehovah and said, “Blessed is Jehovah, the God of my lord, Abraham; the God Who has never forsaken His grace or His faithfulness toward my lord. And with regards to me, Jehovah led me to the house of my lord’s relatives.”

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And so he bows down and so he does obeisance to Y ^e howah. And so he says, “Blessed is Y ^e howah, Elohim of my adonai, Abraham, Who has not ceased His grace and His truth from with my adonai. I in the way has led me Y ^e howah [to] a house of brothers of my adonai.” |
| Targum of Onkelos | And the man bowed and worshipped before the Lord, <u>who had thus prepared before him a suitable wife</u> . And he said, Blessed be <u>the Name of the Lord</u> , the God of my master Abraham, Who has not restrained His mercy and His truth from my master; for the sake of his righteousness in the right way has the Lord led me to the house of my master's brother. |
| Latin Vulgate | The man bowed himself down, and adored the Lord, Saying: Blessed be the Lord God of my master Abraham, Who has not taken away his mercy and truth from my master, and has brought me the straight way into the house of my master's brother. |
| Peshitta (Syriac) | And the man knelt on the ground and worshipped the LORD. ²⁷ And he said, Blessed be the LORD God of my master Abraham, Who has not withheld His grace and his truth from my master; while I was on the road, the LORD led me to the house of my master's brother, to take his brother's <u>daughter to his son</u> . |
| Septuagint (Greek) | And the man, <u>being well pleased</u> , worshipped the Lord, and said, Blessed be the Lord, the God of my master Abraham, Who has not allowed His <u>righteousness</u> to fail, nor His truth from my master, and the Lord has brought me prosperously to the house of the brother of my lord. |
| Significant differences: | The first phrase in the Greek is different from the Hebrew. The targum has additional verbiage, as is so often the case. The Greek has righteousness rather than <i>grace/mercy</i> . The Syriac adds some verbiage at the end. |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Common English Bible | The man bowed down and praised the Lord: ²⁷ "Bless the Lord, God of my master Abraham, who hasn't given up his loyalty and his faithfulness to my master. The Lord has shown me the way to the household of my master's brother." |
| Contemporary English V. | Then the servant bowed his head and prayed, "I thank you, LORD God of my master Abraham! You have led me to his relatives and kept your promise to him." |
| Easy English | Abraham's servant *bowed his head and he *worshipped the *Lord. ^{v27} He said, `Let people *bless the *Lord, who is the God of my master Abraham. The *Lord has always loved my master and he has always been *faithful to my master. The *Lord |

| | |
|------------------------|--|
| Easy-to-Read Version | has never stopped that. He has been *faithful to me too. The *Lord has led me on my journey. He has led me to the house of my master's family. The servant bowed and worshiped the Lord. The servant said, "Blessed is the Lord, the God of my master Abraham. The Lord has been kind and loyal to my master. The Lord has led me to the right girl for my master's son." |
| Good News Bible (TEV) | Then the man knelt down and worshiped the LORD. He said, "Praise the LORD, the God of my master Abraham, who has faithfully kept his promise to my master. The LORD has led me straight to my master's relatives." |
| <i>The Message</i> | At this the man bowed in worship before GOD and prayed, "Blessed be GOD, God of my master Abraham: How generous and true you've been to my master; you've held nothing back. You led me right to the door of my master's brother!" |
| New Century Version | The servant bowed and worshiped the Lord ²⁷ and said, "Blessed is the Lord, the God of my master Abraham. The Lord has been kind and truthful to him and has led me to my master's relatives." |
| New Life Bible | Then the man bowed low and worshiped the Lord. ²⁷ He said, "Honor and thanks be to the Lord, the God of my boss Abraham. He has not kept His loving-kindness and His truth from my boss. He has led me in the way to the house of my boss's brothers." |
| New Living Translation | The man bowed low and worshiped the Lord. ²⁷ "Praise the Lord, the God of my master, Abraham," he said. "The Lord has shown unfailing love and faithfulness to my master, for he has led me straight to my master's relatives." |

Partially literal and partially paraphrased translations:

| | |
|---------------------------------|--|
| American English Bible | Well at that, the man (who was very happy) bowed low to Jehovah ²⁷ and said, 'May Jehovah the God of my master AbraHam be praised, [because He] hasn't allowed His righteousness or His truth to fail my master. Jehovah has led me right to the house of my lord's brother!' |
| Beck's American Translation | The man bowed down to the ground and worshiped the LORD: "Praise the LORD, the God of my master Abraham, who hasn't failed to be kind and faithful to my master. As for me, the LORD has led me on the way to the home of my master's relatives." |
| <i>God's Word</i> TM | The man knelt, bowing to the LORD with his face touching the ground. He said, "Praise the LORD, the God of my master Abraham. The LORD hasn't failed to be kind and faithful to my master. The LORD has led me on this trip to the home of my master's relatives." |
| International Standard V | At this, the man bowed down and worshipped the LORD. "Blessed be the LORD God of my master Abraham, who hasn't held back his gracious love and faithfulness from my master! The LORD has led me to the house of my master's relatives!" |
| NIRV | Then the man bowed down and worshiped the Lord. ²⁷ He said, "I praise the Lord, the God of my master Abraham. He hasn't stopped being kind and faithful to my master. The Lord has led me on this journey. He has brought me to the house of my master's relatives." |
| Today's NIV | 'Lord God of my master Abraham,' he said, 'give me good fortune this day; keep faith with my master Abraham.' |

Mostly literal renderings (with some occasional paraphrasing):

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|------------------------|--|
| Bible in Basic English | And with bent head the man gave worship to the Lord; And said, Praise be to the Lord, the God of my master Abraham, who has given a sign that he is good and true to my master, by guiding me straight to the house of my master's family. |
| Ferar-Fenton Bible | Then the man bowed, and thanked the EVER-LIVING, and said; "Thank the EVER-LIVING GOD of my master Abraham, Who has not forgotten His goodness and truth |

to my master, for the EVER-LIVING has led me to the house of the brother of my master."

| | |
|------------------|--|
| New Advent Bible | The man bowed himself down, and adored the Lord, ²⁷ saying: Blessed be the Lord God of my master Abraham, who has not taken away his mercy and truth from my master, and has brought me the straight way into the house of my master's brother. |
| NIV – UK | Then the man bowed down and worshipped the Lord, ²⁷ saying, 'Praise be to the Lord, the God of my master Abraham, who has not abandoned his kindness and faithfulness to my master. As for me, the Lord has led me on the journey to the house of my master's relatives.' |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|---|
| The Heritage Bible | And the man bowed his head, and prostrated himself to Jehovah. And he said, Blessed is Jehovah God of my lord Abraham, who has not left off from my lord his mercy, and his truth; I being in the way, Jehovah led me to the house of my master's brothers. |
| New American Bible | The man then bowed down in worship to the LORD, ²⁷ saying: "Blessed be the LORD, the God of my master Abraham, who has not let his constant kindness toward my master fail. As for myself also, the LORD has led me straight to the house of my master's brother." |
| New American Bible (R.E.) | The man then knelt and bowed down to the LORD, ²⁷ saying: "Blessed be the LORD, the God of my master Abraham, who has not let his kindness and fidelity toward my master fail. As for me, the LORD has led me straight to the house of my master's brother." |
| New Jerusalem Bible | Then the man bowed down and worshipped Yahweh saying, 'Blessed be Yahweh, God of my master Abraham, for not withholding his faithful love from my master. Yahweh has led me straight to the house of my master's brother.' |
| Revised English Bible | So the man bowed down and prostrated himself before the LORD and said, 'Blessed be the LORD the God of my master Abraham. His faithfulness to my master has been constant and unfailing, for he had guided me to the house of my master's kinsman.' |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|---|
| Complete Jewish Bible | The man bowed his head and prostrated himself before ADONAI. ²⁷ Then he said, "Blessed be ADONAI, God of my master Avraham, who has not abandoned his faithful love for my master; because ADONAI has guided me to the house of my master's kinsmen." |
| exeGesés companion Bible | And the man bows and prostrates to Yah Veh: and he says, Blessed be Yah Veh Elohim of my adoni Abraham, who forsakes not my adoni of his mercy and his truth: I - in the way, Yah Veh leads me to the house of the brothers of my adoni. |
| Kaplan Translation | The man bowed low and prostrated himself to God. He said, 'Blessed be God, Lord of my master Abraham, who has not withdrawn the kindness and truth that He grants to my master. Here I am, still on the road, and God has led me to the house of my master's close relatives!' |

Expanded/Embellished Bibles:

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|----------------------------|---|
| <i>The Amplified Bible</i> | The man bowed down his head and worshiped the Lord ²⁷ And said, Blessed be the Lord, the God of my master Abraham, Who has not left my master bereft and |
|----------------------------|---|

| | |
|-----------------------------|--|
| | destitute of His loving-kindness and steadfastness. As for me, going on the way [of obedience and faith] the Lord led me to the house of my master's kinsmen. |
| The Expanded Bible | The servant bowed and worshiped the Lord ²⁷ and said, "Blessed is the Lord, the God of my master Abraham. The Lord has been kind and truthful to him [has not abandoned his kindness/loyalty and truthfulness/faithfulness to my master] and has led me to my master's relatives." |
| Kretzmann's Commentary | And the man bowed down his head and worshiped the Lord. And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of His mercy and His truth; I being in the way, the Lord led me to the house of my master's brethren. The obvious guidance and dispensation of the Lord in this matter, in everything pertaining to his journey, so deeply affected Eliezer that he, even in the presence of Rebekah, broke forth in a prayer of thanksgiving which revealed, to some extent, whence he came. The Lord had not withheld His free grace, His faithfulness, mercy, and truth from Abraham. He had only started out on his way, but it was the Lord that had guided him to his destination and to the object of his journey in such a miraculous manner. |
| Lexham English Bible | And the man knelt down and worshiped Yahweh. And he said, "Blessed [be] Yahweh, God of my master Abraham, who has not withheld his loyal love and his faithfulness from my master. I [was] on the way [and] Yahweh led me [to] the house of my master's brother." |
| NET Bible® | The man bowed his head and worshiped the Lord, ^{24:27} saying "Praised be the Lord, the God of my master Abraham, who has not abandoned his faithful love [Heb "his faithfulness and his commitment."] for my master! The Lord has led me [Heb "As for me - in the way the Lord led me."] to the house [Here "house" is an adverbial accusative of termination.] of my master's relatives [Heb "brothers."]" |
| Translation for Translators | The servant bowed and worshiped Yahweh. He said, "I thank Yahweh God, whom my master Abraham worships. He has continued to act kindly and faithfully toward my master. Yahweh led me on this journey straight/directly to the house of my master's relatives!" |
| The Voice | The servant bowed his head and worshiped the Eternal One. Servant: Blessed be the Eternal One, the God of my master Abraham, who has not failed to show His loyal love and faithfulness to my master, for the Eternal has led me directly to the house of my master's relatives. |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|--|
| Concordant Literal Version | And bowing is the man his head and worshipping Yahweh. And saying is he, "Blessed be Yahweh, Elohim of my lord Abraham, Who does not forsake His kindness and His truth with my lord Abraham. I am on the right way. Guided me has Yahweh to the house of my lord's brothers. |
| Context Group Version | And the man lowered his head, and bowed down in deference to YHWH. ²⁷ And he said, Esteemed be YHWH, the God of my master Abraham, who has not forsaken his family allegiance { Hebrew: hesed } and his truth toward my master. As for me, YHWH has led me in the way to the house of my master's brothers. |
| Darby Translation | And the man stooped, and bowed down before Jehovah, ²⁷ and said, Blessed be Jehovah, God of my master Abraham, who has not withdrawn his loving-kindness and his faithfulness from my master; I being in the way, Jehovah has led me to the house of my master's brethren. |
| English Standard Version | The man bowed his head and worshiped the LORD and said, "Blessed be the LORD, the God of my master Abraham, who has not forsaken his steadfast love and his faithfulness toward my master. As for me, the LORD has led me in the way to the house of my master's kinsmen." |
| The Geneva Bible | And he said, Blessed [be] the LORD God of my master Abraham, who hath not left destitute my master of his mercy m and his truth: I [being] in the way, the LORD led |

me to the house of my masters brethren. He does not boast in his good fortune (as the wicked do) but acknowledges that God has dealt mercifully with this matter in keeping his promise. This is v. 27 only.

Green’s Literal Translation And the man bowed and worshiped Jehovah. And he said, Blessed *be* Jehovah, God of my master Abraham, who has not left off His kindness and His truth with my master, I being in the way, Jehovah guided me to the house of the brother of my master.

Modern KJV And the man bowed down *his head*, and worshiped the Lord. And he said, Blessed be Jehovah, the God of my master Abraham, who has not left my master destitute of His mercy and His truth. Jehovah led me, I *being* in the way to the house of my master’s brothers.

Webster’s Bible Translation And the man bowed his head, and worshipped the LORD. ²⁷ And he said, Blessed [be] the LORD God of my master Abraham, who hath not left my master destitute of his mercy and his truth: I [being] in the way, the LORD led me to the house of my master’s brethren.

World English Bible The man bowed his head, and worshiped Yahweh. He said, "Blessed be Yahweh, the God of my master Abraham, who has not forsaken his loving kindness and his truth toward my master. As for me, Yahweh has led me in the way to the house of my master’s relatives."

Young’s Updated LT And the man bows, and does obeisance to Jehovah, and says, “Blessed is Jehovah, God of my lord Abraham, who has not left off His kindness and His truth with my lord; —I being in the way, Jehovah has led me to the house of my lord’s brothers.”

The gist of this verse: Before this young woman, the man bows to God and thanks Him for His graciousness in leading him to Abraham’s family in the east.

| Genesis 24:26a | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong’s # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong’s # BDB #253 |
| qâdad (קָדָד) [pronounced <i>kaw-DAHD</i>] | <i>to bow down, to worship, to prostrate oneself [out of honor or reverence]</i> | 3 rd person masculine singular, Qal imperfect | Strong’s #6915 BDB #869 |

Translation: He then bowed down...

We have two words which are often used to indicate respect toward a king or a noble; and which are also used before God. Let me suggest that the first is a posture and the second is a reference to what the person actually says. This servant bows down, not to this woman, but before God.

| Genesis 24:26b | | | |
|---|---|------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong’s # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong’s # BDB #253 |

Genesis 24:26b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|-----------------------------|
| shâchah (שָׁחָה) [pronounced shaw-KHAW] | <i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i> | 3 rd person masculine singular, Hithpael imperfect | Strong's #7812 BDB #1005 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition | No Strong's # BDB #510 |
| YHWH (יהוה) [pronunciation is possibly yohh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |

Translation: ...and did obeisance to Y^ehowah...

Doing obeisance to God suggests a verbal testimony to God and of God's love and faithfulness. Here, we actually have these words spoken; in other passages, they may be spoken, but not recorded.

It is clear that this servant had faith in the same Revealed God as did Abraham. And the people in that era tended to be very demonstrative.

Clarke: *The bowing of the head was to Rebekah, to return her thanks for her kind invitation. The prostration was to Jehovah, in gratitude for the success with which he had favored him.*⁸¹

Genesis 24:26 He then bowed down and did obeisance to Y^ehowah... (Kukis mostly literal translation)

Genesis 24:27a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|----------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e] | <i>blessed, blessed be [is], blessings to; happiness to [for], happiness [is]; praised is, celebrated is</i> | Qal passive participle | Strong's #1288 BDB #138 |
| God blesses man; man praises and celebrates God. | | | |
| YHWH (יהוה) [pronunciation is possibly yohh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |

Translation: ...and said, "Blessed is Y^ehowah,..."

⁸¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 24:26.

Abraham’s servant calls for blessings to Jehovah. The idea is likely more to indicate praise and devotion toward Jehovah, as there is little that we can give to God apart from acknowledging Who He is and what it is of His character that we have been brought to recognize. God is happy (insofar as God is happy) when we glorify Him, and that is what this servant is doing right here.

J. Ligon Duncan: *She turns out to be part of Abraham's brother's family. She is a granddaughter of his brother, Nahor, by Milcah. What is the servant's reaction? He instantaneously falls on his face and he worships God. Success inflates the ego of the natural man, but it humbles the man of God. First, he thanks God. Then he thinks of his master, and then he says that all of his success is due to the Lord's guidance of him.*⁸²

Most of us have a pretty good idea what it means for God to bless us. He gives us a lot of good stuff, like it is Christmas. Although that is not a completely accurate description, we do receive many blessings from God and every day ought to be celebrated as if Christmas. What is more difficult to understand is, *what does it mean for man to bless God? What can we give Him? What can we do for Him?* Cited below are a number of passages where various men bless God.

The word translated *blessed* is *bâarak*^e (בָּרַךְ) [pronounced *baw-RAHK*^e], which means, *blessed, blessed be [is], blessings to; happiness to [for], happiness [is]; praised is, celebrated is*. Strong’s #1288 BDB #138.

The ESV; capitalized is used below, unless otherwise noted. Emphasis is mine.

| Blessing God | |
|--|---|
| Scripture | Commentary |
| <p>When Noah awoke from his wine and knew what his youngest son had done to him, he said, "Cursed be Canaan; a servant of servants shall he be to his brothers." He also said, "Blessed be the LORD, the God of Shem; and let Canaan be his servant. May God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant." (Gen 9:24–27)</p> | <p>The words that we speak have a great power to them; and this seemed to be even more true before the completion of Holy Writ. Noah got drunk and passed out naked, and Ham made light of it. His two brothers, Shem and Japheth, treated their father with respect, even when he had humiliated himself. Canaan is Ham’s son.</p> <p>Blessing God appears to be related to the fulfilment of Noah’s words here.</p> |
| <p>And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) And he blessed him and said, "Blessed be Abram by God Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!" And Abram gave him a tenth of everything. (Gen 14:18–20)</p> | <p>Abraham had just defeated possibly the greatest army of his day with 318 men. He actually put them to flight, and they did not return to the west for a very long time.</p> <p>Melchizedek here recognizes what God has done on behalf of Abraham, and praises God for delivering him.</p> |

⁸² From fpcjackson.org; accessed January 13, 2015.

Blessing God

| Scripture | Commentary |
|--|---|
| <p>Then Moses told his father-in-law all that the LORD had done to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had come upon them in the way, and how the LORD had delivered them. And Jethro rejoiced for all the good that the LORD had done to Israel, in that he had delivered them out of the hand of the Egyptians. Jethro said, "Blessed be the LORD, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh and has delivered the people from under the hand of the Egyptians. Now I know that the LORD is greater than all gods, because in this affair they dealt arrogantly with the people." (Ex. 18:8–11)</p> | <p>Moses led the Jews out of Egypt by God's mighty hand. He told this to Jethro, his father-in-law, and Jethro praised and celebrated God for doing this. As a result, Jethro gives the response that many in that era should have had—that Y^ehowah Elohim is greater than all of the heathen gods of the land.</p> <p>It is clearly revealed that the God of Moses is over all; the greatest God of earth.</p> |
| <p>Then the women said to Naomi, "Blessed be the LORD, who has not left you this day without a redeemer, and may his name be renowned in Israel! He shall be to you a restorer of life and a nourisher of your old age, for your daughter-in-law who loves you, who is more to you than seven sons, has given birth to him." Then Naomi took the child and laid him on her lap and became his nurse. And the women of the neighborhood gave him a name, saying, "A son has been born to Naomi." They named him Obed. He was the father of Jesse, the father of David. (Ruth 4:14–17)</p> | <p>Ruth, a Moabite, chose a life with her mother-in-law, Naomi, a Jewess, after Ruth's Jewish husband died. Ruth needed to be redeemed by a close relative of her late husband, and this was Boaz—a type of Christ.</p> <p>The resulting line led to King David, and would eventually lead to the humanity of Jesus Christ.</p> <p>Exalted and celebrated is Y^ehowah!</p> |
| <p>And David said to Abigail, "Blessed be the LORD, the God of Israel, who sent you this day to meet me! Blessed be your discretion, and blessed be you, who have kept me this day from bloodguilt and from avenging myself with my own hand! For as surely as the LORD, the God of Israel, lives, who has restrained me from hurting you, unless you had hurried and come to meet me, truly by morning there had not been left to Nabal so much as one male." Then David received from her hand what she had brought him. And he said to her, "Go up in peace to your house. See, I have obeyed your voice, and I have granted your petition." (1Sam. 25:32–35)</p> | <p>David was about to end the life of an ungrateful bastard named Nabal, whom David protected. God is to be recognized for Abigail's wisdom. Abigail is Nabal's wife, and she threw herself before David, offering him more than what is due him. She knew what her husband did was wrong, and she tried to set things right with David.</p> <p>David praises God for placing Abigail in his path; and for preserving all the men of Nabal's house certain death by his own hand.</p> |
| <p>In the morning, when the wine had gone out of Nabal, his wife told him these things, and his heart died within him, and he became as a stone. And about ten days later the LORD struck Nabal, and he died. When David heard that Nabal was dead, he said, "Blessed be the LORD who has avenged the insult I received at the hand of Nabal, and has kept back his servant from wrongdoing. The LORD has returned the evil of Nabal on his own head." Then David sent and spoke to Abigail, to take her as his wife. (1Sam. 25:37–39)</p> | <p>Even though God protected all of Nabal's men, Abigail told Nabal what had happened, and he apparently had a stroke and later died.</p> <p>David praises God for avenging him directly and returning evil upon Nabal's own head.</p> |

Blessing God

| Scripture | Commentary |
|---|--|
| <p>Then Ahimaaz cried out to the king, "All is well." And he bowed before the king with his face to the earth and said, "Blessed be the LORD your God, Who has delivered up the men who raised their hand against my lord the king." (2Sam. 18:28)</p> | <p>Absalom, David's son, revolted against David. Joab put this revolution down, and Ahimaaz ran to David to tell him the good news, and to praise God for this great victory.</p> |
| <p>Therefore David blessed the LORD in the presence of all the assembly. And David said: "Blessed are you, O LORD, the God of Israel our father, forever and ever. Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is Yours. Yours is the kingdom, O LORD, and You are exalted as head above all. Both riches and honor come from You, and You rule over all. In Your hand are power and might, and in Your hand it is to make great and to give strength to all. And now we thank You, our God, and praise your glorious name. (1Chron. 29:10–13)</p> | <p>David is installing his son Solomon over Israel; and this address is given before Israel. The people had just donated a great deal of money in order to build the Temple of Solomon (which would not be built until after David has passed).</p> <p>You will note that David's blessing of God is related to thanksgiving and to praise here.</p> |
| <p>Blessed be the Lord, Who daily bears us up; God is our salvation. Selah Our God is a God of salvation, and to GOD, the Lord, belong deliverances from death. But God will strike the heads of His enemies, the hairy crown of him who walks in his guilty ways. (Psalm 68:19–21)</p> | <p>Blessing (celebrating, exalting) God is related to Him daily bearing us up, and to providing us temporal and eternal deliverance.</p> |
| <p>May there be abundance of grain in the land; on the tops of the mountains may it wave; may its fruit be like Lebanon; and may people blossom in the cities like the grass of the field! May His name endure forever, his fame continue as long as the sun! May people be blessed in Him, all nations call Him blessed! Blessed be the LORD, the God of Israel, Who alone does wondrous things. Blessed be His glorious name forever; may the whole earth be filled with His glory! Amen and Amen! (Psalm 72:16–19)</p> | <p>This psalm is about the many wonderful blessings of God given to this earth and given to Israel. Therefore, God is exalted and celebrated by the psalmist.</p> |
| <p>And his father Zechariah was filled with the Holy Spirit and prophesied, saying, "Blessed be the Lord God of Israel, for He has visited and redeemed His people and has raised up a horn of salvation for us in the house of His servant David, as he spoke by the mouth of His holy prophets from of old, that we should be saved from our enemies and from the hand of all who hate us; to show the mercy promised to our fathers and to remember His holy covenant, the oath that He swore to our father Abraham, to grant us that we, being delivered from the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all our days. (Luke 1:67–75)</p> | <p>Zechariah, the father of John the Baptizer, was filled with the Holy Spirit, and delivered with wonderful message when his son John was born.</p> <p>Zechariah lists many of the ways that God has blessed and protected Israel, preceding all of this will blessing, exaltation and celebration directed toward the Lord.</p> |

Blessing God

Scripture

Commentary

(Zechariah continues) **And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare His ways, to give knowledge of salvation to His people in the forgiveness of their sins, because of the tender mercy of our God, whereby the sunrise shall visit us from on high to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.**" (Luke 1:76–79)

This is a continuation of Zechariah's marvelous message, about his son who would go before the Messiah, and tell the people that the Christ is coming to them, to give light to those in darkness, and to give all forgiveness of sins.

Blessed be the God and Father of our Lord Jesus Christ, Who has blessed us in Christ with every spiritual blessing in the heavenly places, even as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us for adoption as sons through Jesus Christ, according to the purpose of His will, to the praise of His glorious grace, with which He has blessed us in the Beloved. (Eph 1:3–6)

Paul blesses (celebrates, exalts) God, citing the great blessings which He has given to us, including being adopted as His sons in Christ Jesus.

You will note that these blessings of God come at critical times, when amazing things have been done by God. In our lives, when filled with Bible doctrine and the Holy Spirit, we glorify God—that is, we show forth His character and essence.

These Scriptures were suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Genesis 24:27.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In the Angelic Conflict, there will be many times when believers will acknowledge God's essence out loud, as Abraham's servant does right here. Part of the Angelic Conflict is revealing God for Who He is; and revealing His enemies for who they are. The human race has a difficult time understanding Who and What God is, and many theological arguments go to God's essence. "How can a loving God allow so much suffering in this world?" "How can a loving God cast His creatures into a Lake of Fire?" "How can a just God allow the wicked to [apparently] prosper?" Questions which man often asks; are these not the same sorts of questions angels would ask? This is what human history is all about. Human history will answer these hundreds (if not millions) of questions which bring into doubt God's essence.

*John Calvin: This thanksgiving, therefore, teaches us always to have the providence of God before our eyes, in order that we may ascribe to him whatever happens prosperously to us.*⁸³

This servant, through his association with his master Abraham, believed in Abraham's God. He understood many spiritual principles—probably taught to him by Abraham. However, here, he sees all of this brought to pass before his very eyes, and he is quite moved by it.

⁸³ John Calvin, *Calvin's Commentary on the Bible*; 2nd beta version from e-Sword, Genesis 24:6.

Genesis 24:27b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|--------------------------|
| ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>] | <i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural construct | Strong's #430 BDB #43 |
| ʾādōwn (אֲדֹנָי) [pronounced <i>aw-DOHN</i>] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |
| I am somewhat confused about the singular and plural form of this word with a suffix; so I am simply listing what Owen has. | | | |
| ʾAbʿrâhâm (אַבְרָהָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>] | <i>father of a multitude, chief of a multitude; transliterated Abraham</i> | masculine singular proper noun | Strong's #85 BDB #4 |

Translation: ...Elohim of my master, Abraham;...

There were many local gods; but Y^ehowah is the True God, the Creator of the Universe, and the God of Abraham. This servant, by calling Y^ehowah the God of Abraham, suggests that he first heard of this God through Abraham. However he came on board to Abraham's camp, we do not know; but Abraham spoke to him of the True God, and he believed in that True God.

Abraham's servant openly worships Y^ehowah and recognizes that He has led him to exactly where he is supposed to be. She has identified herself as a relative of Abraham's (Abraham already knew the names of his own nieces and nephews in Genesis 22:20–24). The servant also knew their names and knew who it was he was looking for (he did not know which female in particular, he just was looking for a woman who was in Abraham's family). What Abraham's servant prayed for, the God of Abraham provided; and the servant recognizes this.

Genesis 24:27c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|----------------------------|
| ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| lôʾ (לֹא or לוֹא) [pronounced <i>low</i>] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| ʿâzab (עָזַב) [pronounced <i>gaw-ZA^{BV}</i>] | <i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i> | 3 rd person masculine singular, Qal perfect | Strong's #5800 BDB #736 |
| cheçed (חֶסֶד) [pronounced <i>KHEH-sed</i>] | <i>grace, benevolence, mercy, kindness</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #2617 BDB #338 |
| w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |

Genesis 24:27c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|----------------------------|
| ʾēmeth (אֱמֶת) [pronounced EH-meth] | <i>firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable</i> | feminine singular noun with the 3 rd person masculine singular suffix | Strong's #571 BDB #54 |
| This is the first occurrence of this word in Scripture; it will occur 3 times in this chapter. | | | |
| min (מִן) [pronounced mihn] | <i>from, away from, out from, out of from, off, on account of</i> | preposition of separation | Strong's #4480 BDB #577 |
| ʿim (עִם) [pronounced ġeem] | <i>with, at, by, near</i> | preposition of nearness and vicinity; with the 3 rd person masculine singular suffix | Strong's #5973 BDB #767 |
| Together, these prepositions mean: <i>from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of.</i> | | | |
| ʾādōwn (אֲדֹנָי) [pronounced aw-DOHN] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |

Translation: ...Who has never forsaken His grace or His fidelity from with my master.

Quite frankly the servant had some personal doubts about accomplishing this mission. He was sent halfway around the world (relatively speaking) to find a particular family, and he had some uncertainties, which he expressed to Abraham. Recall that he suggested to Abraham that, “Okay, after I go there and don’t find this family, and then return, should I take Isaac with me on the return trip?” So he was prepared for failure. He did not expect such a spectacular success as this.

Remember, Abraham has not been back this way for over 50 years, so whatever Abraham could have described to his servant by way of landmarks and direction would have been both limited by Abraham’s age and memory, as well as whatever changes had occurred in the land and in his family there.

This may also help to explain why he studied Rebekah silently for awhile. He must have been thinking, “I can’t believe this—here I am off in the middle of nowhere, I talk to this woman, and she may actually turn out to be the right woman for Isaac? I just cannot believe this.” The servant never actually says this, but God leads him right to the correct family, right to the correct woman, which he finds to be quite amazing.

God is gracious toward Abraham, meaning that He gives Abraham far, far more than he deserves; and this is based upon the death of Jesus Christ on the cross, still future from this time.

God is faithful toward Abraham. When God promises something, then God will see it through. God will stand by His Word.

| Genesis 24:27d | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'ânôkîy (אֲנִי) [pronounced awn-oh-KEE] | <i>I, me;</i> (sometimes a verb is implied) | 1 st person singular personal pronoun | Strong's #595 BDB #59 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e] | <i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i> | masculine singular noun with the definite article | Strong's #1870 BDB #202 |
| nâchâh (נָחַח) [pronounced naw-KHAH] | <i>to lead [forth, back], to bring</i> | 3 rd person masculine singular, Qal perfect with the 1 st person singular suffix | Strong's #5148 BDB #634 |
| YHWH (יהוה) [pronunciation is possibly yohh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| bayith (בַּיִת) [pronounced BAH-yith] | <i>house, residence; household, habitation as well as inward</i> | masculine singular construct | Strong's #1004 BDB #108 |
| 'âch (אָח) [pronounced awhk] | <i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i> | masculine plural construct | Strong's #251 BDB #26 |
| 'âdôwn (אֲדֹנָי) [pronounced aw-DOHN] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |

Translation: [As for] me, Y^ehowah has led me to the house of my master's relatives."

Abraham's servant still seems to marvel at the idea that here he is, led by God just to the place where Abraham told him to go. He is so amazed that he is there, on his knees, speaking to God, and praising Him for this direction.

Genesis 24:27 ...and said, "Blessed is Y^ehowah, Elohim of my master, Abraham; Who has never forsaken His grace or His fidelity from with my master. [As for] me, Y^ehowah has led me to the house of my master's relatives." (Kukis mostly literal translation)

Genesis 24:26–27 He then bowed down and did obeisance to Y^ehowah and said, "Blessed is Y^ehowah, Elohim of my master, Abraham; Who has never forsaken His grace or His fidelity from with my master. [As for] me, Y^ehowah has led me to the house of my master's relatives." (Kukis mostly literal translation)

Genesis 24:26–27 Abraham's servant then bowed down and did obeisance to Jehovah and said, "Blessed is Jehovah, the God of my lord, Abraham; the God Who has never forsaken His grace or His faithfulness toward my lord. And with regards to me, Jehovah led me to the house of my lord's relatives." (Kukis paraphrase)

It ought to be noted that there are two forces at work here—this servant has gone—just as Abraham bade him to—in this direction to find his family, with directions which were probably quite sketchy. Yet, this servant goes—clearly with some misgivings—and God leads him to the right family and the right woman for Isaac. This ought to describe our lives. God did not design us to simply go sit on a park bench and wait for pigeons to bring us sandwiches from Subway. We have to exert some effort in our lives to accomplish our day-to-day tasks; however, God will prosper us, just as He has rewarded the efforts of this servant.

Abraham's servant knew Abraham's family tree. When he heard those names given, they matched up with the family which he had memorized. Therefore, he expressed thanks to God for leading him as He did.

Also, note what this servant is thankful for: grace and truth (Bible doctrine). What comes after grace and truth? **Y^ehowah led me.** God's will comes from His grace and truth.

Meanwhile, Rebekah runs to her home (you will notice that she does a lot of running in this chapter, indicating that this is a young woman with a great deal of energy).

And so run the young woman and so she makes known to a house of her mother as the words the these.

Genesis
24:28

Then the young woman ran and told the household of her mother about these things.

The young women then ran home and told those in her mother's household about what happened.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|--|
| Masoretic Text (Hebrew) | And so run the young woman and so she makes known to a house of her mother as the words the these. |
| Targum of Onkelos | [nothing] |
| Latin Vulgate | Then the maid ran, and told in her mother's house all that she had heard. |
| Peshitta (Syriac) | Then the damsel ran, and related these things to her <u>father's</u> household. |
| Septuagint (Greek) | And the woman ran and reported to the house of her mother according to these words. |

Significant differences: The Syriac has her *father's* household rather than her *mother's*.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Contemporary English V. | Rebekah ran straight home and told her family everything. |
| Easy English | Then the girl ran. And she told everything to the people in her mother's *household. |
| Good News Bible (TEV) | The young woman ran to her mother's house and told the whole story. |
| <i>The Message</i> | And the girl was off and running, telling everyone in her mother's house what had happened. |
| New Berkeley Version | The girl ran to tell everything at her mother's home. |
| New Life Bible | Then the girl ran and told about all this to those in her mother's house. |
| New Living Translation | The young woman ran home to tell her family everything that had happened. |

Partially literal and partially paraphrased translations:

| | |
|------------------------|---|
| American English Bible | Then the young maiden ran and reported what he said to the household of her mother. |
|------------------------|---|

| | |
|--------------------------|---|
| International Standard V | The young woman then ran ahead and informed her mother's household what had happened. |
| NIRV | The young woman ran home. She told her mother's family what had happened. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|-------------------------|--|
| Bible in Basic English | So the girl went running and took the news of these things to her mother's house... |
| Ferar-Fenton Bible | And the girl ran, and reported to the house of her mother, as it is here related;... |
| New Advent Bible | Then the maid ran, and told in her mother's house all that she had heard. |
| New Heart English Bible | The young lady ran, and told her mother's house about these words. |
| NIV, ©2011 | The young woman ran and told her mother's household about these things. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|---|
| Christian Community Bible | The girl ran to her mother's house and related all these things. |
| The Heritage Bible | And the young woman ran, and caused it to stand out boldly to her mother's house these words. |
| New American Bible | Then the girl ran off and told her mother's household about it. |
| New American Bible (R.E.) | Then the young woman ran off and told her mother's household what had happened. |

Jewish/Hebrew Names Bibles:

| | |
|--|---|
| Complete Jewish Bible | The girl ran off and told her mother's household what had happened. |
| exeGesés companion Bible | And the lass runs and tells these words to them of the house of her mother. |
| Judaica Press Complete T. Kaplan Translation | And the maiden ran, and she told her mother's house what had happened. The girl ran to her mother's quarters [(cf. Bereshith Rabbah 60; Kethuvoth 102b; Rashi). Literally, '[she] told it to her mother's house.')] and told her what had happened. |

Expanded/Embellished Bibles:

| | |
|-----------------------------|---|
| <i>The Amplified Bible</i> | The girl related to her mother's household what had happened. |
| The Expanded Bible | Then Rebekah ran and told her mother's family about all these things. |
| Kretzmann's Commentary | And the damsel ran and told them of her mother's house these things. Full of astonishment at the prayer of thanksgiving which she heard from the lips of the stranger, Rebekah ran home, naturally seeking for her mother in the women's part of the house. Throughout the Chapter, Rebekah is an example of a God fearing, pious virgin, whose womanly virtues stand out prominently; just as Eliezer presents the picture of a pious, faithful servant. |
| Lexham English Bible | Then the girl ran and reported these things to the household of her mother. |
| NET Bible® | The young woman ran and told her mother's household all about [Heb "according to."] these things. |
| Translation for Translators | The girl ran and told everyone in her mother's household about what had happened. |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|---|
| Concordant Literal Version | And running is the maiden and telling her mother's household as to these matters. |
| Context Group Version | And the damsel ran, and told her mother's house according to these words. |
| English Standard Version | Then the young woman ran and told her mother's household about these things. |
| Green's Literal Translation | And the girl ran and told these things to the house of her mother. |
| Webster's Bible Translation | And the damsel ran, and told these things to her mother's house. |
| World English Bible | The young lady ran, and told her mother's house about these words. |

Young's Updated LT

And the young person runs, and declares to the house of her mother according to these words.

The gist of this verse:

Again, Rebekah is running, and she runs home to her mother's house, to tell her family what has happened.

Genesis 24:28a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|----------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| rûts (רוץ) [pronounced roots] | <i>to run, to hasten to; to move quickly [and with purpose]; to rush upon [in a hostile manner]</i> | 3 rd person feminine singular, Qal imperfect | Strong's #7323 BDB #930 |
| na'ârâh (נַאֲרָה) [pronounced nah-gar-AWH] | <i>girl, damsel, miss, young woman, woman of marriageable age</i> | feminine singular noun with the definite article | Strong's #5291 BDB #655 |

Translation: Then the young woman ran...

You will notice that there is a lot of running taking place. This suggests that the young lady is quite excited to tell her family about what has just happened.

Both Rebekah and later Rachel are beautiful women—as is testified to in Genesis. And they are both runners as well.

The servants do not follow her. Rebekah must first receive permission to bring in these guests. She is brought up to show kindness and consideration to strangers, yet she does not put her family in the position of her bringing a handful of strangers home. She goes home first, leaving the servants behind.

Genesis 24:28b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---------------------------------------|---|--|----------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| nâgad (נָגַד) [pronounced naw-GAHD] | <i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i> | 3 rd person feminine singular, Hiphil imperfect | Strong's #5046 BDB #616 |
| lâmed (ל) [pronounced le] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| bayith (בַּיִת) [pronounced BAH-yith] | <i>house, residence; household, habitation as well as inward</i> | masculine singular construct | Strong's #1004 BDB #108 |

| Genesis 24:28b | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'ēm (אֵם) [pronounced aim] | <i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i> | feminine singular noun with the 3 rd person feminine singular suffix | Strong's #517 BDB #51 |
| kaph or k ^e (כ) [pronounced k ^e] | <i>like, as, according to; about, approximately</i> | preposition | No Strong's # BDB #453 |
| d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM] | <i>words, sayings, doctrines, commands; things, matters, reports</i> | masculine plural noun | Strong's #1697 BDB #182 |
| 'èlleh (אֵלֶּה) [pronounced ALE-leh] | <i>these, these things</i> | demonstrative plural adjective with the definite article | Strong's #428 BDB #41 |

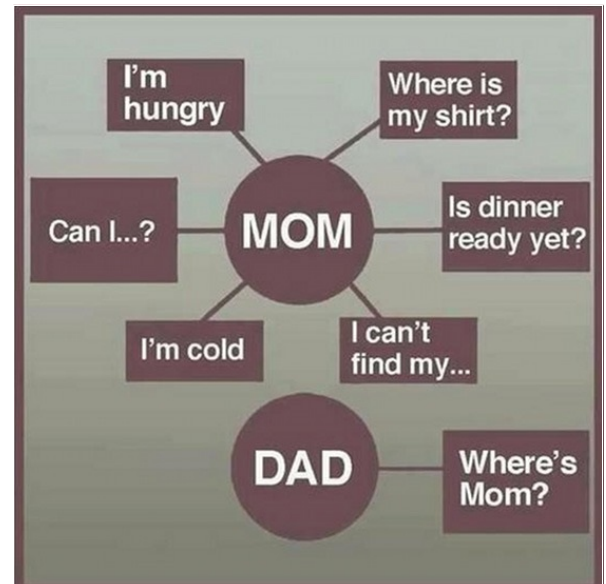
The phrase *the words the these* can either refer to what will immediately follow this phrase (see Genesis 2:4 6:9 11:10), or it refers back to what has come before (see Genesis 9:19 10:20, 29, 31). Obviously, since a quotation does not follow, then this refers back to what precedes this. Given the addition of the kaph preposition, Goliath is making the same announcement as he has made before (from 1Samuel 17:23).

Translation: ...and told the household of her mother about these things.

Interestingly enough, this speaks of the house of her mother rather than the house of her father. There have been several suggestions about this—that her father had passed away (and a relative—a brother, most suggested—with his name is the person found in this chapter⁸⁴) but others suggest that the mother often had a separate living quarters, which could be true in a larger family. What is happening here is much easier to explain, without getting into any weird theories about what has happened. For those people brought up in a household of a father and a mother, most often, the go-to person in that family is the mother. All we are observing here is a phenomenon which transcends times and cultures.

Where's Mom? (A graphic) from [We Know Merries.com](http://www.weknowmerries.com), accessed December 22, 2014. We have all seen this or a similar graphic on our facebook page.

Genesis 24:28 Then the young woman ran and told the household of her mother about these things. (Kukis mostly literal translation)



⁸⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 24:28. The idea that Bethuel has a brother named Bethuel and he is handling a portion of these negotiations is silly.

Genesis 24:28 **The young women then ran home and told those in her mother's household about what happened.** (Kukis paraphrase)

That being said, let me add this: you may recall that Nahor, Abraham's brother, had a wife who bore him 8 children (one of them, the father of Rebekah); and a mistress who bore him at least 4 children (Genesis 22:20–24). It would be logical for these women to be kept apart in separate households. We know less about Bethuel, Rebekah's father. However, it is not a stretch to assume that he has a wife and a mistress or more than one wife, and that these women occupy separate households. This understanding would make perfect sense.

You will notice that the young women, Rebekah, returns to her household, but the man she invited remains at the spring. Given her age and gender, it is reasonable to assume that she needed to clear this invitation with her family. Her family would have all lived in the house of her mother, as just discussed.

Rebekah runs ahead to seek permission. It is not up to her to determine which strangers can come and stay at their home. She first goes to her mother and tells her about what is going on.

Chapter Outline

Charts, Graphics and Short Doctrines

Abraham's Servant is Invited to Stay with Rebekah's Family

And to Rebekah a brother and his name [was] Laban. And so runs Laban unto the man the outside-ward unto the spring.

Genesis
24:29

Rebekah had a brother [lit., to Rebekah, a brother] and his name [was] Laban. Laban ran to the man outside to the spring.

Rebekah had a brother named Laban.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | And to Rebekah a brother and his name [was] Laban. And so runs Laban unto the man the outside-ward unto the spring. |
| Targum of Onkelos | And Rivekah had a brother whose name was Laban. And Laban ran towards the man without at the fountain. |
| Latin Vulgate | And Rebecca had a brother, named Laban, who went out in haste to the man, to the <u>well</u> . |
| Peshitta (Syriac) | And Rebekah had a brother, and his name was Laban; so Laban ran out to the man, to the <u>well</u> . |
| Septuagint (Greek) | And Rebecca had a brother whose name was Laban; and Laban ran out to meet the man, by the <u>well</u> . |

Significant differences: Again, we are not sure that this is a *well*; it appears to be a fountain or a spring.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Common English Bible | Rebekah had a brother named Laban, and Laban ran to the man outside by the spring. |
| Contemporary English V. | Her brother Laban heard her tell what the servant had said, and he saw the ring and the bracelets she was wearing. So Laban ran out to Abraham's servant, who was standing by his camels at the well. This combines vv. 29–30. |

| | |
|-----------------------|--|
| Good News Bible (TEV) | Now Rebecca had a brother named Laban, and he ran outside to go to the well where Abraham's servant was. |
| New Berkeley Version | Rebekah had a brother named Laban and Laban ran out to the well to the man. |
| New Century Version | She had a brother named Laban, who ran out to Abraham's servant, who was still at the spring. |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|---|
| American English Bible | Now, RebekKa had a brother whose name was Laban; and Laban ran out to meet the man, all the way to the well. |
| International Standard V | Rebekah's Brother Laban Now Rebekah had a brother named Laban, who ran out to the man and met him [The Heb. lacks <i>and met him</i>] at the spring. |
| NIRV | Rebekah had a brother named Laban. He hurried out to the spring to meet the man. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | Rebekah's brother was named Laban. Laban ran to the man at the fountain in the road. |
| Bible in Basic English | Now Rebekah had a brother named Laban, and he came out quickly to the man at the water-spring. |
| Ferar-Fenton Bible | ...and to Rebekah's brother, whose name was Laban. Then Laban rose to go to the man who rested near the well,... |
| New Advent Bible | And Rebecca had a brother, named Laban, who went out in haste to the man, to the well. |
| NIV – UK | Now Rebekah had a brother named Laban, and he hurried out to the man at the spring. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|---|
| Christian Community Bible | Now Rebekah had a brother named Laban and Laban ran out to the man, near the spring. |
| The Heritage Bible | And Rebekah had a brother, and his name was Laban; and Laban ran out to the man to the well. |
| New American Bible | Now Rebekah had a brother named Laban. |
| New American Bible (R.E.) | Now Rebekah had a brother named Laban. Laban rushed outside to the man at the spring. Gn 27:43. |

Jewish/Hebrew Names Bibles:

| | |
|-----------------------|--|
| Complete Jewish Bible | Rivkah had a brother named Lavan. |
| Kaplan Translation | Rebecca had a brother named Laban. He ran outside to the stranger [Literally, an anonymous 'man.' See Genesis 18:2.], to the well. |

Expanded/Embellished Bibles:

| | |
|------------------------|--|
| The Expanded Bible | She had a brother named Laban, who ran out to Abraham's servant, who was still at the spring. |
| Kretzmann's Commentary | Verses 29-33 Eliezer in the Home of Bethuel And Rebekah had a brother, and his name was Laban; and Laban ran out unto the man, unto the well. |
| Lexham English Bible | Now Rebekah had a brother, and his name [was] Laban. And Laban ran out to the man toward the spring. |

| | |
|-----------------------------|---|
| NET Bible® | (Now Rebekah had a brother named Laban.) [The parenthetical disjunctive clause introduces the audience to Laban, who will eventually play an important role in the unfolding story.] Laban rushed out to meet the man at the spring. |
| Translation for Translators | Rebekah had a brother whose name was Laban. Laban went quickly to the servant, who was outside by the well. |
| The Voice | Now Rebekah had a brother named Laban. As soon as Laban saw the nose ring and bracelets on his sister's arms and heard what his sister, Rebekah, had to say about how this man had spoken to her, he ran to the man and found him waiting by the spring with the camels. V. 30 is included for context. |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|--|
| Concordant Literal Version | And Rebecca has a brother, and his name is Laban. And running is Laban to the man outside at the spring. |
| English Standard Version | Rebekah had a brother whose name was Laban. Laban ran out toward the man, to the spring. |
| Green's Literal Translation | And Rebekah <i>had</i> a brother, his name <i>being</i> Laban. And Laban ran out to the man, to the fountain. |
| Webster's Bible Translation | And Rebekah had a brother, and his name [was] Laban: and Laban ran out to the man, to the well. |
| World English Bible | Rebekah had a brother, and his name was Laban. Laban ran out to the man, to the spring. |
| Young's Updated LT | And Rebekah has a brother, and his name is Laban, and Laban runs unto the man who is without, unto the fountain. |

The gist of this verse: Laban, Rebekah's brother, runs to the spring where Abraham's servant is.

| Genesis 24:29a | | | |
|--|---|------------------------------------|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lâmed (ל) [pronounced <i>leh</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| Rib ^e qâh (רִבְקָה) [pronounced <i>rihb-KAW</i>] | <i>ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca</i> | feminine singular proper noun | Strong's #7259 BDB #918 |
| 'âch (אָח) [pronounced <i>awhk</i>] | <i>brother, kinsman or close relative</i> | masculine singular noun | Strong's #251 BDB #26 |

Translation: Rebekah had a brother [lit., to Rebekah, a brother]...

We find out about more of the family at this point. The way that this sentence is constructed is quite typical.

Genesis 24:29b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|-----------------------------|
| w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| shêm (שָׁמָּה) [pronounced <i>shame</i>] | <i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #8034 BDB #1027 |
| Lâbân (לָבָן) [pronounced <i>law^b-VAWN</i>] | <i>white; and is transliterated Laban</i> | masculine singular proper noun: | Strong's #3838 BDB #526 |

This is the first time we meet Laban in Scripture.

Translation: ...and his name [was] Laban.

This is the first time we meet Laban in Scripture. He will become an important part of Jacob's life, as Jacob will work for him. Laban is out for himself, primarily, which will become quite clear as we run into him later on in Scripture.

We will meet Laban twice in the Bible; once here as Rachel's brother, and then again, when Jacob comes to meet him to find a wife for himself. We learn a lot about his values—he sees the nose ring and the bracelets on Rebekah, and he makes a mad dash to meet this servant.

Genesis 24:29c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|----------------------------|
| wa (or va) (וּ, וְ) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| rûts (רָצַץ) [pronounced <i>roots</i>] | <i>to run, to hasten to; to move quickly [and with purpose]; to rush upon [in a hostile manner]</i> | 3 rd person masculine singular, Qal imperfect | Strong's #7323 BDB #930 |
| Lâbân (לָבָן) [pronounced <i>law^b-VAWN</i>] | <i>white; and is transliterated Laban</i> | masculine singular proper noun: | Strong's #3838 BDB #526 |
| 'el (אֶל) [pronounced <i>ehl</i>] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| 'îysh (אִישׁ) [pronounced <i>eesh</i>] | <i>a man, a husband; anyone; a certain one; each, each one, everyone</i> | masculine singular noun (sometimes found where we would use a plural); with the definite article | Strong's #376 BDB #35 |
| chûts (חוּץ) (צָחוּץ) [pronounced <i>khoots</i>] | <i>outside, street; out of the city (the fields, country, deserts); our of doors, abroad</i> | masculine singular noun with the definite article and the hê locale | Strong's #2351 BDB #299 |

| Genesis 24:29c | | | |
|------------------------------------|---|---|-------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'el (אֵל) [pronounced eh]l] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| 'ayin (עַיִן) [pronounced ĠAH-yin] | <i>spring, fountain; eye, spiritual eyes</i> | feminine singular noun with the definite article; pausal form | Strong's #5869 (and #5871) BDB #744 |

Translation: Laban ran to the man outside to the spring.

Again, everybody is running. Rebekah runs back to her mother's tent; and now Laban runs out to the spring, where Abraham's servant is.

Genesis 24:29 **Rebekah had a brother** [lit., *to Rebekah, a brother*] **and his name [was] Laban.** **Laban ran to the man outside to the spring.** (Kukis mostly literal translation)

Genesis 24:29 **Rebekah had a brother named Laban.** (Kukis paraphrase)

Just as Abraham has hurried about when three strangers came to him (the Lord and two angels) back in Genesis 18, Rebekah's family is doing the same.

Now, there is actually a point to all of this running at this time. Remember, it is evening, and there are no street lights. This would be a time for the evening meal and this man is out here with his camels without a place to stay. So Laban runs out to get him, to bring him back to his house before it gets to be too late.

Laban is a man who is impressed by wealth. When he saw what Rebekah was wearing, he ran quickly to meet the strangers at the well. They were obviously very important people.

And so he is in a seeing of the ring and the bracelets upon her wrists of his sister and as his hearing of words of Rebekah, his sister, to say, "Thus spoke unto me the man." And so he comes unto the man and, behold, [he] is standing by the camels by the spring.

Genesis
24:30

When he saw the ring and the bracelets on the wrists of his sister, and as soon as he heard the words of Rebekah, his sister, saying, "So the man spoke to me;" [he ran to the spring]. He came to the man and observed [that he] is standing by the camels near the spring.

As soon as Laban saw the ring and bracelets on the arms of his sister, and after he heard his sister say, "This is what the man said to me;" he ran out to the spring to bring this man to their home. Laban came to the man and saw him standing by his camels near the spring.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he is in a seeing of the ring and the bracelets upon her wrists of his sister and as his hearing of words of Rebekah, his sister, to say, "Thus spoke unto me the man." And so he comes unto the man and, behold, [he] is standing by the camels by the spring.

| | |
|--------------------------|--|
| Targum of Onkelos | And when Laban saw the ring and the bracelets upon the hands of his sister, and heard the words of Rivekah his sister, saying, "Thus has the man spoken with me;" he came to the man, and behold, he stood by the camels at the fountain. |
| Latin Vulgate | And when he had seen the earrings and bracelets in his sister's hands, and had heard all that <u>she</u> related, saying, "Thus and thus the man spoke to me:" he came to the man who stood by the camels, and near to the spring of water. |
| Peshitta (Syriac) | And it came to pass, when he saw the earrings and the bracelets on his sister's hands and when he heard the words of Rebekah his sister, saying, Thus spoke the man to me, he came to the man; and, behold, he was standing by the camels at the well. |
| Septuagint (Greek) | And it came to pass when he saw the earrings and the bracelets on the hands of his sister, and when he heard the words of Rebecca his sister, saying, Thus the man spoke to me, that he went to the man, as he stood by the camels at the well. |
| Significant differences: | <i>The man</i> is missing from the targum in what Rebekah says. Instead of <i>Rebekah's name</i> in the Latin, we have <i>she</i> instead. <i>His sister</i> is found twice in the Hebrew; once in the Latin. |

Thought-for-thought translations; paraphrases:

| | |
|------------------------|--|
| Easy English | Rebekah had a brother called Laban. Laban saw the ring and he saw the *bracelets on his sister's arms. And he heard his sister Rebekah tell what the man had said. So Laban ran out to the well to meet the man. And Laban found him. The man (Abraham's servant) was standing by the camels at the well. The Easy English Bible combines vv. 29–30. |
| Good News Bible (TEV) | Laban had seen the nose ring and the bracelets on his sister's arms and had heard her say what the man had told her. He went to Abraham's servant, who was standing by his camels at the well,... |
| <i>The Message</i> | He had seen the nose ring and the bracelets on his sister and had heard her say, "The man said this and this and this to me." So he went to the man and there he was, still standing with his camels at the spring. |
| New Berkeley Version | So it was, when he saw the ring, also the bracelets on his sister's wrists, and heard his sister Rebekah repeat what the man had said to her, he ran outdoors to the well and exclaimed, as he saw the man standing there,... |
| New Life Bible | When he saw the gold objects his sister was wearing, and heard his sister Rebekah saying, "This is what the man said to me," he went to the man. He saw him standing by the camels at the well. |
| New Living Translation | He had seen the nose-ring and the bracelets on his sister's wrists, and had heard Rebekah tell what the man had said. So he rushed out to the spring, where the man was still standing beside his camels. |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|---|
| <i>God's Word</i> ™ | He saw the nose ring and the bracelets on his sister's wrists and heard her tell what the man had said to her. Immediately, Laban ran out to the man by the spring. He came to the man, who was standing with the camels by the spring. |
| International Standard V | And so it was, as soon as he saw the nose ring and bracelets on his sister's wrists, and as soon as he heard what his sister Rebekah was saying about what the man had spoken to her [Lit. <i>saying, "This is what the man spoke to me!"</i>], he went out to the man who was still standing by the camels at the spring! |
| NIRV | Laban had seen the nose ring. He had seen the bracelets on his sister's arms. And he had heard Rebekah tell what the man had said to her. So he went out to the man. He found him standing by the camels near the spring. |

| | |
|----------------------|---|
| New Simplified Bible | Laban had seen the nose ring and the bracelets on his sister's arms and had heard her say what the man told her. He went to Abraham's servant, who was standing by his camels at the well,... |
| Today's NIV | As soon as he had seen the nose ring, and the bracelets on his sister's arms, and had heard Rebekah tell what the man said to her, he went out to the man and found him standing by the camels near the spring. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|---|
| Ancient Roots Translinear | He had seen the hoops and bracelets over his sister's hands, and heard the words of his sister, Rebekah, saying, "The man spoke thus to me." He came to the man and beheld him standing by the camels by the fountain. |
| Bible in Basic English | And when he saw the nose-ring and the ornaments on his sister's hands, and when she gave him word of what the man had said to her, then he went out to the man who was waiting with the camels by the water-spring. |
| Ferar-Fenton Bible | The Laban rose to go to the man who rested near the well, when he saw the brooches and the bracelets on the hands of his sister, and heard the words of Rebekka his sister, "That the man said this to me," he went to the man, who remained by the well with his camels, and said... Portions of vv. 29 and 31 were added for context. |
| New Advent Bible | And when he had seen the earrings and bracelets in his sister's hands, and had heard all that she related, saying, Thus and thus the man spoke to me: he came to the man who stood by the camels, and near to the spring of water,... |
| NIV, ©2011 | As soon as he had seen the nose ring, and the bracelets on his sister's arms, and had heard Rebekah tell what the man said to her, he went out to the man and found him standing by the camels near the spring. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| Christian Community Bible | As soon as he saw the ring and the bracelets on his sister's arms, as soon as he heard his sister Rebekah saying, "This is what the man said to me...", he came towards Abraham's steward who was standing near the camels by the spring. |
| The Heritage Bible | And when he saw the nose ring and bracelets upon his sister's hands, and when he heard attentively the words of Rebekah, his sister, saying, The man spoke like this to me, that he came to the man, and saw him standing by the camels at the well. |
| New American Bible (R.E.) | When he saw the nose-ring and the bracelets on his sister's arms and when he heard Rebekah repeating what the man had said to her, he went to him while he was standing by the camels at the spring. Laban becomes hospitable only when he sees the servant's rich gifts, which is in humorous contrast to his sister's spontaneous generosity toward the servant. Laban's opportunism points forward to his behavior in the Jacob stories (31:14-16). |
| New RSV | As soon as he had seen the nose-ring, and the bracelets on his sister's arms, and when he heard the words of his sister Rebekah, 'Thus the man spoke to me', he went to the man; and there he was, standing by the camels at the spring. |
| Revised English Bible | Rebecca had a brother named Laban, and, when he saw the nose-ring, and also the bracelets on his sister's wrists, and heard his sister Rebecca's account of what the man had said to her, he hurried out to the spring. When he got there he found the man still standing by the camels. Vv. 29-30 were combined in the REB. |

Jewish/Hebrew Names Bibles:

| | |
|-----------------------|---|
| Complete Jewish Bible | Rivkah had a brother named Lavan. When he saw the nose-ring, and the bracelets on his sister's wrists besides, and when he heard his sister Rivkah's report of what |
|-----------------------|---|

the man had said to her, he ran out to the spring and found the man standing there by the camels. The Complete Jewish Bible combine vv. 29–30.

Kaplan Translation He had seen the ring, and the bracelets on his sister's arms, and had heard his sister Rebecca relating what the man had said to her. He came to the stranger, who was still standing beside the camels near the well, and said, 'Come! [You're a man] blessed by God! Why are you still standing there outside? I have cleaned the house and prepared a place for the camels.' V. 31 is included for context.

Expanded/Embellished Bibles:

The Expanded Bible Laban had heard what she had said and had seen the ring [nose-ring; or earring] and the bracelets on his sister's arms. So he ran out to the well, and there was the man standing by the camels at the spring.

Kretzmann's Commentary And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah, his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood-by the camels at the well. Among those that heard the excited report of Rebekah was her brother Laban. A glance at the rich presents which his sister exhibited started Laban, whose later covetousness is hinted at even here, off for the well. He barely stopped long enough to hear the details of the conversation which Rebekah reported. Running out quickly from the city, he found the stranger standing beside his resting camels by the well.

Lexham English Bible And when he saw the ring and the bracelets on the arms of his sister and heard the words of Rebekah his sister, [who] said, "Thus the man spoke to me," he went to the man. And behold, [he was] standing with the camels at the spring.

NET Bible® When he saw the bracelets on his sister's wrists and the nose ring [Heb "And it was when he saw the nose ring and the bracelets on the arms of his sister." The word order is altered in the translation for the sake of clarity.] and heard his sister Rebekah say [Heb "and when he heard the words of Rebekah his sister, saying."], "This is what the man said to me," he went out to meet the man. There he was, standing [Heb "and look, he was standing." The disjunctive clause with the participle following the particle הִנֵּה (hinneh) invites the audience to view the scene through Laban's eyes.] by the camels near the spring.

Translation for Translators He was surprised to have seen the nose ring and the bracelets on his sister's arms and to have heard Rebekah tell what the man had said to her. So he went out and saw the man standing near the camels, close to the well.

Literal, almost word-for-word, renderings:

Concordant Literal Version And coming is it, as he sees the pendant, and the bracelets on his sister's hands, and as he hears the words of Rebecca, his sister, saying, "Thus spoke the man to me, that coming is he to the man. And behold! Standing is he with the camels at the spring.

English Standard Version As soon as he saw the ring and the bracelets on his sister's arms, and heard the words of Rebekah his sister, "Thus the man spoke to me," he went to the man. And behold, he was standing by the camels at the spring.

The Geneva Bible And it came to pass, when he saw the earring and bracelets upon his sisters hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. For he waited on Gods hand, who heard his prayer.

New King James Version 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.

World English Bible

It happened, when he saw the ring, and the bracelets on his sister's hands, and when he heard the words of Rebekah his sister, saying, "This is what the man said to me," that he came to the man. Behold, he was standing by the camels at the spring.

Young's Updated LT

Yea, it comes to pass, when he sees the ring, and the bracelets on the hands of his sister, and when he hears the words of Rebekah his sister, saying, "Thus has the man spoken unto me," that he comes in unto the man, and lo, he is standing by the camels by the fountain.

The gist of this verse:

Laban saw the jewelry, and when he heard about the conversation with Rebekah, he runs out to the man, who is standing with his camels by the fountain.

Genesis 24:30a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine singular, Qal imperfect | Strong's #1961 BDB #224 |

Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

| | | | |
|--|---|----------------------------|----------------------------|
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i>] | <i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i> | Qal infinitive construct | Strong's #7200 BDB #906 |

The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered *when [such and such happens]*. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.

| | | | |
|---|---|---|----------------------------|
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| nezem (נֶזֶם) [pronounced <i>NEH-zem</i>] | <i>ring, earring, nose ring, seal ring</i> | masculine singular noun | Strong's #5141 BDB #633 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |

| Genesis 24:30a | | | |
|--|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| tsâmîyd (צַמִּיַד) [pronounced tsaw- MEED] | <i>a bracelet; cover [covering] [of a vessel]</i> | masculine plural noun with the definite article | Strong's #6781 BDB #855 |
| ‘al (עַל) [pronounced ġahʎ] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921 BDB #752 |
| yâd (יָד) [pronounced yawd] | <i>hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively); (various special, technical senses); sign, monument; part, fractional part, share; time, repetition; axle-trees, axle; stays, support (for laver); tenons (in tabernacle); a phallus, a hand (meaning unsure); wrists</i> | feminine dual construct | Strong's #3027 BDB #388 |
| ’âchôwth (אָחוּת) [pronounced aw- KHOWTH] | <i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i> | feminine singular noun with the 3 rd person masculine singular suffix | Strong's #269 BDB #27 |

Translation: When he saw the ring and the bracelets on the wrists of his sister,...

At this point, grammatically, we are going to change things up. We have a series of wâw consecutive followed by imperfect verbs, which indicates successive action. Now, although we begin v. 30 with the wâw consecutive and the imperfect of the verb *to be*, it is without a specific subject or object (although one might argue that Laban *could* be the subject). What I have done is to take this as the writer giving a little color to this narrative, stopping for a moment from the action and saying, *this is what motivated Laban; this is what got him running about*.

First thing Laban sees is, his sister now has a ring and bracelets on her wrists. As discussed earlier, this is probably a nose ring, so it is hard to miss. So, before anything, Laban sees this nose ring, and then he sees the bracelets his sister is wearing. Bear in mind that we have stepped outside of the narrative action for the first half of this verse. And all of this jewelry has gotten Laban's attention.

Quite obviously, Laban cannot rush off to meet this man, and then, somehow see the jewelry on his sister while he is running. So he sees the jewelry and this is what motivates him to run.

As Laban certainly notices the jewelry that his sister is wearing, he runs to the well. Who knows what this stranger might give to him?

| Genesis 24:30b | | | |
|---|---|------------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, or וַ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |

Genesis 24:30b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|-----------------------------|
| kaph or k ^e (כ) [pronounced k ^e] | <i>like, as, just as; according to, after; about, approximately</i> | preposition of comparison, resemblance or approximation | No Strong's # BDB #453 |
| The kaph preposition can be used of time, and translated <i>about, at; as, when, at the time of</i> . ⁸⁵ | | | |
| shâma' (שמע) [pronounced shaw-MAHQ] | <i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i> | Qal infinitive construct with the 3 rd person masculine singular suffix | Strong's #8085 BDB #1033 |
| The kaph preposition, or k ^e (כ) [pronounced k ^e], which means <i>like, as, according to</i> , when this is combined with an infinitive, it can also take on the meaning <i>as, often, when, as soon as</i> . It carries with it a temporal connotation. | | | |
| 'êth (את) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| d ^e bârîym (דברים) [pronounced daw ^b -vawr-EEM] | <i>words, sayings, doctrines, commands; things, matters, reports</i> | masculine plural construct | Strong's #1697 BDB #182 |
| Rib ^e qâh (רִיבָה) [pronounced rihb-KAW] | <i>ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca</i> | feminine singular proper noun | Strong's #7259 BDB #918 |
| 'âchôwth (אחות) [pronounced aw-KHOWTH] | <i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i> | feminine singular noun with the 3 rd person masculine singular suffix | Strong's #269 BDB #27 |

Translation: ...and as soon as he heard the words of Rebekah, his sister,...

The Qal infinitive construct with the kaph preposition can indicate that Laban acted *as soon as he heard* what his sister had to say.

So, Laban is there, his sister comes in, and he sees the jewelry, and then he listens to his sister, whom, most often, he might have ignored. But when he sees the jewelry, he is curious as to what she has to say. Not often that he sees his sister walk through the tent door wearing gold jewelry.

⁸⁵ As per *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 454.

| Genesis 24:30c | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| ʾâmar (אמר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | Qal infinitive construct | Strong's #559 BDB #55 |
| kôh (כֹּה) [pronounced koh] | <i>so, thus, here, hence; now; in the meantime</i> | adverb | Strong's #3541 BDB #462 |
| dâbar (דָּבַר) [pronounced daw ^b -VAHR] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 rd person masculine singular, Piel perfect | Strong's #1696 BDB #180 |
| ʾel (אֶל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 1 st person singular suffix | Strong's #413 BDB #39 |
| ʾîysh (אִישׁ) [pronounced eesh] | <i>a man, a husband; anyone; a certain one; each, each one, everyone</i> | masculine singular noun (sometimes found where we would use a plural); with the definite article | Strong's #376 BDB #35 |

Translation: ...saying, "So the man spoke to me;" [he ran to the spring].

We do not get the entire quotation of what his sister said. What Laban hears (not recorded in this verse) is that there is this man out by the spring who gave his sister these things, and she has invited him to stay the night with them. So, seeing the jewelry and hearing the words of his sister, Laban runs out to the spring. The idea is, he leaves before she finishes what she has to say; he hears enough to figure out that this man wants a place to stay, and he is apparently just handing out jewelry. That is all that Laban needed to know.

It is at this point that we pick up the narrative again, as it proceeds in chronological order.

Jamieson, Fausset and Brown: *From what we know of his character, there is reason to believe that the sight of the dazzling presents increased both his haste and his invitation.*⁸⁶

| Genesis 24:30d | | | |
|---------------------------------|---|------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |

⁸⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Genesis 24:29–31.

| Genesis 24:30d | | | |
|---------------------------------|---|--|--------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| bôw' (בּוֹ) [pronounced boh] | <i>to come in, to come, to go in, to go, to enter, to advance</i> | 3 rd person masculine singular, Qal imperfect | Strong's #935 BDB #97 |
| 'el (אֶל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| 'îysh (אִישׁ) [pronounced eesh] | <i>a man, a husband; anyone; a certain one; each, each one, everyone</i> | masculine singular noun (sometimes found where we would use a plural); with the definite article | Strong's #376 BDB #35 |

Translation: [He came to the man...](#)

We return to the wâw consecutive followed by the imperfect verb. Previously, Laban was running in the narrative, and, at this point, he comes to the man (Abraham's servant).

So, Laban takes off running to the servant and comes to him—but, the action suddenly stops and we insert his motivation, which is much of v. 30. [When he saw the ring and the bracelets on the wrists of his sister, and as soon as he heard the words of Rebekah, his sister, saying, "So the man spoke to me;" \[he ran to the spring\]. He came to the man...](#) So we go back and lift *he ran to the spring* from v. 29.

Why would we have a sentence construction like this? Laban sees the ring and bracelet's and hears enough of Rebekah's story to run out the door to find this servant. Laban is going to be the face of Bethuel and Laban's Ranch in the City of Nahor. "You need something, you just come to me." Because if the servant gave that to Rebekah, who knows what gifts he might give to Laban?

| Genesis 24:30e | | | |
|--|---|---|---|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, or וַ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hinnêh (הִנֵּה) [pronounced hin-NAY] | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i> | interjection, demonstrative particle | Strong's #2009 (and #518, 2006) BDB #243 |
| 'âmad (עָמַד) [pronounced ġaw-MAHD] | <i>is taking a stand, is standing [nearby], stands; enduring; is remaining</i> | Qal active participle | Strong's #5975 BDB #763 |
| 'al (עַל) [pronounced ġah] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921 BDB #752 |
| ġâmâl (גַּמָּל) [pronounced ġaw-MAWL] | <i>camel (this is obviously a transliteration)</i> | masculine plural noun with the definite article | Strong's #1581 BDB #168 |
| 'al (עַל) [pronounced ġah] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921 BDB #752 |

Genesis 24:30e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|------------------------------------|---------------------------------------|---|-------------------------------------|
| ʿayin (עַיִן) [pronounced GAH-yin] | spring, fountain; eye, spiritual eyes | feminine singular noun with the definite article; pausal form | Strong's #5869 (and #5871) BDB #744 |

Translation: ...and observed [that he] is standing by the camels near the spring.

This servant is vigilant and waiting. He does not lay down and take a nap; he does not lay his head up against a rock and read a book. He anticipates being called for, so he stands at attention, awaiting that call. He will be able to relax at nightfall.

Genesis 24:30 When he saw the ring and the bracelets on the wrists of his sister, and as soon as he heard the words of Rebekah, his sister, saying, "So the man spoke to me;" [he ran to the spring]. He came to the man and observed [that he] is standing by the camels near the spring. (Kukis mostly literal translation)

Genesis 24:30 As soon as Laban saw the ring and bracelets on the arms of his sister, and after he heard his sister say, "This is what the man said to me;" he ran out to the spring to bring this man to their home. Laban came to the man and saw him standing by his camels near the spring. (Kukis paraphrase)

| | | |
|---|--------------------------|--|
| <p>And so he says, "Come in, blessed of Y^ehowah. For why do you stand in the outside? And I [even] I have cleared the house and a place for the camels."</p> | <p>Genesis 24:31</p> | <p>Laban [lit., he] said [to the servant], "Come in [to my home], O blessed of Y^ehowah. Why do you [continue to] stand outside? I [personally] have prepared the house [for you] and a place for the camels."</p> |
|---|--------------------------|--|

Laban said to the servant, "Don't just stand there; come with me to my home, O blessed one of Jehovah. I personally have prepared my home for you as well as a place for your camels."

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|--|
| Masoretic Text (Hebrew) | And so he says, "Come in, blessed of Y ^e howah. For why do you stand in the outside? And I [even] I have cleared the house and a place for the camels." |
| Targum of Onkelos | And Laban thought that this was Abraham, and said, Come in, you blessed of the Lord: wherefore stand you without, when I have purified the house from strange worship, and have prepared a place for the camels? |
| Latin Vulgate | And said to him: Come in, you blessed of the Lord; why stand you without? I have prepared the house, and a place for the camels. |
| Peshitta (Syriac) | And he said to him, Come in, you blessed of the LORD; why do you stand in the street? For I have prepared the house and a place for the camels. |
| Septuagint (Greek) | And he said to him, Come in here, you blessed of the Lord, why do you stand outside, whereas I have prepared the house and a place for the camels? |

Significant differences: The targum begins with a weird bit of text. The Syriac has *street* rather than *outside*.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Common English Bible | Laban said, "Come in, favored one of the LORD! Why are you standing outside? I've prepared the house and a place for the camels." |
| Contemporary English V. | Then Laban said, "The LORD has brought you safely here. Come home with me. There's no need for you to keep on standing outside. I have a room ready for you in our house, and there's also a place for your camels." |
| Easy English | Laban said, 'Come in, you that the *Lord has *blessed. Do not stand outside. I have made the house ready and there is also a place for the camels.' |
| Easy-to-Read Version | Laban said, "Sir, you are welcome to come in [Literally, "Come in, blessed of the Lord!"]! You don't have to stand outside here. I have prepared a room for you to sleep in and a place for your camels." |
| Good News Bible (TEV) | ...and said, "Come home with me. You are a man whom the LORD has blessed. Why are you standing out here? I have a room ready for you in my house, and there is a place for your camels." |
| <i>The Message</i> | Laban welcomed him: "Come on in, blessed of GOD! Why are you standing out here? I've got the house ready for you; and there's also a place for your camels." |
| New Century Version | Laban said, "Sir, you are welcome to come in; you don't have to stand outside. I have prepared the house for you and also a place for your camels." |
| New Living Translation | Laban said to him, "Come and stay with us, you who are blessed by the Lord! Why are you standing here outside the town when I have a room all ready for you and a place prepared for the camels?" |

Partially literal and partially paraphrased translations:

| | |
|---------------------------------|--|
| <i>God's Word</i> TM | He said, "Come in, you whom the LORD has blessed. Why are you standing out here? I have straightened up the house and made a place for the camels." |
| International Standard V | "Come on," Laban [Lit. <i>he</i>] said. "The LORD has blessed you! So why are you standing out here when I've prepared some space in the house and a place for the camels?" |
| NIRV | "The Lord has given you his blessing," he said. "So come. Why are you standing out here? I've prepared my house for you. I also have a place for the camels." |
| New Simplified Bible | ...and said: »Come home with me. You are a man Jehovah has blessed. Why are you standing out here? I have a room ready for you in my house. There is a place for your camels.« |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|---|
| Ancient Roots Translinear | He said, "Come, blessed of Yahweh! Why stand in the road? My house faces a place for camels." |
| Ferar-Fenton Bible | ...and said, "Come in, you blessed of the LORD. Why do you stand outside, when I offer you the house, and a sable for your camels?" |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|---|
| New American Bible (R.E.) | He said: "Come, blessed of the LORD! Why are you standing outside when I have made the house ready, as well as a place for the camels?" |
| Revised English Bible | 'Come in,' he said, 'you whom the LORD had blessed. Why are you staying out here? I have prepared the house and there is a place for the camels.' |

Jewish/Hebrew Names Bibles:

| | |
|---------------------------|--|
| Complete Jewish Bible | "Come on in," he said, "you whom ADONAI has blessed! Why are you standing outside when I have made room in the house and prepared a place for the camels?" |
| Judaica Press Complete T. | And he said, "Come, you who are blessed of the Lord. Why should you stand outside, when I have cleared the house, and a place for the camels?" |

Expanded/Embellished Bibles:

| | |
|-----------------------------|--|
| <i>The Amplified Bible</i> | He cried, Come in, you blessed of the Lord! Why do you stand outside? For I have made the house ready and have prepared a place for the camels. |
| The Expanded Bible | Laban said, "·Sir [^l O blessed one], ·you are welcome to come in [^l come]; ·you don't have to stand [^l why are standing.·?] outside. I have ·prepared [^l cleared out] the house for you and also a place for your camels." |
| Kretzmann's Commentary | And he said, Come in, thou blessed of the Lord; wherefore standest thou without? For I have prepared the house, and room for the camels. With true Oriental hospitality, even if not unmixed with some selfish motives, Laban invited Eliezer to enter, addressing him as the blessed of the Lord, one upon whom the favor of the Lord rested. |
| NET Bible® | Laban said to him [Heb "and he said." The referent (Laban) has been specified and the words "to him" supplied in the translation for clarity.], "Come, you who are blessed by the Lord [Laban's obsession with wealth is apparent; to him it represents how one is blessed by the Lord. Already the author is laying the foundation for subsequent events in the narrative, where Laban's greed becomes his dominant characteristic.]! Why are you standing out here when I have prepared [The disjunctive clause is circumstantial.] the house and a place for the camels?" |
| Translation for Translators | He said to the man, "You who have been blessed by Yahweh, come! ◀Why are standing out here?/You should not keep standing out here!▶ [RHQ] I have prepared a room for you in the house, and a place for the camels to stay." |
| The Voice | Laban: Come in, <i>please</i> , you who are blessed by the Eternal One! Don't stand outside. I have prepared the house for guests and have a place for the camels. |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|--|
| Concordant Literal Version | And saying is he to him, "Come, blessed of Yahweh! Why are you standing outside when I have prepared a surface in the house and a place for the camels?" |
| Context Group Version | And he said, Come in, you esteemed of YHWH. Why do you stand outside? For I have prepared the house, and room for the camels. |
| English Standard Version | 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." |
| World English Bible | He said, "Come in, you blessed of Yahweh. Why do you stand outside? For I have prepared the house, and room for the camels." |
| Young's Updated LT | And he says, "Come in, O blessed one of Jehovah, why do you stand outside, and I—I have prepared the house and place for the camels!" |

The gist of this verse: Laban comes out to the spring where Abraham's servant is and invites him to stay at the family home where preparations have been made for the servants as well as for their camels.

You will note in the narrative and speech of Laban, that a number of words have been left out that would really fill out this verse more completely. I think the idea is to give the idea that Laban has rushed there; he is somewhat out of breath, so he does not say everything as he should. However, he is certain to give himself a pat on the back for getting the place ready for Abraham's servant.

Genesis 24:31a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---------------------------------|--|------------------|---------------------------|
| wa (or va) (ו) [pronounced waw] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wāw consecutive | No Strong's # BDB #253 |

Genesis 24:31a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|---|----------------------------|
| 'âmar (אָמַר) [pronounced aw-MAHR] | to say, to speak, to utter; to say [to oneself], to think | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| bôw' (בָּוֹא) [pronounced boh] | come [in], go [in], enter, advance | 2 nd person masculine singular, Qal imperative | Strong's #935 BDB #97 |
| bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e] | blessed, blessed be [is], blessings to; happiness to [for], happiness [is] | masculine singular construct, Qal passive participle | Strong's #1288 BDB #138 |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH] | transliterated variously as Jehovah, Yahweh, Y ^e howah | proper noun | Strong's #3068 BDB #217 |

Translation: Laban [lit., he] said [to the servant], “Come in [to my home], O blessed of Y^ehowah.

To Laban, he is certain that this man is blessed of Jehovah because he appears to be rich. He simply gave a ring and bracelets to his sister, so, in order for him to be able to do that, God has to have blessed him.

On the other hand, Laban knows the name of God, which suggests that he is saved; and also suggests that Abraham is sending for a woman from his family so that he can get someone who is a believer. So, the idea is, if you want to meet a good mate, you don't go to a bar but you go to church. There may be some believers among those at the bar; but better to meet such a person in church. This is the reason Abraham sends his servant to Haran rather than into some Canaanite city.

Some of this is culture. If the general culture is anti-God, then there may certainly be believers in that culture; but they are going to be affected by the culture in which they find themselves. Millions of believers have found themselves supporting socialist and big government programs as a part of their Christian beliefs. This is because the culture has infiltrated their thinking.

Barnes: The presents to his sister assure him that this is the envoy of some man of wealth and position. “Thou blessed of the Lord.” The name of Yahweh was evidently not unfamiliar to Laban's ears. He calls this stranger “blessed of Yahweh,” on account of his language, demeanor, and manifest prosperity.⁸⁷

Gill⁸⁸ and others say that Laban did not realize that this man is Abraham's servant and he thought he is Abraham. That is an interesting notion; but there ought to be more to support to this idea than Laban calling him, *O blessed of Y^ehowah*.

Laban says, “Come in” or “Enter.” But there is no place for the servant to enter. He is outside standing by a well. This is the first clue that what Laban says is mostly abbreviated, as if Laban ran there, is out of breath, and now can barely say what he has planned to say.

⁸⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Genesis 24:29–33.

⁸⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 24:31. Gill cites Bereshit Rabba, sect. 60. fol. 52. 4. Targ. Jon. in loc.

Genesis 24:31b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|----------------------------|
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | preposition | No Strong's # BDB #510 |
| mâh (מַה) [pronounced maw] | <i>what, how, why</i> | interrogative; exclamatory particle | Strong's #4100 BDB #552 |
| Lâmed + mâh can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chronicles 15:13), offers the rendering <i>on account of [that] which, because that</i> . | | | |
| ʿâmad (עָמַד) [pronounced ʿaw-MAHD] | <i>to take a stand, to stand, to remain, to endure, to withstand; to stop</i> | 2 nd person masculine singular, Qal imperfect | Strong's #5975 BDB #763 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| chûts (חוּץ) (חָוֶץ) [pronounced khoots] | <i>outside, outward; street</i> | masculine singular noun with the definite article | Strong's #2351 BDB #299 |

Translation: [Why do you \[continue to\] stand outside?](#)

Laban appears to be making light conversation here. He is trying to get this air of familiarity going, so that Abraham's servant will like him.

He is not being reproached for remaining here—at least, not in a serious way. This would be protocol. Rebekah cannot answer for the house that some strangers she met can come in and stay with them. That must be done by the man of the estate.

Genesis 24:31c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|----------------------------|
| w ^e (or v ^e) (וּ, וְ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʾânôkîy (אֲנִי) [pronounced awn-oh-KEE] | <i>I, me; (sometimes a verb is implied)</i> | 1 st person singular personal pronoun | Strong's #595 BDB #59 |
| pânâh (פָּנָה) [pronounced paw-NAWH] | <i>to turn away, put out of the way, make clear, clear away</i> | 1 st person singular, Piel imperfect | Strong's #6437 BDB #815 |
| bayith (בַּיִת) [pronounced BAH-yith] | <i>house, residence; household, habitation as well as inward</i> | masculine singular noun with the definite article | Strong's #1004 BDB #108 |

Translation: [I \[personally\] have prepared the house \[for you\]...](#)

Here, Laban emphasizes himself. As mentioned before, he does not get all of his words out, but here, he is quite certain to give himself credit for fixing up the house for company.

I want you to notice that, in all actuality, Laban has not done diddly squat. In the previous verse, when you add the kaph preposition to the Qal infinitive construct, it means that, *as soon as he heard* he was out the door, running, to meet this mysterious man. These combination of words tell us that Laban did not stick around the clean up the house or to do anything. Yet here, he emphasizes his involvement in the preparation. Why? He would not mind it if a few more rings or bracelets fell off the truck, as it were, into his lap. He wants this servant to like him and to think that Laban has gone the extra mile for him. However, Laban has done nothing on this man's behalf; he knew what his family would do by way of preparation, so he is out there as the lead man, but in such a way as to make Abraham's servant beholden to him.

| Genesis 24:31d | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| mâqôwm (מקומו) [pronounced <i>maw-KOHW</i>] | <i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i> | masculine singular noun | Strong's #4725 BDB #879 |
| lâmed (ל) [pronounced <i>leh</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| gâmâl (גמל) [pronounced <i>gaw-MAWL</i>] | <i>camel (this is obviously a transliteration)</i> | masculine plural noun with the definite article | Strong's #1581 BDB #168 |

Translation: ...and a place for the camels.”

This continues the list of things which Laban claims to have done; he also attempts to ingratiate himself to Abraham's servant by saying that he himself prepared a place in the stable for the camels.

Actually, Laban has not done any of those things. He saw the jewelry and ran out to meet this man. However, undoubtedly before he left, he gave orders for these things to be taken care of. Although it may sound as if this is all ready, more than likely, servants are working right now to ready their home for guests and their animals.

Laban was motivated by personal wealth, and, no doubt, Rebekah described to him the number of camels and the number of men who were with Abraham's servant, and possibly that there were a lot of things being carried by the camels. These sorts of things interested Laban.

When Rebekah acted, it was from the kindness of her heart. There is no suggestion that the servant said, “You get this water for me, and I have jewelry for you.” The servant merely asked for water and Rebekah provided it. However, her brother Laban is very likely trying to figure out a way that he might get in on some of this wealth being spread around. This may seem rather judgmental, but Laban's actions here; and in a future chapter, indicate that money is high on his list of considerations. Whereas, he is not totally given over to monetary greed, wealth does motivate Laban more than the Word of God.

Genesis 24:31 Laban [lit., *he*] said [to the servant], “Come in [to my home], O blessed of Y^ehowah. Why do you [continue to] stand outside? I [personally] have prepared the house [for you] and a place for the camels.” (Kukis mostly literal translation)

Genesis 24:31 Laban said to the servant, “Don't just stand there; come with me to my home, O blessed one of Jehovah. I personally have prepared my home for you as well as a place for your camels.” (Kukis paraphrase)

And so comes the man the house-ward and so he loosens the camels and so he gives straw and fodder to the camels, and waters to wash his [two] feet and [two] feet of the men who [are] with him.

Genesis
24:32

Therefore the man [Abraham's servant] came to the house. Laban [lit., *he*] loosened [the burden on] the camels and gave them straw and fodder. [He also gave] water to wash the man's feet [lit., *his feet*] and the feet of the men who [were] with him.

Therefore, the man came to his house, Laban then unloaded the camels and gave them straw and fodder. He also gave water to the men to wash their feet.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And so comes the man the house-ward and so he loosens the camels and so he gives straw and fodder to the camels, and waters to wash his [two] feet and [two] feet of the men who [are] with him. |
| Targum of Onkelos | And the man entered the house, and <u>Laban</u> undid the gear of the camels, and gave the camels straw and provender; and water (to Eliezer) to wash his feet, and the feet of the men who were with him. |
| Latin Vulgate | And <u>he brought him</u> into his lodging; and he unharnessed the camels, and gave straw and hay, and water to wash his feet, and the feet of the men that were come with him. |
| Peshitta (Syriac) | So the man came into the house and ungirded the camels and gave straw and hay for the camels, and was given water to wash his feet and the feet of the men who were with him. |
| Septuagint (Greek) | And the man entered into the house, and unloaded the camels, and gave the camels straw and feed, and water to wash his feet, and the feet of the men that were with him. |
| Significant differences: | The targum has Laban dealing with the camels. The Hebrew does not specify here. The Latin says <i>he brought him</i> ; but the Hebrew simply says that <i>the man came into the house</i> . |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Common English Bible | So the man entered the house. Then Laban unbridled the camels, provided straw and feed for them and water to wash his feet and the feet of the men with him, ³³ and set out a meal for him. V. 33 was included for context. |
| Contemporary English V. | Abraham's servant went home with Laban, where Laban's servants unloaded his camels and gave them straw and feed. Then they brought water into the house, so Abraham's servant and his men could wash their feet. |
| Easy English | So the servant came into Laban's house. Laban took the goods off the camels and he gave straw and food for them. Laban gave water to his visitor, so that the visitor could wash his feet. And those with the visitor could wash their feet. |
| New Life Bible | So the man came into the house. Laban took the load off the camels, and gave them straw and food. He got water to wash the feet of Abraham's servant and the feet of the men who were with him. |
| New Living Translation | So the man went home with Laban, and Laban unloaded the camels, gave him straw for their bedding, fed them, and provided water for the man and the camel drivers to wash their feet. |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|--|
| American English Bible | So the man went into the house, and [Laban] unloaded the camels, gave them straw and fodder, got water to wash the feet [of AbraHam's servant], as well as the feet of the men who were with him;... |
| <i>God's Word™</i> | So the man went into the house. The camels were unloaded and given straw and feed. Then water was brought for him and his men to wash their feet. |
| International Standard V | So the servant went to the house and unbridled the camels. They provided straw and feed for the camels and water for washing his feet and those of the men with him. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|--|
| Bible in Basic English | Then the man came into the house, and Laban took their cords off the camels and gave them dry grass and food, and he gave to him and the men who were with him water for washing their feet. |
| Ferar-Fenton Bible | Then the man entered his house, and he unloaded the camels, and gave straw and fodder to the camels, and water to wash his feet, and the feet of the young men, who were with him. |
| New Advent Bible | And he brought him into his lodging; and he unharnessed the camels, and gave straw and hay, and water to wash his feet, and the feet of the men that had come with him. |
| NIV, ©2011 | So the man went to the house, and the camels were unloaded. Straw and fodder were brought for the camels, and water for him and his men to wash their feet. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|---|
| The Heritage Bible | And the man came into the house, and he loosed his camels, and gave straw and fodder for the camels, and water to wash his feet, and the men's feet that were with him. |
| New American Bible (R.E.) | The man then went inside; and while the camels were being unloaded and provided with straw and fodder, water was brought to bathe his feet and the feet of the men who were with him. |
| Revised English Bible | The man went into the house, while the camels were unloaded and provided with straw and fodder, and water was brought for him and his men to bathe their feet. |

Jewish/Hebrew Names Bibles:

| | |
|---------------------------|---|
| Judaica Press Complete T. | So the man came to the house and unmuzzled the camels, and he gave straw and fodder to the camels and water to wash his feet and the feet of the men who were with him. |
| Kaplan Translation | The stranger came into the house and unmuzzled the camels. [Laban] gave the camels straw and fodder, and provided water [for the stranger] and the men with him to wash their feet. |

Expanded/Embellished Bibles:

| | |
|----------------------------|---|
| <i>The Amplified Bible</i> | So the man came into the house; and [Laban] ungirded his camels and gave straw and provender for the camels and water to bathe his feet and the feet of the men who were with him. |
| The Expanded Bible | So Abraham's servant went into the house. After Laban unloaded the camels and gave them straw and food [fodder], he gave water to Abraham's servant so he and the men with him could wash their feet. |

| | |
|-----------------------------|--|
| Kretzmann's Commentary | And the man came in to the house. And he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. Eliezer accepted the invitation of Laban without delay, came to the house of Bethuel, and saw to it that the straps which held the loads of the camels were properly loosened. Laban, meanwhile, provided food and bedding for the camels and water for the customary washing of the feet before one entered the living quarters of the house. |
| Lexham English Bible | And the man came to the house and unloaded the camels. And he gave straw and fodder to the camels, and water to wash his feet and the feet of the men who [were] with him. |
| NET Bible® | So Abraham's servant [Heb "the man"; the referent (Abraham's servant) has been specified in the translation for clarity.] went to the house and unloaded [Some translations (e.g., NEB, NASB, NRSV) understand Laban to be the subject of this and the following verbs or take the subject of this and the following verbs as indefinite (referring to an unnamed servant; e.g., NAB, NIV).] the camels. Straw and feed were given [Heb "and [one] gave." The verb without an expressed subject may be translated as passive.] to the camels, and water was provided so that he and the men who were with him could wash their feet [Heb "and water to wash his feet and the feet of the men who were with him."]. |
| Translation for Translators | So the servant went to the house, and Laban's servants unloaded the camels, and brought straw and grain for the camels, and water for him and the men with him to wash their feet. |
| The Voice | The servant <i>did exactly as Laban asked</i> . When they arrived at the house, Laban unloaded the camels, gave the man straw and feed for his camels, and gave him <i>enough fresh water</i> to wash his feet and the feet of the men who traveled with him. |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|---|
| Concordant Literal Version | And coming is the man into the house. Yet, unloosening is he the camels' girths and giving crushed straw and provender to the camels, and water to wash his feet and the feet of the mortals who are with him. |
| English Standard Version | So the man came to the house and unharnessed the camels, and gave straw and fodder to the camels, and there was water to wash his feet and the feet of the men who were with him. |
| The Geneva Bible | And the man came into the house: and he [That is, Laban.] ungirded his camels [The gentle entertainment of strangers practised by the godly fathers.], and gave straw and provender for the camels, and water to wash his feet, and the mens feet that [were] with him. |
| World English Bible | The man came into the house, and he unloaded the camels. He gave straw and provender for the camels, and water to wash his feet and the feet of the men who were with him. |
| Young's Updated LT | And he brings in the man into the house, and loosens the camels, and gives straw and provender for the camels, and water to wash his feet, and the feet of the men who are with him. |

The gist of this verse: At this point, Laban does things on behalf of his guests, like give Abraham's servants water to wash their feed and food for their camels.

Genesis 24:32a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---------------------------------------|---|--|----------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| bôw' (אוּב) [pronounced boh] | <i>to come in, to come, to go in, to go, to enter, to advance</i> | 3 rd person masculine singular, Qal perfect | Strong's #935 BDB #97 |
| îysh (אִישׁ) [pronounced eesh] | <i>a man, a husband; anyone; a certain one; each, each one, everyone</i> | masculine singular noun (sometimes found where we would use a plural); with the definite article | Strong's #376 BDB #35 |
| bayith (בַּיִת) [pronounced BAH-yith] | <i>house-ward, to the [his] house [residence; household, habitation]</i> | masculine singular noun with the definite article and the directional hê | Strong's #1004 BDB #108 |

Translation: Therefore the man [Abraham's servant] came to the house.

You will notice, although the young woman gave this man permission to come to her home, indicating that there was a place to stay and food for his camels, he did not go with her. He remained there at the spring. A man needed to return and to call for them. This also allowed for those at the house to prepare for them coming.

Also notice that he is no longer called a servant but *the man* instead. Just by being there, he has sort of an exalted position.

Genesis 24:32b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|-------------------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| pâthach (פָּתַח) [pronounced paw-THAHKH] | <i>to free; to loosen; to open, to open oneself; to open the ground, to plow; to open wood [to engrave, to carve]</i> | 3 rd person masculine singular, Piel imperfect | Strong's #6605 BDB #834 (& #836) |
| gâmâl (גָּמָל) [pronounced gaw-MAWL] | <i>camel</i> (this is obviously a transliteration) | masculine plural noun with the definite article | Strong's #1581 BDB #168 |

Translation: Laban [lit., he] loosened [the burden on] the camels...

Now Laban, if he is watched, will work and do things. Rebekah was given that expensive jewelry, so Laban wants to make certain that all that this rich visitor sees is him hustling to making his life good for this visit.

The verb used here probably assumes that *loosening* the camels means to take off of them whatever they are carrying. Given what Rebekah had received, Laban was probably quite interested in this. He no doubt wondered what goods and presents might be carried on these camels. Being closer to Egypt and to the Mediterranean Sea, Abraham probably had a better choice of wares and manufactured items from Egyptian and sea-faring traders.

I have made the assumption that it is Laban loosening the load of the camels—and I make that assumption for two reasons: (1) Laban wants to get a peak at what this servant has and (2) Laban is clearly the subject of v. 32d. So, if you take the subject of the verb in 32d and work backwards, that makes Laban the person doing all of these things.

Most of the time, what we find in the Bible about unnamed subjects follows the same kind of English rules which we follow—the closest matching subject which came before is often considered the subject. However, these are words written by men and, therefore, we do not expect every single rule to be followed. We are able to determine who is the subject, even though we have to do so without following the typical rules of English. Some English translations (the Expanded Bible, the Amplified Bible) simply insert Laban's name at the beginning.

| Genesis 24:32c | | | |
|--|---|--|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| nâthan (נָתַן) [pronounced <i>naw-THAHN</i>] | <i>to give, to grant, to place, to put, to set; to make</i> | 3 rd person masculine singular, Qal imperfect | Strong's #5414 BDB #678 |
| teben (תֵּבֶן) [pronounced <i>TE^B-ven</i>] | <i>straw, fodder; possibly chaff for building material</i> | masculine singular noun | Strong's #8401 BDB #1061 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| miç ^e phôw' (מִיֻצָּהוֹ) [pronounced <i>mis^e-POH</i>] | <i>fodder, feed, provender, animal food</i> | masculine singular noun | Strong's #4554 BDB #704 |
| lâmed (ל) [pronounced <i>l^e</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| gâmâl (גַּמְלִים) [pronounced <i>gaw-MAWL</i>] | <i>camel (this is obviously a transliteration)</i> | masculine plural noun with the definite article | Strong's #1581 BDB #168 |

Translation: ...and gave them straw and fodder.

Obviously, Laban cannot just remove the burden from the camels; there must also be feed given to them. The verb is a 3rd person masculine singular verb, which suggests that Laban did this himself. However, this would not exclude him from ordering servants to take care of these provisions as well (we find this often in Scripture).

We would understand that this is Laban who does this; as it is *his* straw and fodder to dole out.

Treasury of Scriptural Knowledge describes the food given these beasts: *Straw, by the eastern mode of threshing, was cut or shattered, and reduced to a kind of chaff. With this, sometimes mixed with a little barley, the eastern people still feed their labouring beasts.*⁸⁹

Just as a person with a horse does not do anything after a long ride until he takes care of his horse first; so it is with Abraham's servant. He does everything decently and in order. The camels' needs are seen to first, then he and his men take care of their own needs.

⁸⁹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Genesis 24:32.

| Genesis 24:32d | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| mayim (מַיִם) [pronounced <i>mah-YIHM</i>] | <i>water (s)</i> | masculine plural noun | Strong's #4325 BDB #565 |
| lâmed (ל) [pronounced <i>le</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| râchats (רָחַץ) [pronounced <i>raw-BAHTS</i>] | <i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i> | Qal infinitive construct | Strong's #7364 BDB #934 |
| regel (רֶגֶל) [pronounced <i>REH-gel</i>] | <i>foot, feet</i> | feminine dual noun with the 3 rd person masculine singular suffix | Strong's #7272 BDB #919 |

Translation: [He also gave] water to wash the man's feet [lit., his feet]...

The verb *to give* would be continued into this phrase. Since it was about time to have a new sentence, I brought it forward in brackets (indicating that the verb does not occur a second time). Laban wants to interact with this rich man from afar, so bringing him in particular water for his feet is a good approach. It was apparently the custom of that era, one which continued even to the time of our Lord, 2000 years later. However, Laban needs to make sure that this wealthy servant sees Laban doing all of this work on his behalf.

What has been running through my mind for the past few months is the concept of the life arc of a man, and what better people to illustrate this than Laban, Lot and Abraham. At some point, I hope to put this together. Maybe John and Paul would be good to be thrown into the mix as well. The Bible gives us the arc of these men's lives (as well as the arc of Rebekah's and Rachel's lives), so we can see what they do and what happens to them as they continue aging and marching to their inevitable deaths.

| Genesis 24:32e | | | |
|--|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| regel (רֶגֶל) [pronounced <i>REH-gel</i>] | <i>foot, feet</i> | feminine dual construct | Strong's #7272 BDB #919 |
| 'ănâshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled 'îyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>] | <i>men; inhabitants, citizens; companions; soldiers, followers</i> | masculine plural noun with the definite article | Strong's #376 BDB #35 |
| 'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |

| Genesis 24:32e | | | |
|------------------------------|---|---|--------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'êth (אֶת) [pronounced ayth] | <i>with, at, near, by, among, directly from</i> | preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix | Strong's #854 BDB #85 |

Translation: ...and the feet of the men who [were] with him.

This water was also brought for the men who were with Abraham's servant.

Genesis 24:32 Therefore the man [Abraham's servant] came to the house. Laban [lit., *he*] loosened [the burden on] the camels and gave them straw and fodder. [He also gave] water to wash the man's feet [lit., *his feet*] and the feet of the men who [were] with him. (Kukis mostly literal translation)

Genesis 24:32 Therefore, the man came to his house, Laban then unloaded the camels and gave them straw and fodder. He also gave water to the men to wash their feet. (Kukis paraphrase)

Although I have mentioned that Abraham's servant traveled with a group of men, I believe that this is the first time that this is confirmed in this chapter. This should tell us to be careful about reading into aspects of a narrative which are not spoken about. We get what is important from a narrative—and these men who traveled with the servant have really played no discernable part in the trip. However, the fact that they are now mentioned should indicate to us that there are other narratives in Scripture where there are others present, but they are not necessarily named or acknowledged. Pett says this *warns against reading into silences in ancient narratives*.⁹⁰

There appears to be great hospitality afforded men who have traveled a great distance.

Chapter Outline

Charts, Graphics and Short Doctrines

Abraham's Servant Tells Rebekah's Family Why He is There

And so he is placed before his faces to eat and so he says, "I will not eat until if I have told my words." And so he says, "Speak."

Genesis
24:33

After [food] is placed before him to eat, he said, "I will not eat until I have told I have spoken [of] my matter." Therefore, Laban [lit., *he*] said, "Speak."

After food was placed before Abraham's servant, he said, "I cannot eat until I have first told you why I am here." Therefore, Laban said, "Speak."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he is placed before his faces to eat and so he says, "I will not eat until if I have told my words." And so he says, "Speak."

⁹⁰ From <http://www.studyight.org/commentaries/pet/view.cgi?bk=0&ch=24> accessed January 10, 2015.

| | |
|--------------------|--|
| Targum of Onkelos | And he set in order before him to eat, prepared food <u>in which was poison to kill</u> ; <u>but he objected to it</u> , and said, I will not eat, until I have spoken my words. And he said, Speak. |
| Latin Vulgate | And bread was set before him. But he said: I will not eat, till I tell my message. He answered him: Speak. |
| Peshitta (Syriac) | And there was set food before them to eat; but Abraham's steward said, I will not eat until I have told my errand. And <u>they</u> said, Speak on. |
| Septuagint (Greek) | And he set before them loaves to eat; but he said, I will not eat, until I have told my errand. And he said, Speak on. |

Significant differences: A lot of extra text in the targum. The Syriac has *they* instead of *he*.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | ...and set out a meal for him. But the man said, "I won't eat until I've said something." Laban replied, "Say it." |
| Contemporary English V. | After that, they brought in food. But the servant said, "Before I eat, I must tell you why I have come." "Go ahead and tell us," Laban answered. |
| Easy English | Laban put food in front of his visitor to eat. However, the visitor (Abraham's servant) said, 'I will tell you why I have come. I will not eat before I have told you.' Laban said, 'Tell us!' |
| Good News Bible (TEV) | When food was brought, the man said, "I will not eat until I have said what I have to say." Laban said, "Go on and speak." |
| <i>The Message</i> | Then Laban brought out food. But the man said, "I won't eat until I tell my story." Laban said, "Go ahead; tell us." |
| New Century Version | Then Laban gave the servant food, but the servant said, "I will not eat until I have told you why I came." So Laban said, "Then tell us." |
| New Life Bible | Then food was set in front of the man to eat. But he said, "I will not eat until I have told you why I came here." Laban said, "Tell it." |
| New Living Translation | Then food was served. But Abraham's servant said, "I don't want to eat until I have told you why I have come." "All right," Laban said, "tell us." |

Partially literal and partially paraphrased translations:

| | |
|---------------------------------|--|
| American English Bible | ...then he set loaves of bread before them to eat. However, [Abraham's servant] said, 'I'm not going to eat until I've told you why I've come.' And [Laban] said, 'Go ahead and speak.' |
| Beck's American Translation | But when food was set before him, he said, "I can't eat till I've told you what I have to say." "Tell us," Laban said. |
| <i>God's Word</i> TM | When the food was put in front of him, he said, "I won't eat until I've said what I have to say." "Speak up," Laban said. |
| International Standard V | But when they had prepared a meal and set it in front of him, he said, "I'm not eating until I've spoken." "Speak up!" Laban [Lit. <i>He</i>] exclaimed. |
| NIRV | Then food was placed in front of him. But he said, "I won't eat until I've told you what I have to say." "Then tell us," Laban said. |
| New Simplified Bible | Food was brought. The man said: »I will not eat until I have said what I have to say.« Laban responded: »Go ahead and speak.« |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | He set in front of him to eat, but he said, "I <i>will</i> not eat until I speak my word." He said, "Speak." |
| Bible in Basic English | And meat was put before him, but he said, I will not take food till I have made my business clear to you. And they said, Do so. |
| Ferar-Fenton Bible | He also placed food before them. But he replied; "I will not eat until I have delivered my message." "Speak," he said. |
| NIV, ©2011 | Then food was set before him, but he said, "I will not eat until I have told you what I have to say." "Then tell us," Laban said. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|---|
| The Heritage Bible | And food was set before his face to eat, and he said, I will not eat until I have told my message. And he said, Speak. |
| New American Bible | But when the table was set for him, he said, "I will not eat until I have told my tale." "Do so," they replied. |
| New American Bible (R.E.) | But when food was set before him, he said, "I will not eat until I have told my story." "Go ahead," they replied. |
| New Jerusalem Bible | They offered him food, but he said, 'I will eat nothing before I have said what I have to say.' Laban said, 'Speak.' |
| Revised English Bible | But when food was set before him, he protested, 'I will not eat until I have delivered my message.' Laban said, 'Let us hear it.' |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|--|
| Complete Jewish Bible | But when a meal was set before him, he said, "I won't eat until I say what I have to say." Lavan said, "Speak." |
| exeGesés companion Bible | And they set at his face to eat: but he says, I eat not until I word my word. And he says, Word. |
| JPS (Tanakh—1985) | But when food was set before him, he said, "I will not eat until I have told my tale." He said, "Speak, then." |
| Kaplan Translation | Food was served, but [the stranger] said, 'I will not eat until I have spoken my piece.' 'Speak,' replied [the host]. |

Expanded/Embellished Bibles:

| | |
|----------------------------|---|
| <i>The Amplified Bible</i> | A meal was set before him, but he said, I will not eat until I have told of my errand. And [Laban] said, Speak on. The characteristics of a model servant of God are pictured here: 1. He is dependable and trustworthy (Gen. 24:2); 2. He is a praying person (Gen. 24:12); 3. He is so in earnest that he refuses to eat before attending to his Master's business (Gen. 24:33); 4. He never speaks his own name but is always speaking about his Master (Gen. 24:35ff.); 5. He gives God all the glory (Gen. 24:48). |
| The Expanded Bible | Then Laban gave the servant food [the food was set before him], but the servant said, "I will not eat until I have told you why I came." So Laban said, "Then tell us." |
| Kretzmann's Commentary | And there was set meat before him to eat. But he said I will not eat until I have told mine errand. And he said, Speak on. Oriental custom forbade any reference to the object of a man's journey until all the physical wants of the traveler had been satisfied. But Eliezer here informed his host that he could not think of eating until he |

literally had "said his say," until he had stated the object of his journey. His unselfish faithfulness caused him to place his own comfort after the business of his master. {And food was placed before him} to eat. And he said, "I will not eat until {I have told my errand}." And he said, "Speak."

Lexham English Bible

NET Bible®

When food was served [Heb "and food was placed before him."], he said, "I will not eat until I have said what I want to say [Heb "my words."]." "Tell us," Laban said [Some ancient textual witnesses have a plural verb, "and they said."] [Heb "and he said, `Speak.'" The referent (Laban) has been specified in the translation for clarity.].

Translation for Translators

They set food in front of him for him to eat, but he said, "I will not eat until I tell you ◀what I need to tell you/why I have come▶." So Laban said, "Tell us!"

The Voice

Then food was prepared and set in front of him to eat.

Servant: I will not eat until I tell you why I am here.

Laban: Please, tell us!

Literal, almost word-for-word, renderings:

Concordant Literal Version

And placing is he bread before him to eat. Yet saying is he, "Not eat will I till I should speak my word. And saying is he, "Speak.

Darby Translation

And there was set [meat] before him to eat; but he said, I will not eat until I have made known my business. And he said, Speak on.

English Standard Version

Then food was set before him to eat. But he said, "I will not eat until I have said what I have to say." He said, "Speak on."

The Geneva Bible

And there was set [meat] before him to eat: but he said, I will not eat [The faithfulness that servants owe to their masters, causes them to prefer their masters business before their own needs.], until I have told mine errand. And he said, Speak on.

Green's Literal Translation

And food was set before him to eat, but he said, I will not eat until I have spoken my message. And he said, Speak.

NASB

But when food was set before him to eat, he said, "I will not eat until I have told my business." And he said, "Speak on."

Webster's Bible Translation

And there was set [food] before him to eat: but he said, I will not eat, until I have told my errand. And he said, Speak on.

Young's Literal Translation

Food was set before him to eat. But he said, "I will not eat until I have told my message." He said, "Speak on."

The gist of this verse:

The servant would not eat until he told these people why he was actually there.

Genesis 24:33a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|----------------------------|
| wa (or va) (וַ) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive | No Strong's # BDB #253 |
| sîym (שׂיַם) [pronounced seem]; also spelled sūwm (שׂוּם) [pronounced soom] | to be put, to be placed, to be set | 3 rd person masculine singular, Hophal imperfect | Strong's #7760 BDB #962 |

Genesis 24:33a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|----------------------------|
| The Hophal is the passive of the Hiphil (causative stem) and the rarest of the seven stems. There is never a hint of reflexive in this stem and the agent of the verb is often not given in the immediate context. Zodhiates writes: <i>The Hophal stem conveys at once both an active and passive sense, active with respect to the action being done, passive with respect to the object being made to do so.</i> ⁹¹ I do not follow that exactly. Most grammar books call it simply the causative passive stem. | | | |
| The definitions given above generally come straight from BDB and Gesenius, and they are appropriate to the stem. | | | |
| lâmed (ל) [pronounced <i>l</i> '] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>] | <i>face, faces countenance; presence</i> | masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix | Strong's #6440 BDB #815 |
| Together, they mean <i>before him, before his face, in his presence, in his sight, in front of him.</i> | | | |
| lâmed (ל) [pronounced <i>l</i> '] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| 'âkal (אָכַל) [pronounced <i>aw-KAHL</i>] | <i>to eat; to devour, to consume, to destroy; to enjoy; to taste; to diminish, to lessen, to take from</i> | Qal infinitive construct | Strong's #398 BDB #37 |

Translation: After [food] is placed before him to eat,...

With two wâw consecutives followed by imperfect verbs, it is legitimate to translate this, *after...then...* Although we do not have the word for *food* here, it is understood, based upon the verb *to eat*. So, they have all been seated for a meal, the food is set before them, and Abraham's servant must first speak.

It is possible that primarily the servant and his men have been served so far. But that is not clearly stated. As guests, they would be served first.

Genesis 24:33b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| lô' (לֹא or לוֹא) [pronounced <i>low</i>] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |

⁹¹ *The Complete Word Study Old Testament*; Dr. S. Zodhiates; p 2276.

| Genesis 24:33b | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| ʾâkal (אָכַל) [pronounced aw-KAHL] | <i>to eat; to devour, to consume, to destroy; to enjoy; to taste; to diminish, to lessen, to take from</i> | 1 st person singular, Qal imperfect | Strong's #398 BDB #37 |
| ʿad (עַד) [pronounced ʿahd] | <i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i> | preposition | Strong's #5704 BDB #723 |
| ʾîm (אִם) [pronounced eem] | <i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i> | primarily an hypothetical particle | Strong's #518 BDB #49 |
| Together, the preposition ʿad (עַד) [pronounced ʿahd] and particle ʾîm (אִם) [pronounced eem] mean, <i>until, until when</i> . | | | |
| dâbar (דָּבַר) [pronounced daw ^b -VAHR] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 1 st person singular, Piel perfect | Strong's #1696 BDB #180 |
| d ^o bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM] | <i>words, sayings, doctrines, commands; things, matters, reports</i> | masculine plural noun with the 1 st person singular suffix | Strong's #1697 BDB #182 |

Translation: ...he said, “I will not eat until I have told I have spoken [of] my matter.”

Abraham's servant must first put forth his business. One may ask, why, when the meal was being prepared, did this man not make his business known? I suspect that this gathers the entire family—possibly including Bethuel, Rebekah's father—so that the servant can present his proposition to all of them, as this affects the entire family. Prior to this, they were probably all over the place getting things ready.

Luckily, he is not selling Amway.

This servant does not even satisfy his own needs, even though he has ridden perhaps hundreds of miles to get there and has not have a home-cooked meal for weeks, if not months. He has a purpose; Abraham sent him there for a purpose; God led him to the correct place to achieve this purpose; so he places his mission ahead of his own immediate needs. Me, I would have had the hamburger first, and then mentioned why I had come.

Genesis 24:33a-b After [food] is placed before him to eat, he said, “I will not eat until I have told I have spoken [of] my matter.” (Kukis mostly literal translation)

Genesis 24:33a-b After food was placed before Abraham's servant, he said, “I cannot eat until I have first told you why I am here.” (Kukis paraphrase)

What is occurring is a bargaining process, which was done when a wife was procured. Had Abraham's servant eaten a meal first, then he would have been unfavorably obligated to Rebekah's family.

It may have seemed simply fortuitous to the family of Laban and Bethuel to meet up with such nice people, but the servant cannot let them think, throughout dinner, that he has come to them by chance.

Now, this may seem selfish—everyone is right there ready to eat dinner—and the servant says, “Stop, I have to tell you why I am here.” However, this is the only logical approach. He is there with other servants of Abraham. At some point in the dinner, these men will be asked if they know Abraham, and they cannot lie about this. After all, they have come from the general area that Abraham lives in; geography will be discussed (“Where exactly do you come from?”); and when these men come from the same part of the world where Abraham is living, then the logical question would be, “Have you ever heard of a man named Abraham?”

Therefore, Abraham’s chief servant has to get his identity and his mission right out there on the table, so that dinner conversation can proceed from a position where everyone knows why everyone is there. Therefore, his servants do not have to be dishonest or evasive; nor does Abraham’s personal servant need to, mid-meal, say why he has come. The entire family is there right at that moment; therefore, it is a reasonable time for these things to be revealed. This would be the responsibility of the main servant to reveal all of this; and better that it not be gotten out in casual conversation at meal.

This would avoid confused dinner conversation like, “Wait, you are Abraham’s servants?”

“Yes, we are.”

“You know that we are from Abraham’s family then, right?”

“Yes of course we do.”

“Why did you not state this plainly from the beginning? What kind of a scheme is this?”

Clarke: In Hindoostan it is not unusual for a Brahmin to enter a house and sit down, and when meat is offered, refuse to eat till he has obtained the object of his errand. Here is a servant who had his master’s interest more at heart than his own. He refuses to take even necessary refreshment till he knows whether he is likely to accomplish the object of his journey.⁹²

Jamieson, Fausset and Brown: [The servant has] declined all attention to his own comforts till he had told his name and his errand.⁹³

This is a diligent and faithful servant, who sees to the needs of his master before he sees to his own needs.⁹⁴

J. Vernon McGee: Abraham’s servant says, “Before I can eat, I want to tell you my mission.” This is also characteristic of the Holy Spirit who has come into the world to tell about Another. That is primary business as far as God is concerned. I know that there are other businesses that are very important: the business of our government, the great business of the news media, and the great corporations, the automobile and the airplane companies. All this is important, great business. But God is not continuing to deal with this world because of General Motors or the government in Washington, D.C. (whether Republican or Democrat). The stock market on Wall Street is of no great concern in heaven. The thing that is primary as far as God is concerned is to get the gospel out to the peoples of the world. The Spirit of God is here to put this first. The servant of Abraham will not eat before he has spoken.⁹⁵

⁹² Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 24:33.

⁹³ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Genesis 24:32–49.

⁹⁴ Paraphrasing Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Genesis 24:33.

⁹⁵ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed January 10, 2015.

| Genesis 24:33c | | | |
|--|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>] | <i>speak, talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out, promise, propose, declare, proclaim, announce</i> | 2 nd person masculine singular, Piel imperative | Strong's #1696 BDB #180 |

Translation: Therefore, Laban [lit., he] said, "Speak."

I suggested that Rebekah's father might be there, but he is not named, and here, it just reads, *and so he says, "Speak."* Since Laban has been the one to speak all of this time, it would be reasonable to assume that he is doing all or most of the speaking for his family.

We may also assume that, given what has happened so far that, Laban certainly has his shortcomings; however, he is apparently the man of the house here, and we do not know at what age this became his responsibility. That being said, Bethuel will appear to be here in v. 50. Whether he is here at this point, is unknown.

This are the only men spoken of here. Laban is found back in v. 29 (twice) and I have assumed that whatever is said or done was by him in subsequent verses. Laban and Bethuel will be mentioned in v. 50. Between vv. 29 and 50, there are no other male members of this family who are named (during most of that time, Abraham's servant will be speaking).

Genesis 24:33 After [food] is placed before him to eat, he said, "I will not eat until I have told I have spoken [of my matter]." Therefore, Laban [lit., he] said, "Speak." (Kukis mostly literal translation)

Genesis 24:33 After food was placed before Abraham's servant, he said, "I cannot eat until I have first told you why I am here." Therefore, Laban said, "Speak." (Kukis paraphrase)

Either Laban or Bethuel tell him to speak.

This is interesting. This would have struck me as poor manners, to stop a meal to speak for awhile. The Hebrew suggests that this is exactly what the servant did. Usually, when there are a series of imperfect tenses separated by wâw consecutives, we are dealing with successive or coterminous actions. This actually reads, *And so food is set before him...and so he [the servant] says...and so he [Laban or Bethuel] says.* What is suggested here is, these things are done in *that* order.

It is reasonable to assume that, prior to the meal, there is a flurry of activity in preparing the meal; however, at this point, everyone has stopped, everyone is sitting down, so that the servant can address everyone. Prior to this, it might seem as if idle conversation, or conversation which might be missed by those who are busy in the preparation of the meal.

And so he says, “A servant of Abraham I [am]. And Y^ehowah has blessed my adonai exceedingly and so he is become great. And so He has given to him flocks and herds [both are actually singular, collective nouns], and silver and gold, and male servants and female servants, and camels and donkeys.

Genesis
24:34–35

He said, “I [am] Abraham’s servant and Y^ehowah has greatly blessed my master so that he has become great [in wealth and prosperity]. He has given him flocks and herds, silver and gold, male and female servants, and camels and donkeys.

He said, “I am Abraham’s servant and Jehovah has greatly blessed my lord so that he has become great in wealth and prosperity. God has given him flocks and herds, silver and gold, both male and female servants, and an assortment of other useful domesticated animals such as camels and donkeys.

I combined vv. 34 and 35 because v. 34 is such a short verse.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|---|
| Masoretic Text (Hebrew) | And so he says, “A servant of Abraham I [am]. And Y ^e howah has blessed my adonai exceedingly and so he is become great. And so He has given to him flocks and herds [both are actually singular, collective nouns], and silver and gold, and male servants and female servants, and camels and donkeys. |
| Targum of Onkelos | And he said, I am the servant of Abraham. And the Lord has blessed my master <u>greatly</u> , and has increased, and given him sheep and oxen, silver and gold, servants and handmaids, and camels and asses. |
| Latin Vulgate | ³⁴ And he said: I am the servant of Abraham: ³⁵ And the Lord has blessed my master wonderfully, and he is become great: and he has given him sheep and oxen, silver and gold, men servants and women servants, camels and asses. |
| Peshitta (Syriac) | And he said, I am Abraham's servant. ³⁵ And the LORD has blessed my master greatly, so that he has become great; and he has given him flocks and herds, silver and gold, menservants and maidservants, and camels and asses. |
| Septuagint (Greek) | And he said, I am a servant of Abraham; and the Lord has blessed my master greatly, and he has become great; and He has given him sheep, calves, silver, gold, male and female servants, camels, and donkeys. |
| Significant differences: | The targum appears to take two phrases (<i>Jehovah was blessed my lord and has made him great</i>) and reduced it to one phrase. |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Contemporary English V. | The servant explained: I am Abraham's servant. The LORD has been good to my master and has made him very rich. He has given him many sheep, goats, cattle, camels, and donkeys, as well as a lot of silver and gold, and many slaves. |
| Easy English | So the visitor said, 'I am Abraham's servant. ^{v35} The *Lord has greatly *blessed my master, so that he is a great man. God has given to him *flocks and *herds, silver and gold. God has given male and female slaves to him. God has given camels and *donkeys to him. |
| Easy-to-Read Version | The servant said, “I am Abraham’s servant. The Lord has greatly blessed my master in everything. My master has become a great man. The Lord has given Abraham many flocks of sheep and herds of cattle. Abraham has much silver and gold and many servants. Abraham has many camels and donkeys. |
| Good News Bible (TEV) | "I am the servant of Abraham," he began. "The LORD has greatly blessed my master and made him a rich man. He has given him flocks of sheep and goats, cattle, silver, gold, male and female slaves, camels, and donkeys. |

| | |
|------------------------|--|
| The Message | The servant said, "I'm the servant of Abraham. GOD has blessed my master--he's a great man; GOD has given him sheep and cattle, silver and gold, servants and maidservants, camels and donkeys. |
| New Century Version | He said, "I am Abraham's servant. ³⁵ The Lord has greatly blessed my master in everything, and he has become a rich man. The Lord has given him many flocks of sheep, herds of cattle, silver and gold, male and female servants, camels, and horses. |
| New Life Bible | So he said, "I am Abraham's servant. ³⁵ And the Lord has brought much good to my boss. He has become rich. The Lord has given him flocks and cattle, silver and gold, men and women servants, and camels and donkeys. |
| New Living Translation | "I am Abraham's servant," he explained. ³⁵ "And the Lord has greatly blessed my master; he has become a wealthy man. The Lord has given him flocks of sheep and goats, herds of cattle, a fortune in silver and gold, and many male and female servants and camels and donkeys. |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|--|
| American English Bible | And he said, 'I'm a servant of AbraHam; ³⁵ and Jehovah has greatly blest my master. He is highly respected and has been given sheep, cattle, silver, gold, male and female servants, camels, and burros. |
| International Standard V | <i>The Servant Relates His Adventures</i> "I'm Abraham's servant," he said. "The LORD has greatly blessed my master, so that he has become wealthy. He has provided him sheep and cattle, silver and gold, male and female servants, camels and donkeys. |
| NIRV | So he said, "I am Abraham's servant. ³⁵ The Lord has blessed my master greatly. He has become wealthy. The Lord has given him sheep and cattle. He has given him silver and gold. He has also given him male and female servants, and camels and donkeys. |
| New Simplified Bible | »I am the servant of Abraham,« he began. »Jehovah has greatly blessed my master and made him a rich man. He has given him flocks of sheep and goats, cattle, silver, gold, male and female slaves, camels, and donkeys. |
| Today's NIV | So he said, "I am Abraham's servant. ³⁵ The Lord has blessed my master abundantly, and he has become wealthy. He has given him sheep and cattle, silver and gold, male and female servants, and camels and donkeys. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | He said, "I am the servant of Abraham. ^{Gen 24:35} Yahweh blessed my lord to grow a hundredfold. He gave him sheep and oxen, silver and gold, servants and handmaids, camels and asses. |
| Bible in Basic English | And he said, I am Abraham's servant. The Lord has given my master every blessing, and he has become great: he has given him flocks and herds and silver and gold, and men-servants and women-servants and camels and asses. |
| Ferar-Fenton Bible | "I am the servant of Abraham," he answered; "and the Ever-living has prospered my master greatly; and He has given to him sheep and oxen, and silver and gold, and men and women servants, camels and asses. |
| NIV – UK | So he said, 'I am Abraham's servant. ³⁵ The Lord has blessed my master abundantly, and he has become wealthy. He has given him sheep and cattle, silver and gold, male and female servants, and camels and donkeys. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|---|
| Christian Community Bible | Then he spoke like this, "I am the servant of Abraham. Yahweh has greatly blessed my master and he has become very rich. ³⁵ Yahweh has given him flocks and herds, |
|---------------------------|---|

silver and gold, menservants and maidservants, camels and donkeys. Note the odd separation between the verses.

| | |
|---------------------|---|
| New American Bible | "I am Abraham's servant," he began. ³⁵ "The LORD has blessed my master so abundantly that he has become a wealthy man; he has given him flocks and herds, silver and gold, male and female slaves, and camels and donkeys. |
| New Jerusalem Bible | He said, 'I am Abraham's servant. Yahweh has loaded my master with blessings, and Abraham is now very rich. He has given him flocks and herds, silver and gold, men and women slaves, camels and donkeys. |
| New RSV | So he said, 'I am Abraham's servant. ³⁵ The Lord has greatly blessed my master, and he has become wealthy; he has given him flocks and herds, silver and gold, male and female slaves, camels and donkeys. |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|---|
| Complete Jewish Bible | He said, "I am Avraham's servant. ³⁵ ADONAI has greatly blessed my master, so that he has grown wealthy. He has given him flocks and herds, silver and gold, male and female slaves, camels and donkeys. |
| exeGesés companion Bible | And he says, I am servant of Abraham: and Yah Veh blessed my adoni mightily and he greatened: and he gave him flocks and oxen and silver and gold and servants and maids and camels and he burros. |
| JPS (Tanakh—1985) | "I am Abraham's servant," he began. "The LORD has greatly blessed my master, and he has become rich: He has given him sheep and cattle, silver and gold, male and female slaves, camels and asses. |
| Kaplan Translation | [The stranger] said, 'I am Abraham's servant. God granted my master a very great blessing, and he prospered. [God] granted him sheep, cattle, silver, gold, slaves, slavegirls, camels and donkeys. |

Expanded/Embellished Bibles:

| | |
|----------------------------|--|
| <i>The Amplified Bible</i> | ³⁴ And he said, I am Abraham's servant. ³⁵ And the Lord has blessed my master mightily, and he has become great; and He has given him flocks, herds, silver, gold, menservants, maidservants, camels, and asses. |
| The Expanded Bible | He said, "I am Abraham's servant. ³⁵ The Lord has greatly blessed my master in everything [12:3], and he has become a rich man. The Lord has given him many flocks of sheep, herds of cattle, silver and gold, male and female servants, camels, and horses. |
| Kretzmann's Commentary | Verses 34-49 Eliezer states his errand And he said, I am Abraham's servant. After thus introducing himself, Eliezer, in a carefully set speech, announces the object of his coming. And the Lord hath blessed my master greatly; and he is become great; and He hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses. The apparently careless enumeration serves to enhance the impression of great wealth and power. |
| Lexham English Bible | And he said, "I [am] the servant of Abraham. Now Yahweh has blessed my master exceedingly, and he has become great. He has given to him sheep and cattle, silver and gold, male slaves and female slaves, and camels and donkeys. |
| NET Bible® | "I am the servant of Abraham," he began. ^{24:35} "The Lord has richly blessed my master and he has become very wealthy [Heb "great." In this context the statement refers primarily to Abraham's material wealth, although reputation and influence are not excluded.]. The Lord [Heb "and he." The referent (the Lord) has been specified |

in the translation for clarity.] has given him sheep and cattle, silver and gold, male and female servants, and camels and donkeys.

The Voice

Servant: I am Abraham's servant. The Eternal One has blessed my master in a multitude of ways; he has become a great and wealthy man. The Eternal has given him flocks and herds, silver and gold, male and female servants, camels and donkeys.

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|---|
| Concordant Literal Version | And saying is he, "A servant of Abraham am I. And Yahweh has blessed my lord exceedingly, and he is growing great, and He is giving to him a flock and a herd and silver and gold and servants and maids and camels and asses. |
| Context Group Version | And he said, I am Abraham's slave. ³⁵ And YHWH has esteemed my master greatly. And he has become great. And he has given him flocks and herds, and silver and gold, and male slaves and female slaves, and camels and donkeys. |
| Darby Translation | And he said, I am Abraham's servant. ³⁵ And Jehovah has blessed my master greatly, and he is become great; and he has given him sheep and cattle, and silver and gold, and bondmen and bondwomen, and camels and asses. |
| The Geneva Bible | And the LORD hath blessed [To bless signifies here to enrich, or increase with substance as the text in the same verse declares.] my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. This is v. 35 only. |
| Green's Literal Translation | And he said, I <i>am</i> the slave of Abraham And Jehovah has blessed my master much, and he is great. And He has given to him flocks and herds, and silver and gold, and male slaves and slave-girls, and camels and asses. |
| NASB | So he said, "I am Abraham's servant. ³⁵ The Lord has greatly blessed my master, so that he has become rich [Lit great]; and He has given him flocks and herds, and silver and gold, and servants and maids, and camels and donkeys. |
| World English Bible | He said, "I am Abraham's servant. Yahweh has blessed my master greatly. He has become great. He has given him flocks and herds, silver and gold, men-servants and maid-servants, and camels and donkeys. |
| Young's Updated LT | And he says, "I am Abraham's servant; and Jehovah has blessed my lord exceedingly, and he is great; and He gives to him flock, and herd, and silver, and gold, and men-servants, and maid-servants, and camels, and asses. |

The gist of this verse: The servant testifies as to the wealth of his master Abraham.

| Genesis 24:34 | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| 'ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>] | <i>slave, servant; underling; subject</i> | masculine singular construct | Strong's #5650 BDB #713 |
| 'Ab ^e râhâm (אֲבִרָהָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>] | <i>father of a multitude, chief of a multitude; transliterated Abraham</i> | masculine singular proper noun | Strong's #85 BDB #4 |

Genesis 24:34

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|--------------------------|
| ʾānôkîy (אָנֹכִי) [pronounced <i>awn-oh-KEE</i>] | <i>I, me;</i> (sometimes a verb is implied) | 1 st person singular personal pronoun | Strong's #595 BDB #59 |

Translation: He said, "I [am] Abraham's servant..."

This statement would have caught everyone's attention. They all know who Abraham is. This his Nahor's family; and Nahor is (was) Abraham's brother. In an instant, everyone at this home realizes that these are not just a set of random men who have shown up asking for a meal and a place to stay. Even though the servant is not related to anyone, the servant would be to them like a long-lost relative.

I would assume that all of them know Abraham (he was known to them before as *Abram*). We see the genealogical line of this and that relation to Abraham, so that indicates that, from time to time, they either exchanged letters or someone visited or somehow, information about one family was conveyed to the other (we have already seen information on the genealogical line of Abraham's relatives). My point is, this is not just some random name being thrown out there, but the people there know who Abraham is and how they are all related.

Bethuel, for instance, is the son of Nahor, Abraham's brother. Therefore, Abraham is his uncle whom he has probably never met.

This statement alone would allow for a very lively, animated dinner conversation. That is, after all of what the servant says is out of the way, boisterous dinner conversation would have immediately ensued.

We have already discussed the position of this man. As a servant, he had a highly exalted position. Many slaves start at the very bottom, but most slave owners recognize that some of these slaves were great jewels, sometimes in the rough. Abraham put this man in charge of all of his wealth, and gave him the most important assignment of that decade: to go and fetch a wife for Isaac, his uniquely-born son. This would have a great impact on human history and on the history of the Jews from that point on.

We do not know if Abraham was unable to travel, had too much to see to, or simply that Abraham felt that he could trust this man as his servant to do his bidding. When you are at the head of a large enterprise, you cannot do everything; nor can you even do the most important things. A good leader, manager, CEO, boss, etc. must be able to delegate authority. He must be able to spot potential in others and exploit that potential. Exploiting the potential of those who work for you is not a bad thing. This servant, no doubt, was well-remunerated, had an exalted position, and was greatly blessed because of his position.

Furthermore, there is nothing wrong with being second-in-command. Generally speaking, you are answerable only to one person (first-in-command) and if things go horribly wrong, often he takes the blame for that.

We have two modern-day examples of this. Eric Holder is thought by many to be at fault for **Operation Fast & Furious** (and, possibly, ultimately, **President Barack Obama**, who lied about it afterwards). Similarly, both Hilary Clinton and Barack Obama are thought by many to be at fault for the attack on our embassy at **Benghazi** (President Obama **lied** about his position during the 2nd debate with Mitt Romney and had the support of the *unbiased debate moderator*; and CBS's 60 Minutes, which **waited a long time** before releasing the complete interview). Because of the cover-up of the media⁹⁶ and the White House, we will possibly never know who was really at fault in either situation (like Watergate). In some minds, because of his dishonest public response, President Obama will always be thought to have had a hand in Benghazi and Operation Fast & Furious. However,

⁹⁶ Had the media run photographs and news stories of the people **killed in 2010** from Fast & Furious guns, liberals and conservatives alike would have stood up and demanded to know what happened.

it is very likely that all of the fault lies with underlings whom the President (or someone who works for the President) hired.

In a similar fashion, Presidents are often afforded the credit or the blame for things which occurred under their watch, but things which they had little to do with (George W. Bush and Hurricane Katrina, where the response to this disaster was primarily a local failure fueled by **finger-pointing** only **hours** after the hurricane went through New Orleans).

For all intents and purposes, this servant is second-in-command to Abraham. Now, Abraham will transfer all of his wealth to Isaac, but while Abraham is alive, this servant is Abraham's #1 man.

| Genesis 24:35a | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>] | <i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i> | 3 rd person masculine singular, Piel perfect | Strong's #1288 BDB #138 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'âdōwn (אֲדֹנָי) [pronounced <i>aw-DOHN</i>] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |
| m ^e ôd (מְאֹד) [pronounced <i>m^e-ODE</i>] | <i>exceedingly, extremely, greatly, very</i> | adverb | Strong's #3966 BDB #547 |

Translation: ...and Y^ehowah has greatly blessed my master...

As we have observed in at least the lives of Abraham and Job, God has poured out great material blessings upon those two. However, that is no guarantee that this is to be the way that God deals with any mature believer.

Based upon what we have seen, this servant is not simply giving lip service to the God of Abraham, but he clearly believes in Abraham's God and recognizes how greatly God has blessed his master.

Genesis 24:35b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| gâdal (גָּדַל) [pronounced <i>gaw-DAHL</i>] | <i>to be [become] great; to grow; to be greatly valued [celebrated, praised]; to twist together, to bind together</i> | 3 rd person masculine singular, Qal imperfect | Strong's #1431 BDB #152 |

Translation: ...so that he has become great [in wealth and prosperity].

As has been previously discussed, Abraham is a man of great fame of his time period—greater than that of any king, pharaoh or prime minister of his era. However, the servant here is referring to Abraham's material prosperity and respect that he received in the land of Canaan.

Then the servant explains just exactly how God has prospered Abraham.

Genesis 24:34–35b He said, "I [am] Abraham's servant and Y^ehowah has greatly blessed my master so that he has become great [in wealth and prosperity]. (Kukis mostly literal translation)

Genesis 24:35c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| nâthan (נָתַן) [pronounced <i>naw-THAHN</i>] | <i>to give, to grant, to place, to put, to set; to make</i> | 3 rd person masculine singular, Qal imperfect | Strong's #5414 BDB #678 |
| lâmed (ל) [pronounced <i>lê</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 3 rd person masculine singular suffix | No Strong's # BDB #510 |
| tsô'n (צֹאן) [pronounced <i>tzohn</i>] | <i>small cattle, sheep and goats, flock, flocks</i> | feminine singular collective noun | Strong's #6629 BDB #838 |
| w ^e (or v ^e) (וּ, ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i>] | <i>bull, cow, ox, collectively: herd, cattle, oxen</i> | masculine singular collective noun | Strong's #1241 BDB #133 |

Translation: He has given him flocks and herds,...

The servant begins to list the ways in which Abraham has been materially blessed. These words, *flocks and herds* are both singular collective nouns, indicating that he had a great many common domesticated animals of the day. These are probably sheep and cattle. These are domesticated animals used for food and for the production of milk products.

Genesis 24:35d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|-------------------------|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>] | <i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i> | masculine singular noun | Strong's #3701 BDB #494 |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>] | <i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i> | masculine singular noun | Strong's #2091 BDB #262 |

Translation: ...silver and gold,...

Abraham had great intrinsic wealth. He had amassed a great deal of silver and gold over the years, in bullion, coinage and jewelry.

Since silver and gold are mentioned so early in Genesis, this ought to indicate to us that both of these metals were understood to have great value; and silver was probably used in a great many ways besides as simply having intrinsic value.

Genesis 24:35e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|------------------------|-----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ‘ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>] | <i>slave, servant; underling; subject</i> | masculine plural noun | Strong's #5650 BDB #713 |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| shiph ^e châh (שִׁפְחָה) [pronounced <i>shif-KHAW</i>] | <i>maid, maid-servant, household servant, handmaid, female slave</i> | feminine plural noun | Strong's #8198 BDB #1046 |

Translation: ...male and female servants,...

Abraham had a great many servants, both male and female; and this was also a measure of great wealth.

As we have already studied, **slavery** is not a sin; and there are good and legitimate reasons to own slaves. What we did in the United States was to violate the mandates of the Bible regarding slavery, so our slaves were collected illegally and kept without regards to the limitations placed upon them by the Bible. The problem is today is, most people only understand one kind of slavery and they see it as one of the worst social evils in human history. The slavery that we practiced was; but that is not all slavery. We as a culture, unfortunately, are unable to distinguish between the various kinds of slavery that can exist.

We actually do practice today a form of slavery where, those who pay taxes work often many months out of the year to pay for their taxes. That is certainly a form of slavery. Since it is rarely identified as being slavery, we do not recognize it, and many people who think that slavery is the worst thing in the world, do not think that there is anything wrong with taxpayer slavery. In either case, it is compelling those to give part or all of the work of their hands to someone else, who will live off of or ever profit by the sweat of the slave.

Genesis 24:35f

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|------------------------|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| gâmâl (גַּמְלָה) [pronounced <i>gaw-MAWL</i>] | <i>camel</i> (this is obviously a transliteration) | masculine plural noun | Strong's #1581 BDB #168 |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| chămôwr (חֲמֹרִים) [pronounced <i>khuh-MOHR</i>] | <i>ass, male donkey, he-ass, burrow</i> | masculine plural noun | Strong's #2543 BDB #331 |

Translation: ...and camels and donkeys.

This might be the work animals and the domesticated animals. The first set of animals are those raised for food—themselves and their milk. This second group of animals are those employed for specific tasks.

Genesis 24:35c-f **He has given him flocks and herds, silver and gold, male and female servants, and camels and donkeys.** (Kukis mostly literal translation)

They may not know how prosperous Abraham is. So the servant lays it out. He is very prosperous, and it is because God has greatly blessed him. There are no apologies for his wealth; there is no guilt for his wealth. The fact that Abraham has slaves is a sign of wealth, not some badge of shame (again, slavery practiced then is much different than slavery practiced in early American history—that sort of slavery was outlawed by Scripture).

The servant has learned through Abraham that Abraham's prosperity came directly from God and that all Abraham had was a gift from God. There is no confusion as to Who is the giver. It is no wonder that Abraham trusted this servant with such an important duty because this servant is a mature believer in Jesus Christ.

Abraham's wealth is confirmed in Genesis 13:2 and 24:1.

Genesis 24:34–35 **He said, "I [am] Abraham's servant and Y^ehowah has greatly blessed my master so that he has become great [in wealth and prosperity]. He has given him flocks and herds, silver and gold, male and female servants, and camels and donkeys.** (Kukis mostly literal translation)

Genesis 24:34–35 **He said, "I am Abraham's servant and Jehovah has greatly blessed my lord so that he has become great in wealth and prosperity. God has given him flocks and herds, silver and gold, both male and female servants, and an assortment of other useful domesticated animals such as camels and donkeys.** (Kukis paraphrase)

It is reasonable to assume that all or most at table understood that this great prosperity is proof of God blessing Abraham.

These are points taken directly from the **Doctrine of Divine Blessing** ([HTML](#)) ([PDF](#)) ([WPD](#)). What follows is a collection of the last few points of this doctrine.

Blessings for the Church Age Believer

1. We are blessed for playing a part in God's plan during any dispensation.
 - 1) Simeon blesses Mary for having the Lord Jesus. Luke 2:33–35
 - 2) The disciples were blessed for being able to see the Lord on this earth, something prophets had looked forward to, and many Christians have looked back to. Luke 10:23–24
2. Jesus blesses the children, because their childlike faith is illustrative of how we ought to respond to Jesus Christ. Mark 10:13–16
3. Jesus says of the Word of God: **But He said, "Blessed rather are those who hear the word of God and keep it!"** (Luke 11:28)
4. What is true throughout all dispensations:
 - 1) God blesses some with great prosperity. We have the examples of Abraham, Isaac, and Jacob; and David and Solomon. At no time did God go to any of these men and tell them, "You really need to start spreading your wealth around."
 - 2) However, at the same time, it is clear that this is not the blessing for all believers. We have the examples of Paul and John, as well as the traditions of the other Apostles, that some believers will live lives apart from great material prosperity. In fact, many are blessed despite enduring difficult circumstances. Paul writes: **I rejoiced in the Lord greatly that now at length you have revived your concern for me. You were indeed concerned for me, but you had no opportunity. Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. I can do all things through him who strengthens me.** (Philip. 4:10–13)
 - 3) As many growing believers can attest to, God has enriched their souls and their lives.
5. God promises blessing to all growing and Church Age believers.
 - 1) Jesus blessed His disciples before ascending into heaven. Luke 24:50–51
 - 2) Those who do not see Jesus physically but have faith in Him will be greatly blessed. John 20:28–29
 - 3) People who simply believe in Jesus Christ are blessed, even apart from works. Romans 4:5–8
 - 4) We are blessed by God because we are in the Beloved (that is, Jesus Christ). Ephesians 1:6
 - 5) Sharing the gospel is sharing blessings. 1Corinthians 9:23
 - 6) As gentiles in the Church Age, we share in the blessings God had intended for the Jews. Romans 15:27 Galatians 3:8–9
 - 7) God has blessed every church age believer with positional blessings-the same blessings for all believers-simply because we are believers in Christ (Ephesians 1.3; Romans 4.6-9; Galatians 3.14).
 - 8) He also blesses individual believers with experiential blessings-individualized blessings for those who practice accurately the Christian life (Acts 20.35; Romans 15.29; Galatians 4.15; Hebrews 6.7; 1 Peter 3.14; 4.14; Revelation 22.7).
 - 9) We are blessed in our trials and tribulations. James 1:12 1Peter 3:14 4:14
 - 10) Salvation is an eternal blessing from God. 2Corinthians 11:31
 - 11) We have the greatest blessings awaiting us in eternity. Ephesians 1:3
6. Believers are to show grace toward all people, including those who are our personal enemies. Romans 12:14 1Corinthians 4:12 1Peter 3:9
7. Jesus Christ continues to be blessed (praised) in this new dispensation. Romans 9:5

More work needs to be done on this doctrine.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And so bears Sarah a woman of my adonai a son to my adonai after her old age. And so he gives to him all which [is] to him.

Genesis
24:36

The wife of my master, Sarah, bore a son to my master after her old age. Therefore, my master [lit., he] gave to him all that belongs to him [lit., all that (is) to him].

The wife of my lord, Sarah, bore a son to him after she had become old. Therefore, my lord has given this son all that belongs to him.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | And so bears Sarah a woman of my adonai a son to my adonai after her old age. And so he gives to him all which [is] to him. |
| Targum of Onkelos | And Sarah; my master's wife, bare a son after she was old, and he has given to him all that he has. |
| Latin Vulgate | And Sara, my master's wife, has borne my master a son in her old age, and he has given him all that he had. |
| Peshitta (Syriac) | 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. |
| Septuagint (Greek) | And Sarah my master's wife bore one son to my master after he had grown old; and he gave him whatever he had. |

Significant differences: None.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Contemporary English V. | Sarah, my master's wife, didn't have any children until she was very old. Then she had a son, and my master has given him everything. |
| Easy English | Sarah, my master's wife, had a baby son for him. She had a baby when she was old. Abraham has given everything to his son. |
| Easy-to-Read Version | Sarah was my master's wife. When she was very old, she gave birth to a son. And my master has given everything he owns to that son. |
| <i>The Message</i> | And then to top it off, Sarah, my master's wife, gave him a son in her old age and he has passed everything on to his son. |
| New Berkeley Version | After Sarah, my master's wife, had grown old, she bore my master a son, to whom he is leaving all he has [Abraham's representative was a good salesman.]. |
| New Century Version | Sarah, my master's wife, gave birth to a son when she was old, and my master has given everything he owns to that son. |
| New Life Bible | My boss's wife Sarah gave birth to my boss's son when she was very old. And he has given him all he has. |

Partially literal and partially paraphrased translations:

| | |
|---------------------------------|---|
| Beck's American Translation | My master and his wife Sarah had a son when she was already old, and he has given him everything he has. |
| <i>God's Word</i> TM | My master's wife Sarah gave him a son in her old age, and my master has given that son everything he has. |
| International Standard V | My master's wife Sarah gave birth to my master's son in her old age, and Abraham has given him everything that belongs to him. |
| New Simplified Bible | »Sarah, my master's wife, did not have any children until she was very old. Then she had a son, and my master has given him everything. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|---|
| Ancient Roots Translinear | Sarah, the woman of my lord, begat a son to my lord after old-age, and to him he gives all. |
| Bible in Basic English | And when Sarah, my master's wife, was old, she gave birth to a son, to whom he has given all he has. |
| Ferar-Fenton Bible | Sarah, also, my master's wife, had a son to my master, a son in his old age, and he will give him all he has. |
| NIV – UK | My master's wife Sarah has borne him a son in her old age, and he has given him everything he owns. |

Catholic Bibles (those having the imprimatur):

| | |
|-----------------------|--|
| The Heritage Bible | And Sarah, my lord's wife, bore a son to my lord when she was old, and he has given all that <i>is</i> his to him. |
| New Jerusalem Bible | Sarah, my master's wife, bore my master a son in his old age, and he has made over all his property to him. |
| Revised English Bible | My master's wife Sarah in her old age bore him a son, to whom he has assigned all that he has. |

Jewish/Hebrew Names Bibles:

| | |
|---------------------------|---|
| exeGesés companion Bible | And Sarah the woman of my adoni birthed a son to my adoni when she was aged: and gave him all he has. |
| Judaica Press Complete T. | And Sarah, my master's wife, bore a son to my master after she had become old, and he gave him all that he possesses. |
| Kaplan Translation | Finally, my master's wife Sarah gave birth to a son for my master after she had grown very old, and [my master] gave him all that he owned. |

Expanded/Embellished Bibles:

| | |
|-----------------------------|--|
| The Expanded Bible | Sarah, my master's wife, gave birth to a son when she was old [21:1-7], and my master has given everything he owns to that son. |
| Kretzmann's Commentary | And Sarah, my master's wife, bare a son to my master when she was old, after the signs of advancing age were in evidence; and unto him hath he given all that he hath. Isaac was the heir of all this great wealth. |
| NET Bible® | My master's wife Sarah bore a son to him [Heb "to my master." This has been replaced by the pronoun "him" in the translation for stylistic reasons.] when she was old [Heb "after her old age."], and my master [Heb "and he." The referent (the servant's master, Abraham) has been specified in the translation for clarity] has given him everything he owns. |
| Translation for Translators | My master's wife, Sarah, bore a son for him when she was very old, and my master has given to his son everything he owns. |
| The Voice | Sarah, my master's wife, gave birth to his son when she was quite old, and Abraham has passed on all he has to him. |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|--|
| Concordant Literal Version | And Sarah, the wife of my lord, bore one son for my lord after she was old. And give will he to him all that he has. |
| Context Group Version | And Sarah my master's woman { or wife } bore a son to my master when she was old. And to him he has given all that he has. |
| English Standard Version | 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. |

NASB

Now Sarah my master's wife bore a son to my master in her old age [Lit after she was old], and he has given him all that he has.

World English Bible

Sarah, my master's wife, bore a son to my master when she was old. He has given all that he has to him.

Young's Literal Translation

And my master's wife bore a son to my master when she was old, and he has given to him all that *is* his.

The gist of this verse:

The servant tells that Abraham's wife bore him a son and all Abraham's riches will be left to this son.

Genesis 24:36a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| yâlad (יָלַד) [pronounced <i>yaw-LAHD</i>] | <i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i> | 3 rd person feminine singular, Qal imperfect | Strong's #3205 BDB #408 |
| Sârâh (שָׂרָה) [pronounced <i>saw-RAW</i>] | <i>princess, noble woman; transliterated Sarah</i> | proper noun; feminine singular | Strong's #8283 BDB #979 |
| 'îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>] | <i>woman, wife</i> | feminine singular construct | Strong's #802 BDB #61 |
| 'âdôwn (אֲדֹנָי) [pronounced <i>aw-DOHN</i>] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |
| bên (בֶּן) [pronounced <i>bane</i>] | <i>son, descendant</i> | masculine singular noun | Strong's #1121 BDB #119 |
| lâmed (ל) [pronounced <i>l</i> '] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| 'âdôwn (אֲדֹנָי) [pronounced <i>aw-DOHN</i>] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |
| 'achârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>] | <i>behind, after; following; after that, afterwards; hinder parts</i> | preposition; plural form | Strong's #310 BDB #29 |
| The plural form of this preposition occurs more often than the singular, although I am uncertain as to any difference in meaning when used as a preposition. | | | |
| ziq ^e nâh (זִקְנָהּ) [pronounced <i>zihk-NAW</i>] | <i>old age</i> | feminine singular noun with the 3 rd person feminine singular suffix | Strong's #2209 BDB #279 |

Translation: The wife of my master, Sarah, bore a son to my master after her old age.

This son is Isaac, and the servant is going to tell this family about Isaac.

This family would be aware of Sarah and Abraham; and they were probably aware of the birth of Isaac (although that is not clear). As we have already studied, Sarah was 90 or 91 and Abraham was 100 when Isaac was born. His birth was a miracle (which is one way that it parallels the birth of our Lord).

| Genesis 24:36b | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| nâthan (נתן) [pronounced <i>naw-THAHN</i>] | <i>to give, to grant, to place, to put, to set; to make</i> | 3 rd person masculine singular, Qal imperfect | Strong's #5414 BDB #678 |
| lâmed (ל) [pronounced <i>lê</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 3 rd person masculine singular suffix | No Strong's # BDB #510 |
| 'êth (אֵת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| kôl (כֹּל) [pronounced <i>kohl</i>] | <i>every, each, all of, all; any of, any</i> | masculine singular construct not followed by a definite article | Strong's #3605 BDB #481 |
| 'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| lâmed (ל) [pronounced <i>lê</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 3 rd person masculine singular suffix | No Strong's # BDB #510 |

Translation: *Therefore, my master [lit., he] gave to him all that belongs to him [lit., all that (is) to him].*

God has blessed Abraham greatly, and Abraham will take all that he has been blessed with and pass that along to Isaac.

Genesis 24:36 *The wife of my master, Sarah, bore a son to my master after her old age. Therefore, my master [lit., he] gave to him all that belongs to him [lit., all that (is) to him].* (Kukis mostly literal translation)

Genesis 24:36 *The wife of my lord, Sarah, bore a son to him after she had become old. Therefore, my lord has given this son all that belongs to him.* (Kukis paraphrase)

Abraham essentially wills everything to Isaac, so Isaac is the heir to Abraham's great fortune.

It is quite likely that they all know more about Abraham than simply how they are related to him. They probably know of the unusual birth of his son, his possessions and his location. Information about their respective families was no doubt shared. And they all worship the same Revealed God. However, this is clearly something that the servant needs to make known to them. He is a fastidious, detail-oriented servant, and is not sparing any details that are pertinent about Isaac, whether they be known or not to Bethuel and Laban's household.

Application: Surely you have talked to someone who is dealing with an emotional time or a difficult situation, but when they tell you about it, you feel as if you just dropped into the middle of the conversation. You do not have any idea how this person ended up in this situation, and they have left out many details. So, no matter what they say, it does not make sense to you. Or, you have walked into a math course for the first day, and the teacher starts saying and writing things on the board that you have never heard or seen before. The result is, you have no idea what the topic is, because you lack the background to what is being said. This servant is exactly the opposite. Everyone at the table knew exactly what was going on; all of the details were filled in, in logical order. No one is going to stop him at any point and ask, “Now, who is this Isaac guy again?”

Here we have the interesting parallel of the heirship of Isaac (and later of Jacob—Hebrews 11:9) with the heirship of Jesus Christ. Our Lord was assigned a kingdom (and all that pertains to it) by His Father (Psalm 110:1 Luke 22:29 Revelation 3:21), which kingdom, we are joint heirs of (Luke 22:30 Romans 8:17 Galatians 3:29 James 2:5 Revelation 3:21). Our Lord receives this kingdom just as Isaac has been made heir to all that Abraham has, including the promises (which the servant is not speaking of here).

Although the servant has certainly laid out his own faith in the Living God, he does not make an issue of God’s promises to Abraham, which are then transferred to Isaac.

Clarke: These things appear to be spoken to show the relatives of Rebekah that his master’s son was a proper match for her; for even in those primitive times there was regard had to the suitability of station and rank in life, as well as of education, in order to render a match comfortable. Persons of dissimilar habits, as well as of dissimilar religious principles, are never likely to be very happy in a married life. Even the poor and the rich may better meet together in matrimonial alliances than the religious and the profane, the well-bred and the vulgar. A person may be unequally yoked in a great variety of ways:...where there is unsuitableness in the dispositions, education, mental capacity, etc., [in which case]...one side is obliged to bear the whole burden, and endless dissatisfaction is the result.⁹⁷

The intention is for a woman to be found who believes in the God of Abraham. This is how important a proper match is to continue the faith of Abraham.

Genesis 24:37–41 is parallel to vv. 2–9. The servant is recounting to the family of Bethuel the instructions of his master and the oath that he took. Therefore, some commentators almost skip over this section entirely.

And so makes me swear, my adonai, to say, ‘You will not take a woman for my son from daughters of the Canaanite, that I am living in the land.

Genesis 24:37

My master made me swear, saying, ‘Do not take a woman for my son from the daughters of the Canaanites, [with] whom I am living in the land.

My lord made me swear, saying, ‘Do not take a wife for my son out from the daughters of the Canaanites, with whom I am living in the land.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so makes me swear, my adonai, to say, ‘You will not take a woman for my son from daughters of the Canaanite, that I am living in the land.

Jerusalem targum

And my master made me swear, saying, You will not take a wife for my son from the daughters of the Kenaanites in whose land I dwell,...

⁹⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 24:36.

| | |
|--------------------|---|
| Latin Vulgate | And my master made me swear, saying: You will not take a wife for my son of the Chanaanites, in whose land I dwell. |
| Peshitta (Syriac) | And my master made me swear, saying, You must not take a wife to my son of the daughters of the Canaanites, in whose land I dwell. |
| Septuagint (Greek) | And my master caused me to swear, saying, You shall not take a wife to my son of the daughters of the Canaanites, among whom I sojourn in their land. |

Significant differences: None.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | My master made me give him my word: `Don't choose a wife for my son from the Canaanite women, in whose land I'm living. |
| Contemporary English V. | I solemnly promised my master that I would do what he said. And he told me, "Don't choose a wife for my son from the women in this land of Canaan. |
| Easy English | My master made me promise something very seriously. I promised that I would not choose a wife for his son from among my master's *Canaanite neighbours. |
| Easy-to-Read Version | My master forced me to make a promise to him. My master said to me, 'You must not allow my son to marry a girl from Canaan. We live among those people, but I don't want him to marry one of the Canaanite girls. |
| Good News Bible (TEV) | My master made me promise with a vow to obey his command. He said, 'Do not choose a wife for my son from the young women in the land of Canaan. |
| New Berkeley Version | My master also made me swear; he said, 'Secure no wife for my son from the daughters of the Canaanites, in whose land I am living;... |
| New Century Version | My master had me make a promise to him and said, `Don't get a wife for my son from the Canaanite girls who live around here. |
| New Life Bible | "My boss made me promise, saying, 'Do not take a wife for my son from the daughters of the Canaanites, in whose land I live. |
| New Living Translation | And my master made me take an oath. He said, `Do not allow my son to marry one of these local Canaanite women. |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|---|
| American English Bible | 'Now, my master made me swear [an oath], saying, <i>You must not take a woman for my son from the daughters of the Canaanites. these [people] among whom I am living.</i> |
| God's Word™ | My master made me swear this oath: 'Don't get a wife for my son from the daughters of the Canaanites, in whose land I'm living. |
| International Standard V | My master made me swear this oath: `You are not to select a wife for my son from among the daughters of the Canaanites in this land where I live. |
| NIRV | My master made me take an oath. He said, `I'm living in the land of the people of Canaan. But promise me that you won't get a wife for my son from their daughters. |
| New Simplified Bible | »I solemnly promised my master I would do what he said. He told me: 'Do not choose a wife for my son from the women in this land of Canaan. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|---|
| Ancient Roots Translinear | My lord swore to me, saying, 'Never take a woman for my son from the daughters of the Canaan, from the land that I dwell in. |
| Ferar-Fenton Bible | Now my master has pledged me to say, 'Take not a wife for my son from the daughters of the Canaanites among whom I reside in their land;... |
| NIV – UK | And my master made me swear an oath, and said, "You must not get a wife for my son from the daughters of the Canaanites, in whose land I live,... |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|---|
| Christian Community Bible | ³⁶ Now Sarah, my master's wife, bore him a son in her old age; ³⁷ so my master has given him all he owns and he made me swear an oath saying: 'You will not choose a wife for my son from the daughters of these Canaanites in whose country I live; ³⁸ rather you will go to my father's house, to my kinsfolk and there you will choose a wife for my son.' Vv. 36–38 are included for context. Note that the CCB separates vv. 36 and 37 in an unusual place. |
| New American Bible | My master put me under oath, saying: 'You shall not procure a wife for my son among the daughters of the Canaanites in whose land I live;... |
| New American Bible (R.E.) | My master put me under oath, saying: 'You shall not take a wife for my son from the daughters of the Canaanites in whose land I live;... |
| New Jerusalem Bible | My master made me take this oath, "You are not to choose a wife for my son from the daughters of the Canaanites in whose country I live. |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|--|
| Complete Jewish Bible | My master made me swear, saying, 'You are not to choose a wife for my son from among the women of the Kena'ani, among whom I am living;... |
| exeGesés companion Bible | And my adoni oathed me, saying, Take not a woman to my son of the daughters of the Kenaaniy in whose land I settle:... |
| Kaplan Translation | 'My master bound me by an oath: 'Do not take a wife for my son from the daughters of the Canaanites, in whose land I live. |

Expanded/Embellished Bibles:

| | |
|-----------------------------|--|
| The Expanded Bible | My master had me ·make a promise to him [swear] and said, `Don't get a wife for my son from the Canaanite ·girls [daughters] ·who live around here [in whose land I live]. |
| NET Bible® | My master made me swear an oath. He said, `You must not acquire a wife for my son from the daughters of the Canaanites, among whom I am living,... |
| Translation for Translators | My master made me solemnly promise, saying, `Do not get a wife for my son from the daughters of the Canaan people-group in whose land I am living. |
| The Voice | My master made me swear, saying, "You will not arrange for my son to marry any of the Canaanite daughters here where we are living; instead, you will go to my father's house-to my own relatives to find a wife for my son." V. 38 is included for context. |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|--|
| Concordant Literal Version | And adjuring me is my lord saying, `You shall not take a wife for my son from the daughters of the Canaanite, in whose land I dwell,... |
| Context Group Version | And my master made me swear, saying, You shall not take a woman { or wife } for my son of the daughters of the Canaanites, in whose land { or earth } I dwell. |
| English Standard Version | 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,... |
| The updated Geneva Bible | And my master made me swear, saying, You will not take a wife to my son of the daughters of the Canaanites, in whose land I dwell. The Canaanites were cursed, and therefore the godly could not join with them in marriage. |
| NASB | My master made me swear, saying, `You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live [Lit dwell];... |

World English Bible

My master made me swear, saying, 'You shall not take a wife for my son of the daughters of the Canaanites, in whose land I live,...

Young's Literal Translation

And my master caused me to swear, saying, You shall not take a wife for my son from the daughters of the Canaanite, in whose land I live.

The gist of this verse:

Abraham's servant relays the fact that Abraham told him not to find a wife for Isaac from the tribes of Canaanites who lived in that region.

Genesis 24:37a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| shâba' (שָׁבַע) [pronounced <i>shawb'-VAHG</i>] | <i>to swear, to cause to swear, to bind by an oath; to adjure, to charge solemnly, to extract an oath (from someone else)</i> | 3 rd person masculine singular, Hiphil imperfect with the 1 st person singular suffix | Strong's #7650 BDB #989 |
| 'âdôwn (אָדוֹן) [pronounced <i>aw-DOHN</i>] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |
| lâmed (ל) [pronounced <i>l'</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| 'âmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | Qal infinitive construct | Strong's #559 BDB #55 |

Translation: My master made me swear, saying,...

This will be very nearly a quote from Abraham, going back to v. 3. Now, either Abraham repeated some things in a slightly different way, or this servant is slight misquoting his master, Abraham. For us, we might expect to see a word-for-word quote. This servant is giving roughly what Abraham said to him. Some portions are exactly the same, and some are not.

This process of taking an oath is recorded in Genesis 24:2–9.

Genesis 24:37b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|----------------------------|
| lô' (לֹא or לוֹא) [pronounced <i>low</i>] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i>] | <i>to take, to take away, to take in marriage; to seize</i> | 2 nd person masculine singular, Qal imperfect | Strong's #3947 BDB #542 |
| 'îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>] | <i>woman, wife</i> | feminine singular noun | Strong's #802 BDB #61 |

| Genesis 24:37b | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| lâmed (ל) [pronounced <i>l'</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| bên (בן) [pronounced <i>bane</i>] | <i>son, descendant</i> | masculine singular noun with the 1 st person singular suffix | Strong's #1121 BDB #119 |
| min (מן) [pronounced <i>mihn</i>] | <i>from, away from, out from, out of from, off, on account of</i> | preposition of separation | Strong's #4480 BDB #577 |
| bath (בת) [pronounced <i>bahth</i>] | <i>daughter; village</i> | feminine plural construct | Strong's #1323 BDB #123 |
| K ^e na'ănîy (כְּנַעֲנִי) [pronounced <i>k^e-nah-ġuh-NEE</i>] | <i>merchant, trader; and is transliterated Canaanite, Canaanites</i> | adjective/nominative gentilic; with the definite article | Strong's #3669 BDB #489 |

Translation:...[Do not take a woman for my son from the daughters of the Canaanites...](#)

These words here are exactly the word and exactly the order in which they are found in v. 3. Abraham made his servant swear by Y^ehowah, the Elohim of the Heavens, these exact words.

Abraham was very specific about the woman, and the servant here tells these people, so they understand why Isaac does not just marry some local girl of Canaan.

| Genesis 24:37c | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| 'ânôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>] | <i>I, me; (sometimes a verb is implied)</i> | 1 st person singular personal pronoun | Strong's #595 BDB #59 |
| yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^{EV}</i>] | <i>inhabiting, staying, remaining, dwelling, sitting</i> | Qal active participle | Strong's #3427 BDB #442 |
| b ^e (ב) [pronounced <i>b^{eh}</i>] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| 'erets (אֶרֶץ) [pronounced <i>EH-rets</i>] | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine singular noun with the definite article | Strong's #776 BDB #75 |

Translation:...[\[with\] whom I am living in the land.](#)

Here we have a slight change. Back in v. 3, *[with] whom I am living in their midst*; here, we have *in the land* rather than *in their midst*. It is very possible that Abraham said, “Do not take a woman for my son from the daughters of the Canaanites, with whom I am living in their midst in the land.” If this were the case, then the quote in v. 3 and here would be exactly right, each one leaving out a word and a prefixed preposition.

This verse, like v. 3, appears to be missing a preposition *with*. What could be the case is, the min preposition used in v. 37b could be carried into v. 37c by implication. It still would not give us a smooth sentence, but it would help somewhat.

Genesis 24:37 **My master made me swear, saying, ‘Do not take a woman for my son from the daughters of the Canaanites, [with] whom I am living in the land.** (Kukis mostly literal translation)

Genesis 24:37 **My lord made me swear, saying, ‘Do not take a wife for my son out from the daughters of the Canaanites, with whom I am living in the land.** (Kukis paraphrase)

The entire verse reads: **My master made me swear, saying, ‘Do not take a woman for my son from the daughters of the Canaanites, [with] whom I am living in the land.** We do know that the king and his immediate advisors believe in the same God that Abraham believes in. However, we do not know much about the people of Canaan; and we studied a problem that Abraham had with some Canaanite citizens.

We do not know what distinguished the Canaanites from Abraham’s relatives in Abraham’s mind. Personally, I like a woman who is intelligent and likes to read books; so there may have been a difference in intellect and interests, which Abraham did not believe that he would find among the Canaanites. There could have been matters of being more civilized, cleaner, better groomed. We don’t really know, as little is every clearly laid out for us. We do know that, among the Canaanites, there were those who did believe in the same Y^ehowah God that Abraham believed in; so the differences were not necessarily a matter of faith. However, most of them were brought up believing in false gods.

On the other hand, the Canaanites were not entirely given over to the faith of Abraham; and there were problems with Abraham and ownership of the wells which he dug. You may recall that Abimelech and his Secretary of Defense showed up and ended up discussing this very thing with Abraham. They were unaware of what had been going on, but they recognized the importance of maintaining a friendship with Abraham. However, that does not mean this is how all the peoples of the land felt.

These altercations with Abraham reveal a much broader problem—that they have, for the most part, rejected his God. It is like those who are antisemitic today. Jews are not some different sort of people for whom you can have an honest dislike due to shared characteristics. Even those in the Middle East cannot be mad at them for some objective reason, as the Jews live on only 0.2% of the land of the Middle East. Those who hate the Jews hate their God—that is the problem.

If not, unto a house of my father you will go, and unto my family; and you have taken a woman for my son.’

Genesis
24:38

Surely, you will go to the house of my father and to my family, and you will take [from them] a woman for my son.’

Surely, you will go to the house of my father in the east, to where my family is living, and you will take from them a wife for my son.’

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|---|
| Masoretic Text (Hebrew) | If not, unto a house of my father you will go, and unto my family; and you have taken a woman for my son. |
| Targum of Onkelos | ...but you will go to my kindred, and take a wife for my son. |
| Latin Vulgate | But you will go to my father's house, and will take a wife of my own kindred for my son. |
| Peshitta (Syriac) | But you shall go to my father's house and to my kindred, and take a wife to my son. |
| Septuagint (Greek) | But you shall go to the house of my father, and to my tribe, and you shall take from there a wife for my son. |
| Significant differences: | The targum leaves out <i>father</i> . |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | No, instead, go to my father's household and to my relatives and choose a wife for my son.' |
| Contemporary English V. | Instead, go back to the land where I was born and find a wife for my son from among my relatives." |
| Easy English | My master ordered me to go to his father's family and relatives. My master ordered me to choose a wife for his son from among them. |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|---|
| American English Bible | <i>But you should go to the house of my father and to my tribe, and take a woman for my son from there.</i> |
| Beck's American Translation | Swear that you will go to my father's home and my relatives and get a wife for my son.' |
| God's Word™ | Instead, go to my father's home and to my relatives, and get my son a wife.' |
| International Standard V | Instead, you are to go to my father's household, to my relatives, and choose a wife for my son there.' |
| NIRV | Instead, go to my father's family and to my own relatives. Get a wife for my son there.' |
| New Simplified Bible | »'Go back to the land where I was born and find a wife for my son from among my relatives.' |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|---|
| Ancient Roots Translinear | Go to my father's house, and if not, to my family, and take a woman for my son.' |
| Ferar-Fenton Bible | ...but go instead, to the house of my father, and choose a wife for my son from among my own family.' |
| NIV – UK | ...but go to my father's family and to my own clan, and get a wife for my son." |

Catholic Bibles (those having the imprimatur):

| | |
|--------------------|---|
| The Heritage Bible | And my lord caused me to swear, saying, You shall not take a wife for my son of the daughters of the Canaanites, in whose land I dwell; And you shall walk to my father's house and to my kindred, and take a wife for my son. V. 37 is included for context. |
|--------------------|---|

Jewish/Hebrew Names Bibles:

| | |
|--------------------|--|
| Kaplan Translation | Instead, you must go to my father's house, to my family, and there you shall get a wife for my son.' |
|--------------------|--|

Expanded/Embellished Bibles:

The Expanded Bible Instead, you must go to my father's people [house] and to my family. There you must get [take] a wife for my son.'

NET Bible® ...but you must go to the family of my father and to my relatives to find [Heb "but to the house of my father you must go and to my family and you must take a wife for my son."] a wife for my son.'

Translation for Translators Instead, go back to my father's family, to my own clan, and get from them a wife for my son.'

Literal, almost word-for-word, renderings:

Concordant Literal Version ...for you should go to the household of my father, and to my family, and take a wife for my son thence.

Darby Translation ...but thou shalt by all means go to my father's house and to my family, and take a wife for my son

English Standard Version ...but you shall go to my father's house and to my clan and take a wife for my son.'

The updated Geneva Bible But you will go unto my t fathers house, and to my kindred, and take a wife unto my son. Meaning among his relatives, as in (Genesis 24:40).

Green's Literal Translation But you shall go to the house of my father and to my family and you shall take a wife for my son.

World English Bible ...but you shall go to my father's house, and to my relatives, and take a wife for my son.'

Young's Updated LT If not—unto the house of my father you will go, and unto my family, and you have taken a wife for my son.

The gist of this verse: Abraham made his servant swear that he would get a wife for Isaac from his own people.

| Genesis 24:38a | | | |
|---|---|---|-------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| ʾîm (אִם) [pronounced eem] | <i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event) | primarily an hypothetical particle | Strong's #518 BDB #49 |
| lô' (לֹא or לוֹ) [pronounced low] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| Together, ʾîm lô' (אִם לֹא) [pronounced eem low] act as an emphatic affirmative and they mean <i>if not, surely, unless</i> . | | | |
| ʾel (אֶל) [pronounced eh]l] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| bayith (בַּיִת) [pronounced BAH-yith] | <i>house, residence; household, habitation as well as inward</i> | masculine singular construct | Strong's #1004 BDB #108 |
| ʾâb (אָב) [pronounced aw ^b v] | <i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i> | masculine singular noun with the 1 st person singular suffix | Strong's #1 BDB #3 |
| hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e] | <i>to go, to come, to depart, to walk; to advance</i> | 2 nd person masculine singular, Qal imperfect | Strong's #1980 (and #3212) BDB #229 |

Translation: Surely, you will go to the house of my father...

Again, we do not have an exact quotation from Genesis 24:4, but it is close. These words right here are not found in vv. 3 or 4. This does not mean that Abraham did not speak these exact words, but if he did, they were not recorded.

| Genesis 24:38b | | | |
|---|---|--|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'el (אֵל) [pronounced <i>ehl</i>] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| mish ^e pâchâh (מִשְׁפָּחָהּ) [pronounced <i>mish-paw-KHAWH</i>] | <i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i> | feminine singular noun with the 1 st person singular suffix | Strong's #4940 BDB #1046 |

Translation: ...and to my family,...

In the English, this may appear to be exactly what we find back in v. 4, but in the Hebrew, the word for *family, kin, relatives* is different. It is possible that Abraham used both words when commanding his servant.

By this time, they would have known just who Abraham is, but there does not seem to be a trace of acknowledgement throughout this chapter. I do not know why that is. The servant undoubtedly knows that he has found those of Abraham's family and they go along with him, but they never inquire as to how Abraham is or how he is doing. On the other hand, this is only a portion of their conversation, the bulk of it took place during dinner and that is not recorded.

| Genesis 24:38c | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i>] | <i>to take, to take away, to take in marriage; to seize</i> | 2 nd person masculine singular, Qal perfect | Strong's #3947 BDB #542 |
| îshshâh (אִשָּׁהּ) [pronounced <i>eesh-SHAW</i>] | <i>woman, wife</i> | feminine singular noun | Strong's #802 BDB #61 |
| lâmed (ל) [pronounced <i>l^e</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| bên (בֵּן) [pronounced <i>bane</i>] | <i>son, descendant</i> | masculine singular noun with the 1 st person singular suffix | Strong's #1121 BDB #119 |

Translation: ...and you will take [from them] a woman for my son.'

This final portion is taken directly from v. 4, but it leaves out Isaac's name.

We do not know still, if this is an exact quote. It does not match word-for-word what we have in vv. 3–4, but it does not have to in order for this to be an exact quote. It is just as valid if the servant is giving essentially the words that Abraham spoke to him, but without them being exact.

Genesis 24:38 Surely, you will go to the house of my father and to my family, and you will take [from them] a woman for my son.' (Kukis mostly literal translation)

Genesis 24:38 Surely, you will go to the house of my father in the east, to where my family is living, and you will take from them a wife for my son.' (Kukis paraphrase)

You will note how repetitive that this is. We have already studied that Abraham said this; and now we are studying that the servant tells these people what Abraham said to him.

The assumption is that the pure worship of Y^ehowah has been preserved, but that is not necessarily the case (see Genesis 31:19).

Cole takes 4 lessons about choosing a mate from this narrative.

Steven Cole's four aspects of God's wisdom for the choice of a mate

- (1) Look for godly character qualities above all else in a prospective mate. Beauty is okay (24:16), but godliness is essential. Especially look for someone who denies self and is focused on loving God and others. Look for a person who bases his or her life on obedience to God's Word, who is growing in the fruit of the Spirit. If you marry a beautiful woman who is focused on herself or a hunk who thinks the world revolves around him, you're in for a miserable ride in marriage!
- (2) Finding the right person depends on being the right person. Because Rebekah had a servant's heart, she found Isaac. If she had thought, "Who is this old man asking me for water?" and had gone on her way, she wouldn't have met Isaac. You've got to be the kind of person the kind of person you want to marry would want to marry. If you want a kind, loving, godly mate, you've got to become a kind, loving, godly
- (3) Seek the wisdom of your parents. You probably didn't want to hear that! But it's an unmistakable principle in the Bible. Abraham, through his servant, picked Isaac's wife. Although Rebekah had some say in the matter, it was her parents who really approved it. Even though we don't have our parents arrange our marriages, we still need to listen to their counsel. If your parents are not believers, their counsel may not be as valid as that of godly parents. But if your parents have a strong objection to your fiancé, you need to listen to them and think carefully about what they say. They often have wisdom you lack, especially when you're in the passion of romantic love.
- (4) Marriage is the foundation for love; love is not the foundation for marriage. Isaac and Rebekah married; then we read that Isaac loved her (24:67). Don't misunderstand; I believe in romantic love. But if you build a marriage on romantic love, what do you do if conflicts develop and you don't feel in love any more? But if you build love on the foundation of the marriage commitment, then you can weather the inevitable storms. In the Bible, we are commanded to love our mates whether we feel in love or not; the feelings follow if we obey.

From <http://www.fcfonline.org/content/1/sermons/120896M.pdf> accessed January 13, 2015.

| | | |
|---|------------------|---|
| And so I say unto my adonai, 'Perhaps will not follow, the woman, after me.' | Genesis 24:39 | But I said to my master, 'Suppose the woman will not follow after me.' |
|---|------------------|---|

But I said to my lord, 'Suppose the woman does not want to follow after me.'

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|--|
| Masoretic Text (Hebrew) | And so I say unto my adonai, 'Perhaps will not follow, the woman, after me.' |
| Targum of Onkelos | But I said to my master, Perhaps the woman will not come after me. |
| Latin Vulgate | But I answered my master: What if the woman will not come with me? |
| Peshitta (Syriac) | And I said to my master, Suppose the woman will be unwilling to follow me? |
| Septuagint (Greek) | And I said to my master, Perhaps the woman will not <u>happily</u> go with me. |

Significant differences: The Greek adds *happily*.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | I said to my master, 'What if the woman won't come back with me?' |
| Contemporary English V. | I asked my master, "What if the young woman refuses to come with me?" |
| Easy English | I mentioned that the woman might not follow me. |
| Easy-to-Read Version | I said to my master, 'Maybe the woman will not come back to this place with me.' |
| Good News Bible (TEV) | And I asked my master, 'What if she will not come with me?' |
| New Living Translation | "But I said to my master, 'What if I can't find a young woman who is willing to go back with me?' |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|--|
| American English Bible | 'Then I asked my master, <i>What if the woman is unhappy about coming along?</i> |
| International Standard V | "So I asked my master, 'What if the woman won't come back with me?' |
| NIRV | "Then I asked my master, 'What if the woman won't come back with me?' |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|--------------------|--|
| Ferar-Fenton Bible | I replied to my master, 'Perhaps the woman will not come with me.' |
| NIV – UK | 'Then I asked my master, "What if the woman will not come back with me?" |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|---|
| Christian Community Bible | I then said to my master, 'Perhaps the woman will not agree to come with me!' |
| The Heritage Bible | And I said to my lord, Perhaps the woman will not walk after me. |
| New American Bible (R.E.) | When I asked my master, 'What if the woman will not follow me?' |
| New Jerusalem Bible | I said to my master, "Suppose the girl will not agree to come with me?" |

Jewish/Hebrew Names Bibles:

| | |
|----------------------------|--|
| Complete Jewish Bible | I said to my master, 'Suppose the woman isn't willing to follow me.' |
| exeGesés companion Bible | And I say to my adoni, Perhaps the woman wills to not go after me. |
| Kaplan Translation | 'I said to my master, 'But what if the girl will not come back with me?' |
| <i>The Scriptures</i> 1998 | "And I said to my master, 'What if the woman does not follow me?' |

Expanded/Embellished Bibles:

The Expanded Bible
Lexham English Bible
NET Bible®

I said to my master, 'What if the woman will not come back with me?'
And I said to my master, 'Perhaps the woman will not {follow} me.'
But I said to my master, 'What if the woman does not want to go [The imperfect is used here in a modal sense to indicate desire.] with me [Heb "after me."]?'
Then I asked my master, 'What shall I do if the woman you show me will not come back with me?'

Translation for Translators

The Voice

I asked my master, "What if the woman won't follow me *to this unfamiliar land*?"

Literal, almost word-for-word, renderings:

Green's Literal Translation
NASB
Webster's Bible Translation
World English Bible
Young's Updated LT

And I said to my master, Perhaps the woman will not go after me.
I said to my master, 'Suppose the woman does not follow me.'
And I said to my master, It may be the woman will not follow me.
I said to my master, 'What if the woman will not follow me?'
And I say unto my lord, 'It may be the woman will not come after me.'

The gist of this verse:

The servant, speaking at the dinner table, says he also asked his master, "What if this woman will not follow me?"

Genesis 24:39

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|-------------------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אמר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 1 st person singular, Qal imperfect | Strong's #559 BDB #55 |
| 'el (אל) [pronounced <i>ehl</i>] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| 'addôwn (אדון) [pronounced <i>aw-DOHN</i>] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |
| 'ûwlay (ולא) [pronounced <i>oo-LAHY</i>] | <i>perhaps, unless, suppose; if peradventure</i> | adverb/conjunction | Strong's #194 BDB #19 |
| lô' (לא or אול) [pronounced <i>low</i>] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>] | <i>to go, to come, to depart, to walk; to advance</i> | 3 rd person feminine singular, Qal imperfect | Strong's #1980 (and #3212) BDB #229 |
| 'îshshâh (אשה) [pronounced <i>eesh-SHAW</i>] | <i>woman, wife</i> | feminine singular noun with the definite article | Strong's #802 BDB #61 |
| lâmed (ל) [pronounced <i>l^e</i>] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition | No Strong's # BDB #510 |

Genesis 24:39

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|--------------------------|
| 'achar (אָחַר) [pronounced ah-KHAHR] | <i>after, following, behind; afterwards, after that</i> | preposition/adverb with the 1 st person singular suffix | Strong's #310 BDB #29 |

Translation: But I said to my master, 'Suppose the woman will not follow after me.'

This refers back to Genesis 24:5. Again, the quotation is the gist of what the servant said to Abraham, but this is not an exact quote. He leaves out a verb (*to be willing*) and he changes the morphology of the other verb to compensate.

In any case, the servant is speaking to the family of Rebekah. They are ready to eat, and he stops them and says, "I need to tell you why I am here." At this point, he has come to where he asked Abraham, "What if this woman will not follow me back to Canaan?"

Genesis 24:39 But I said to my master, 'Suppose the woman will not follow after me.' (Kukis mostly literal translation)

Genesis 24:39 But I said to my lord, 'Suppose the woman does not want to follow after me.' (Kukis paraphrase)

Again, this is a bit of a speech, but it completely clears the air, so that all subsequent conversation can be open and unguarded.

This seems a logical outcome, for a servant to show up out of nowhere, and say, "Let me take one of your women to someone she has never met to marry him." That might be somewhat difficult to sell that.

And so he said unto me, 'Y^ehowah, Whom I have gone to His faces, sends a messenger with you and so he will make successful your way. And you have taken a woman for my son from my family and from a house of my father;...

Genesis
24:40

He then said to me, 'Y^ehowah, before Whom I walk, will send a messenger [or, *an angel*] with you and he will make your journey successful. Therefore [lit., *and*], you will take a wife for my son from my family and from my father's house;...

He then said to me, 'Jehovah, before Whom I walk, will send an angel with you to make your journey a success. Therefore, you will take a wife for my son from my family there, from my father's house;...

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he said unto me, 'Y^ehowah, Whom I have gone to His faces, sends a messenger with you and so he will make successful your way. And you have taken a woman for my son from my family and from a house of my father.

Targum of Onkelos

And he said to me, The Lord before whom I worship will appoint His angel to be with you, and will prosper your way; and you will take a wife for my son from my household, from the race of my father's house.

Latin Vulgate

The Lord, said he, in whose sight I walk, will send his angel with you, and will direct your way: and you will take a wife for my son of my own kindred, and of my father's house.

| | |
|--------------------------|--|
| Peshitta (Syriac) | And he said to me, The LORD before whom I <u>worship</u> will send his angel with you, and prosper your way; and you shall take a wife for my son of my kindred and of my father's house. |
| Septuagint (Greek) | And he said to me, The Lord God Himself, to whom I <u>have been acceptable</u> in His presence, shall send out His angel with you, and shall <u>prosper your journey</u> , and you shall take a wife for my son of my tribe, and of the house of my father. |
| Significant differences: | In the Hebrew, Abraham is speaking of the Lord before Whom he walks; but the targum and Syriac have <i>worship</i> instead of <i>walk</i> ; and the Greek has <i>been acceptable</i> . The Latin has the angel will <i>direct</i> the servant's way rather than make the servant's journey successful. The targum, in the final phrase, inserts the word <i>race</i> . |

Thought-for-thought translations; paraphrases:

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|-------------------------|---|
| Common English Bible | He said to me, `The Lord, whom I've traveled with everywhere, will send his messenger with you and make your trip successful; and you will choose a wife for my son from my relatives and from my father's household. |
| Contemporary English V. | My master answered, "I have always obeyed the LORD, and he will send his angel to help you find my son a wife from among my own relatives. |
| Easy English | But Abraham said, "The *Lord will send his *angel with you. The *Lord is present with me in my life. He will guide you. You will choose a wife for my son from my family and my father's *tribe. |
| <i>The Message</i> | He said, 'GOD before whom I've walked faithfully will send his angel with you and he'll make things work out so that you'll bring back a wife for my son from my family, from the house of my father. |
| New Berkeley Version | ...but he told me, `The LORD, in whose presence I walk, will send His angel with you to render your trip successful, so that you will obtain a wife for my son from my relatives and from my father's house. |
| New Century Version | But he said, `I serve the Lord, who will send his angel with you and will help you. You will get a wife for my son from my family and my father's people. |
| New Living Translation | He responded, `The Lord, in whose presence I have lived, will send his angel with you and will make your mission successful. Yes, you must find a wife for my son from among my relatives, from my father's family. |

Partially literal and partially paraphrased translations:

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| American English Bible | 'And he replied, <i>Jehovah God, who has found me to be acceptable in His presence, will send His messenger along with you, and your journey will be blest. You should take a woman for my son from my tribe and from the house of my father.</i> |
| <i>God's Word™</i> | "He answered me, 'I have been living the way the LORD wants me to. The LORD will send his angel with you to make your trip successful. You will get my son a wife from my relatives and from my father's family. |
| International Standard V | "Abraham [Lit. <i>He</i>] told me, `The LORD, who is with me wherever I go, will send his angel with you to make your journey successful. So you are to choose a wife for my son from my family, from my father's household. |
| New Simplified Bible | »He said to me: 'Jehovah, before whom I have walked, will send his angel with you to make your journey successful. You will take a wife for my son from my relatives and from my father's house. |

Mostly literal renderings (with some occasional paraphrasing):

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| Ancient Roots Translinear | He said to me, 'Go in Yahweh's face. He will send his messenger with you to prosper your way. Take a woman for my son from my family, the house of my father. |
| Bible in Basic English | And he said, The Lord, whom I have ever kept before me, will send his angel with you, who will make it possible for you to get a wife for my son from my relations and my father's house;... |
| Ferar-Fenton Bible | Then he said to me; 'The Ever-living Who has caused me to walk in His Presence, will send His messenger along with you, and He will guide you in your path so as to secure a wife for my son, from among the children of my own tribe, and from the home of my father. |
| New Advent Bible | The Lord, said he, in whose sight I walk, will send his angel with you, and will direct your way: and you shall take a wife for my son of my own kindred, and of my father's house. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|---|
| Christian Community Bible | And his reply was: 'Yahweh, in whose presence I have walked, will send his angel with you and make your journey successful. You will choose a wife for my son from my own clan and from my father's house. |
| New American Bible | ...he replied: 'The LORD, in whose presence I have always walked, will send his messenger with you and make your errand successful, and so you will get a wife for my son from my own kindred of my father's house. |
| New American Bible (R.E.) | ...he replied: 'The LORD, in whose presence I have always walked, will send his angel with you and make your journey successful, and so you will get a wife for my son from my own family and my father's house. |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|---|
| Complete Jewish Bible | Avraham answered me, 'ADONAI, in whose presence I live, will send his angel with you to make your trip successful; and you are to pick a wife for my son from my kinsmen in my father's house;... |
| exeGesés companion Bible | And he says to me, Yah Veh, at whose face I walk, sends his angel with you to prosper your way; take a woman for my son of my family and of the house of my father:... |
| Kaplan Translation | He said to me, 'God, before whom I have walked, will send His angel with you and make your mission successful. But you must find a wife for my son from my family and from my father's house. |

Expanded/Embellished Bibles:

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| <i>The Amplified Bible</i> | And he said to me, The Lord, in Whose presence I walk [habitually], will send His Angel with you and prosper your way, and you will take a wife for my son from my kindred and from my father's house. "The Angel of the Lord" or "of God" or "of His presence" is readily identified with the Lord God (Gen. 16:11, 13; 22:11, 12; 31:11, 13; Exod. 3:1-6 and other passages). But it is obvious that the "Angel of the Lord" is a distinct person in Himself from God the Father (Gen. 24:7; Exod. 23:20; Zech. 1:12, 13 and other passages). Nor does the "Angel of the Lord" appear again after Christ came in human form. He must of necessity be One of the "three-in-one" Godhead. The "Angel of the Lord" is the visible Lord God of the Old Testament, as Jesus Christ is of the New Testament. Thus His deity is clearly portrayed in the Old Testament. The Cambridge Bible observes, "There is a fascinating forecast of the coming Messiah, breaking through the dimness with amazing consistency, at |
|----------------------------|--|

intervals from Genesis to Malachi. Abraham, Moses, the slave girl Hagar, the impoverished farmer Gideon, even the humble parents of Samson, had seen and talked with Him centuries before the herald angels proclaimed His birth in Bethlehem."

| | |
|-----------------------------|---|
| The Expanded Bible | But he said, 'I will serve [walk before] the Lord, who will send his angel [or messenger] with you and will help you [make your way successful]. You will get [take] a wife for my son from my family and my father's people [house]. |
| Kretzmann's Commentary | And he said unto me, The Lord before whom I walk, in the fear of whom he had arranged and led his entire life, will send His angel with thee and prosper thy way, give success to thy undertaking; and thou shalt take a wife for my son of my kindred and of my father's house. |
| Lexham English Bible | And he said to me, 'Yahweh, before whom I have walked, shall send his angel with you and will make your journey successful. And you shall take a wife for my son from my family, and from the house of my father. |
| NET Bible® | He answered, 'The Lord, before whom I have walked [The verb is the Hitpa'el of הלך, (halakh), meaning "live one's life" (see Gen 17:1). The statement may simply refer to serving the Lord or it may have a more positive moral connotation ("serve faithfully").], will send his angel with you. He will make your journey a success and you will find a wife for my son from among my relatives, from my father's family. |
| Translation for Translators | He replied, 'Yahweh, whom I have always obeyed [MTY], will send his angel with you, and he will cause your journey to be successful, with the result that you can get a wife for my son from my clan, from my father's family. |
| The Voice | But he told me, "The Eternal One, with whom I walked <i>all these years</i> , will send His messenger with you to guide <i>and help</i> you along the way. <i>I know</i> you will find a wife for my son among my relatives, from my father's family. |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|---|
| Concordant Literal Version | And saying is he to me, 'Yahweh Elohim, before Whom I walk, He will send His messenger with you and prosper your way. And take shall you a wife for my son from my family, and from the household of my father. |
| A Conservative Version | And he said to me, LORD, before whom I walk, will send his [heavenly] agent with thee, and prosper thy way. And thou shalt take a wife for my son of my kindred, and of my father's house. |
| NASB | He said to me, 'The Lord, before whom I have walked, will send His angel with you to make your journey successful, and you will take a wife for my son from my relatives and from my father's house;... |
| New King James Version | 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. |
| World English Bible | He said to me, 'Yahweh, before whom I walk, will send his angel with you, and prosper your way. You shall take a wife for my son of my relatives, and of my father's house. |
| Young's Updated LT | And he says unto me, 'Jehovah, before whom I have walked habitually, does send His messenger with you, and has prospered your way, and you have taken a wife for my son from my family, and from the house of my father.' |

The gist of this verse: Abraham conveyed to the servant that he expected for this trip to be quite successful.

The verse is parallel to Genesis 24:7.

Genesis 24:40a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|----------------------------------|---|---|---------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אמר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| 'el (אל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 1 st person singular suffix | Strong's #413 BDB #39 |

Translation: He then said to me,...

Abraham's servant again continues with what Abraham said in their conversation which preceded his coming there to Haran (I have assumed that is where this is taking place). Again, this is not an exact quote, but it is reasonably close.

This is not wrong, to claim to quote someone, and to quote the gist of what they say, but not to get it word-for-word. At no time does the servant misrepresent what Abraham said to him.

Genesis 24:40b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|-------------------------------------|
| YHWH (יהוה) [pronunciation is possibly yoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| 'âsher (אשר) [pronounced ash-ER] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| hâlak ^e (הלך) [pronounced haw-LAHK ^e] | <i>to go, to come, to depart, to walk [up and down, about]; to wander, to prowl; to go for oneself, to go about, to live [walk] [in truth]; to flow</i> | 1 st person singular, Hithpael perfect | Strong's #1980 (and #3212) BDB #229 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| pânîym (פני) [pronounced paw-NEEM] | <i>face, faces countenance; presence</i> | masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix | Strong's #6440 BDB #815 |
| Together, they mean <i>before him, before his face, in his presence, in his sight, in front of him.</i> | | | |
| shâlach (שלח) [pronounced shaw-LAKH] | <i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i> | 3 rd person masculine singular, Qal imperfect | Strong's #7971 BDB #1018 |

| Genesis 24:40b | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| mal'âkē (מַלְאָכָה) [pronounced mahf'- AWK ^q] | <i>messenger or angel</i> ; this word has been used for a prophet (Isaiah 42:19) and priest (Mal. 2:7) | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #4397 BDB #521 |
| 'êth (אֶת) [pronounced ayth] | <i>with, at, near, by, among, directly from</i> | preposition (which is identical to the sign of the direct object) with the 2 nd person masculine singular suffix | Strong's #854 BDB #85 |

Translation:...‘Y^ehowah, before Whom I walk, will send a messenger [or, an angel] with you...

Although the Bible clearly teaches the concept of the Angelic Conflict, it would be very difficult for most believers to speak about what angels have done on their behalf. We do not know what this angel did. We do not know how this angel prepared the way. Was it because of the angel that it is Rebekah who comes to the spring, and they appear to be alone—the servant and Rebekah—when they meet (apart from the servants of the servant).

There are several instances in Scripture where angels are given missions. Here an angel is sent before the servant in order to clear his way and make this trip successful; but we don't know any of the specific things which an angel would do in such a situation. Does the angel make the weather acceptable? Do they protect from demon armies? Do they protect from those who would rob this servant (he was loaded down with a great deal of wealth)? Do the angels get Rebekah thinking about marriage and children and independence? The Bible certainly indicates that angels have real functions related to our lives on earth—functions which appear to be completely unobtrusive, yet absolutely necessary.

I have often likened the Angelic Conflict to watching a live play, where you are in the middle of the action, looking all around you to watch the actions and words of the characters—observing perhaps the greatest epic ever told—but with the additional aspect of actually taking a part in this great morality drama, yet in such a way that we on earth could not point to what angels have actually done in our lives.

There are two categories of angels: fallen and elect. The fallen angels have rejected the authority of God and have sinned; elect angels have not. This doctrine concentrates on the elect angels.

This doctrine is different from the Doctrine of the Angelic Conflict.

Wenstrom and Ballinger on the Function of Angels

- Angels are God's servants who are dispatched from the throne room of heaven to execute God's purposes. The ministry of the elect angels falls into several categories. Generally speaking, the elect angels: (1) Protect, (2) Provide, (3) Prepare, (4) Proclaim the Word of God and (5) Execute God's Judgments.
- Wrapping one's head around the concept and function of angels, it might be best understood as, the CEO of a company delegates responsibilities to those under him. This does not mean that he is incapable of taking care of these responsibilities, nor does it mean that he is adverse to dealing with such things personally. In a large organization, the one at the top is primarily all about delegating responsibilities to those within the chain of command. Although this is not a perfect analogy, it may help us to understand God's use of the angels to take care of certain responsibilities.
- In relation to God, the elect-angels perform the following services:
 - They act as attendants around the throne of God, and are waiting to serve Him and do His bidding.

Wenstrom and Ballinger on the Function of Angels

- Psalm 103:20 Isa. 6:1f Job 1:6 2:1 Rev. 5:11 8:1ff
- 2) They continually, night and day, offer praise and worship God in heaven. Isa.6:3 Psalm148:1,2 Heb. 1:6 Rev.4:8; 5:11–12
 - 3) Some angels are observers who rejoice over what the Lord does. Job 38:6-7 Luke 2:12-13 15:10
 - 4) Some angels will function as soldiers in battle with Satan. Rev. 12:7
 - 5) Angels are used by the God as instruments to execute His judgments. Revelation 7:1 8:2
 4. In relation to the nations, the elect-angels and non-elect angels perform the following services:
 - 1) Angels announce and inflict judgment (Sodom was a city-state). Genesis 19:13
 - 2) Michael, the archangel, is the guardian of the nation of Israel. Daniel 10:13, 21 12:1 Jude 9
 - 3) The non-elect angels rule over the Gentile nations (Daniel 4:17 Ephesians 6:11-16) and seek to influence their human leaders (Daniel 10:21 11:1).
 - 4) In the Tribulation the elect-angels will be the agents God uses to pour out His judgments. See Rev. 8-9 and 16.
 5. Angels were quite active in the life and ministry of Jesus. In relation to Christ, the elect-angels perform the following services:
 - 1) Angels informed Mary, Joseph, and the shepherds of Christ's birth. Luke 1:26-38 2:8-15 Matt.1:20
 - 2) An angel warned Joseph to take Mary and the baby Jesus and flee into Egypt (Matt. 2:13-15), and an angel directed the family to return to Israel after Herod died (vv. 19-21).
 - 3) Angels ministered to Jesus after His temptation. Matt.4:11
 - 4) An angel strengthened Him in Gethsemane (obviously, this would be strengthening Jesus in His humanity—in this case, the resolve of His humanity). Luke22:43
 - 5) Angels were poised to deliver Him from His enemies. Matt.26:53
 - 6) An angel rolled the stone from the empty tomb. Matt.28:1–7
 - 7) Angels announced His resurrection to the women on Easter morning. Matthew 28:5-6 Luke 24:5-7
 - 8) Angels were present at His ascension and gave instruction to the disciples. Acts 1:10-11
 - 9) Angels ascended with Him into heaven. Acts 1:11
 6. In relation to His coming again, the elect-angels perform the following services:
 - 1) The voice of the archangel will be heard at the translation of the church. 1Thess. 4:16
 - 2) They will accompany Him in His glorious return to earth. Matt. 25:31 2Thess. 1:7
 - 3) They will separate the wheat from the tares (the righteous from the unrighteous) at Christ's second coming. Matt. 13:39-40
 - 4) Angels announce and inflict judgment. Rev. 14:6-7 Acts 12:23 Rev. 16:1
 7. Angels in relationship to some individual believers:
 - 1) The angels delivered Lot and his family from the destruction of Sodom. Genesis 19
 - 2) Angels prepared the way for the servant of Abraham who went to find a wife for Isaac. Genesis 24
 8. In relationship to the believer, angels have done/will do the following:
 - 1) Angels protect and deliver God's people. Hebrews 1:14 Daniel 6:22 Psalm 91:11 Genesis 19:11 Acts 12:11 Matthew 18:10
 - 2) They guide and encourage believers. Matthew 28:5-7 Acts 8:26 27:23,24
 - 3) They interpret God's Word to men (no longer an issue with the closing of the canon). Daniel 7:16 10:5,11 Zech.1:9,19 4:1,5 5:5-11 6:4,5
 - 4) There is the teaching angel of Revelation. This is a concentrated period of conflict, so that the accumulation of doctrine in a person's soul is not a lifetime endeavor. Rev.1:1 17:7 22:16
 - 5) Angels mediated the Law to Moses. Acts 7:53 Gal.3:19
 - 6) Angels carry the saved home when they die. Luke16:22
 - 7) They execute judgment on individuals and societies (Acts12:23 Gen.19:12,13 Ezek.9:1,5,7; note the active role they play in the judgments of the Tribulation, Rev.16).
 9. In relation to the Church:
 - 1) Hebrews 1:14 describes ministry of the elect-angels "**servant-spirits who are divinely commissioned and repeatedly dispatched for service on behalf of those who are destined to inherit salvation.**" In

Wenstrom and Ballinger on the Function of Angels

- this, however, Scripture points to a number of specific ministries:
- 2) The elect-angels bring answers to prayer. Acts 12:5-10
 - 3) They help in bringing people to the Savior. Acts 8:26; 10:3
 - 4) They may encourage in times of danger. Acts 27:23-24
 - 5) They care for God's people at the time of death. Luke 16:22
 - 6) How some of these things occur in our own lives today is unknown; this is a set of activities which we do not observe in the post-canon period of the Church Age.
10. In relation to the introduction of a new dispensation, angels are actively involved when God institutes a new epoch in history:
 - 1) They joined in praise when the earth was created. Job 38:6-7
 - 2) They were involved in the giving of the Mosaic law. Gal. 3:19 Heb. 2:2
 - 3) They were active at the First advent of Christ. Matt. 1:20 4:11
 - 4) They were active during the early years of the church. Acts 8:26 10:3, 7 12:11
 - 5) They will be involved in events surrounding the Second advent of Christ. Matt. 25:31 Thess. 4:1
 11. Angels as spectators.
 - 1) They rejoice when even one sinner is saved. Luke 15:10
 - 2) They actually learn Bible Doctrine from the local church, taking a keen interest in our assembly. Ephesians 3:10 1Peter 1:12
 - 3) They observe all the affairs of men, and are pleased or offended, as the passage on hair suggests. 1Corinthians 11:10
 - 4) They took great interest in the incarnation. 1Timothy 3:16
 12. The angelic hierarchy is divided into two categories:
 - 1) The college of heralds and
 - 2) The angelic army. Most angels do not have wings. Wings are an insignia of rank.
 - (1) Seraphim have the highest rank with six wings (Isa. 6:2 Rev. 4:8).
 - (2) Cherubim have four wings, plus the uniform of wisdom (Gen. 3:24 Ezek 1, 10, 28ff).
 13. Miscellaneous points:
 - 1) We are never told to pray to angels or to depend upon angels. Our prayer and dependence is to be directed to God the Father; and, if angels are involved, then He will see to that.
 - 2) Although there is great angelic activity in the church age, they do not appear to be visibly manifest to us in the post-canon Church Age. Bear in mind, seeing an angel in the Old Testament was rare (just like miracles in the Old Testament were rare); such things appear to be even more rare in the post-canon, New Testament period. Personally, I would be suspicious of anyone who claims to have seen an angel or witnessed a miracle. This does not mean that I doubt the power of God; but we live in a period of human history where His Word has eclipsed the manifestation of God's supernatural power. 2Peter 1:16-21
 - 3) Furthermore, God is teaching angels as well; and there is no better way to teach someone than to have them actually do something. Illustrative of this: I recall seeing my father fix the brakes of my car on several occasions. However, a roommate, later on, told me how to fix my own brakes, but did not touch them himself. I learned how to do my own brakes from my roommate because of this approach.
 - 4) Angelic involvement in this earthly realm communicates God's essence and character to them as well.

This doctrine would be well-supplemented by the doctrine of the **Angelic Conflict** ([HTML](#)) ([PDF](#)) ([WPD](#)).

From http://gracebiblechurchwichita.org/?page_id=1163 accessed January 14, 2015.
and <http://www.versebyverse.org/doctrine/angels.html> accessed January 14, 2015.

Certainly all of us have had the experience of a confluence of events which led us make a bold and life-changing decision. For me, it was moving to Houston—and of course, many of us have moved from one city to another, from one state to another, but often there are so many contributing factors. I can think of dozens which led to my

move; yet there were probably hundreds of contributing factors. How many of those factors were influences or even orchestrated by angels? The Bible certainly suggests that such things are going on, but never in a way that we could specifically point to a particular aspect related to a decision that we make and say, “Undoubtedly, the work of angels.”

In fact, in this circumstance, we do not even know if this is the Lord Jesus Christ in His Preincarnate form who prepares the way for Abraham’s servant.

| Genesis 24:40c | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong’s # |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong’s # BDB #251 |
| tsâlach (צָלַח) [pronounced <i>tsaw-LAHCH</i>] | <i>to make successful, to prosper, to make prosperous; to accomplish prosperity, to finish well, to be successful; to bring to a successful [conclusion]</i> | 3 rd person masculine singular, Hiphil imperfect | Strong’s #6743 BDB #852 |
| derek ^e (דֶּרֶךְ) [pronounced <i>DEH-rek^e</i>] | <i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i> | masculine singular noun with the 2 nd person masculine singular suffix | Strong’s #1870 BDB #202 |

Translation: ...and he will make your journey successful.

The intent of the angel is to make this journey successful. So, in ways which are never specified, this servant meets Isaac’s right woman, miles away from where they all live, and appears to be talking her into coming with him to the land of Canaan. What mechanics are involved at this point appear to be intentionally vague.

| Genesis 24:40d | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong’s # |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong’s # BDB #251 |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i>] | <i>to take, to take away, to take in marriage; to seize</i> | 2 nd person masculine singular, Qal perfect | Strong’s #3947 BDB #542 |
| ’îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>] | <i>woman, wife</i> | feminine singular noun | Strong’s #802 BDB #61 |
| lâmed (ל) [pronounced <i>l^e</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong’s # BDB #510 |
| bên (בֵּן) [pronounced <i>bane</i>] | <i>son, descendant</i> | masculine singular noun with the 1 st person singular suffix | Strong’s #1121 BDB #119 |
| min (מִן) [pronounced <i>mihn</i>] | <i>from, away from, out from, out of from, off, on account of</i> | preposition of separation | Strong’s #4480 BDB #577 |

Genesis 24:40d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|-----------------------------|
| mish ^e pâchâh (משפחה) [pronounced <i>mish-paw-KHAWH</i>] | <i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i> | feminine singular noun with the 1 st person singular suffix | Strong's #4940 BDB #1046 |

Translation: Therefore [lit., and], you will take a wife for my son from my family...

Abraham again expresses faith that this is going to work out; that the servant will come across someone who will be ideal for his son, Isaac; and that this person would come from his family.

Genesis 24:40e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| min (מִן) [pronounced <i>mihn</i>] | <i>from, away from, out from, out of from, off, on account of</i> | preposition of separation | Strong's #4480 BDB #577 |
| bayith (בַּיִת) [pronounced <i>BAH-yith</i>] | <i>house, residence; household, habitation as well as inward</i> | masculine singular construct | Strong's #1004 BDB #108 |
| 'âb (אָב) [pronounced <i>aw^bv</i>] | <i>father, both as the head of a household, clan or tribe; founder, civil leader, military leader</i> | masculine singular noun with the 1 st person singular suffix | Strong's #1 BDB #3 |

Translation: ...and from my father's house.

We are not speaking of a brick and mortar home here, but of those who are related to Abraham.

Genesis 24:40 He then said to me, 'Y^ehowah, before Whom I walk, will send a messenger [or, *an angel*] with you and he will make your journey successful. Therefore [lit., and], you will take a wife for my son from my family and from my father's house;... (Kukis mostly literal translation)

Genesis 24:40 He then said to me, 'Jehovah, before Whom I walk, will send an angel with you to make your journey a success. Therefore, you will take a wife for my son from my family there, from my father's house;... (Kukis paraphrase)

Abraham had assured the servant that God would take care of everything and that He would send His messenger (His Angel?) before him, to clear the path. The use of the 3rd person masculine singular suffix here possibly suggests that this is Jesus Christ, in His preincarnate form, Who goes before the servant to prepare all things.

How does Abraham know this? God has made great promises to him and to his descendants through Isaac. This means that Isaac must have children (or at least one child) in order for these blessings to be passed along through him.

...then you have been declared free from my oath. For you go unto my family and if they do not give to you and you have been free from my solemn oath.'

Genesis
24:41

...after that, you have been made free from my oath. [If] at that time you go to my family and they do not give [the woman] to you, then you have been freed from my solemn oath.'

...after that, you have fulfilled your obligation to me. Or, if you go to my family and they do not give this woman to you, then you are free of this oath to me.'

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | ...then you have been declared free from my oath. For you go unto my family and if they do not give to you and you have been free from my solemn oath.' |
| Targum of Onkelos | Then will you be free from my oath: if, when you are come to the house of my kindred, they give not to you, you will be free from your oath. |
| Latin Vulgate | But you will be clear from my <u>curse</u> , when you will come to my kindred, if they will not give you one. |
| Peshitta (Syriac) | Then you shall be clear from my oath, when you go to my kindred; and if they do not give you a bride, you shall be clear from my oath. |
| Septuagint (Greek) | Then shall you be clear from my oath, for whenever you have come to my tribe, and they shall not give her to you, then shall you be clear from my oath. |

Significant differences: The word translated *oath* can also be translated *curse*, which explains the Latin translation. The word *oath* occurs twice in the Hebrew; once (apparently) in the Latin.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | If you go to my relatives, you will be free from your obligation to me. Even if they provide no one for you, you will be free from your obligation to me.' |
| Contemporary English V. | But if they refuse to let her come back with you, then you are freed from your promise." |
| Easy English | When you reach my family, you will be free from your *oath. Even if they do not want to give the woman to you, you will be free from your *oath. (That is, the *oath that you made to me.)" |
| Easy-to-Read Version | But if you go to my father's country, and they refuse to give you a wife for my son, then you will be free from this promise.' |
| Good News Bible (TEV) | There is only one way for you to be free from your vow: if you go to my relatives and they refuse you, then you will be free.' |
| <i>The Message</i> | Then you'll be free from the oath. If you go to my family and they won't give her to you, you will also be free from the oath.' |
| New Century Version | Then you will be free from the promise. But if they will not give you a wife for my son, you will be free from this promise.' |
| New Life Bible | Then you will be free from your promise to me. When you come to those of my family, and if they do not give her to you, then you will be free from your promise to me.' |
| New Living Translation | Then you will have fulfilled your obligation. But if you go to my relatives and they refuse to let her go with you, you will be free from my oath.' |

Partially literal and partially paraphrased translations:

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|------------------------|--|
| American English Bible | <i>Then you will be free from the curse [of your oath]. And if they won't give her to you when you get to my tribe, you will [also] be freed from your oath.</i> |
|------------------------|--|

| | |
|-----------------------------|--|
| Beck's American Translation | After that you will not be bound anymore by what you swear to me. If you go to my relatives and they will not give her to you, you will not be bound anymore by what you swear to me.' |
| God's Word™ | Then you will be free from your oath to me. You will also be free of your oath to me if my relatives are not willing to do this when you go to them.' |
| International Standard V | Only then will you be released from fulfilling [The Heb. lacks <i>fulfilling</i>] my oath. However, when you come to my family, if they don't give her to you, you'll be released from fulfilling [The Heb. lacks <i>fulfilling</i>] my oath.' |
| NIRV | "When you go to my relatives, suppose they refuse to give her to you. Then you will be free from your oath.' |
| New Simplified Bible | »'If my relatives do not give her to you, then you will be free from my oath.'« |
| Today's NIV | Then, when you go to my clan, you will be released from my oath even if they refuse to give her to you-you will be released from my oath.' |

Mostly literal renderings (with some occasional paraphrasing):

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|---------------------------|---|
| Ancient Roots Translinear | When you come to my family and if they give nothing to you, you are innocent from my promise. Then you are pardoned from my promise.' |
| Ferar-Fenton Bible | So take an oath to me that you will go to my tribe, and if they will not give to you, you shall be free from your oath to me.' |
| New Advent Bible | But you shall be clear from my curse, when you shall come to my kindred, if they will not give you one. |
| NIV – UK | You will be released from my oath if, when you go to my clan, they refuse to give her to you - then you will be released from my oath.' |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| Christian Community Bible | This is what you have to do to be released from your oath. Whether they refuse you or not you will be free of the oath.' |
| The Heritage Bible | And he said to me, Jehovah, before whose face I walk, will send his Messenger with you, and prosper your way; and you shall take a wife for my son of my kindred and of my father's house; At that time you shall be released from this my oath, when you come to my kindred; and if they do not give one to you, you shall be released from my oath. V. 40 is included for context. |
| New American Bible | Then you shall be released from my ban. If you visit my kindred and they refuse you, then, too, you shall be released from my ban.' |
| New American Bible (R.E.) | Then you will be freed from my curse. If you go to my family and they refuse you, then, too, you will be free from my curse.' Curse: this would be the consequence of failing to carry out the oath referred to in v. 3. |
| New Jerusalem Bible | Then you will be quit of my curse: if you go to my family and they refuse you, you will be quit of my curse." |
| New RSV | Then you will be free from my oath, when you come to my kindred; even if they will not give her to you, you will be free from my oath." |
| Revised English Bible | You are to take a wife for my son from my family and from my father's house; then you will be released from the charge I have laid upon you. But if, when you come to my family, they refuse to give her to you, you will likewise be released from the charge." A portion of v. 40 was included for context. |

Jewish/Hebrew Names Bibles:

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|--------------------------|--|
| Complete Jewish Bible | ...this will release you from your obligation under my oath. But if, when you come to my kinsmen, they refuse to give her to you, this too will release you from my oath.' |
| exeGesés companion Bible | ...then you become exonerated from my oath |

when you come to my family:
and if they not give you,
you become exonerated from my oath.

| | |
|---------------------------|---|
| JPS (Tanakh—1985) | Thus only shall you be freed from my adjuration: if, when you come to my kindred, they refuse you—only then shall you be freed from my adjuration.' |
| Judaica Press Complete T. | You will then be absolved from my oath, when you come to my family, and if they do not give her to you, you will be absolved from my oath.' |
| Kaplan Translation | There is only one way that you can be free of my dread oath [Alah in Hebrew, also meaning a curse. It is thus an oath accompanied by a curse for not fulfilling it, as distinguished from a shevuah (see note on Genesis 21:28)]. If you go to my family and they do not give you a girl, you will be released from my dread oath.' |

Expanded/Embellished Bibles:

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|-----------------------------|---|
| <i>The Amplified Bible</i> | Then you shall be clear from my oath, when you come to my kindred; and if they do not give her to you, you shall be free <i>and</i> innocent of my oath. |
| The Expanded Bible | Then you will be ·free [innocent] from ·the promise [·my oath]. But if they will not give you a wife for my son, you will be ·free [innocent] from ·this promise [·my oath].' |
| Lexham English Bible | Then you shall be released from my oath, when you come to my family. And if they will not give [a woman] to you, then you will be released from my oath.' |
| NET Bible® | You will be free from your oath [Heb "my oath" (twice in this verse). From the Hebrew perspective the oath belonged to the person to whom it was sworn (Abraham), although in contemporary English an oath is typically viewed as belonging to the person who swears it (the servant).] if you go to my relatives and they will not give her to you. Then you will be free from your oath.' |
| Translation for Translators | But if my clan refuses to allow her to return with you, you will be freed from being cursed because of not obeying me.' |
| The Voice | When you reach my family, then you will be free from my oath. Even if they won't give her to you, you will still be free from my oath." |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|---|
| Concordant Literal Version | Then you shall be innocent from my oath of imprecation. For come shall you to my family, and should they not give to you, then you shall be innocent from my oath of imprecation. |
| Context Group Version | Then you shall be free from my oath, when you come to my family. And if they don't give her to you, you shall be free from my oath. |
| Darby updated Translation | Then will you be quit of my oath, when you will have come to my family. And if they give you not [one], you will be quit of my oath. |
| English Standard Version | Then you will be free from my oath, when you come to my clan. And if they will not give her to you, you will be free from my oath.' |
| The updated Geneva Bible | Then will you be clear from [this] [Which by my authority I caused you to make] my oath, when you come to my kindred; and if they give not you [one], you will be clear from my oath. |
| Green's Literal Translation | Then you shall be released from my oath, when you have come to my family, and if they do not give <i>one</i> to you; then you shall be released from my oath. |
| New King James Version | 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.' |
| World English Bible | Then will you be clear from my oath, when you come to my relatives. If they don't give her to you, you shall be clear from my oath.' |
| Young's Updated LT | Then are you acquitted from my oath, when you come unto my family, and if they give not one to you; then you have been acquitted from my oath.' |

The gist of this verse: If the family of Rebekah refuses to give her to wife to Isaac, then the servant will be free of his oath to Abraham.

This parallels Genesis 24:41.

| Genesis 24:41a | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'âz (אז) [pronounced awz] | <i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i> | adverb | Strong's #227 BDB #23 |
| nâqâh (נקה) [pronounced naw-KAWH] | <i>to be acquitted, unpunished, declared free or declared guiltless</i> | 2 nd person masculine singular, Niphal perfect | Strong #5352 BDB #667 |
| This is the first occurrence of this word in Scripture. | | | |
| min (מן) [pronounced min] | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| shebû'âh (שבועה) [pronounced she ^b -voo-GAH] | <i>a solemn oath, a curse</i> | feminine singular noun with the 1 st person singular suffix | Strong's #7621 BDB #989 |

Translation: ...after that, you have been made free from my oath.

Twice, this verse will say that the servant is free from his oath. It is said in different ways each time, and what makes him free of the oath is somewhat different as well. In this first phrase, we need to synch it up with what went before: **Therefore [lit., and], you will take a wife for my son from my family and from my father's house; after that, you have been made free from my oath.** So, if the servant goes back east, finds this woman and brings her back for Isaac, he is made free from this oath. Because of where vv. 40 and 41 are separated, this is confusing to read. If you read v. 41 alone, it sounds like Abraham is saying twice that his servant would be released from his oath; but only one reason for this release is given. Vv. 40–41 give the two ways that release the servant from his oath: (1) he fulfills the oath or (2) Abraham's relatives in Haran simply refuse to let the servant leave with one of their daughters.

| Genesis 24:41b | | | |
|----------------------------|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| kîy (כי) [pronounced kee] | <i>for, that, because; when, at that time, which, what time</i> | explanatory or temporal conjunction; preposition | Strong's #3588 BDB #471 |
| bôw' (בו) [pronounced boh] | <i>to come in, to come, to go in, to go, to enter, to advance</i> | 2 nd person masculine singular, Qal imperfect | Strong's #935 BDB #97 |
| 'el (אל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |

Genesis 24:41b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|-----------------------------|
| mish ^e pâchâh (משפחה) [pronounced <i>mish-paw-KHAWH</i>] | <i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i> | feminine singular noun with the 1 st person singular suffix | Strong's #4940 BDB #1046 |

Translation: [If] at that time you go to my family...

Here is the alternate way that he is free of the oath. He goes to the family in the east. This is to Haran, not all the way to Ur.

Genesis 24:41c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʾîm (אם) [pronounced <i>eem</i>] | <i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i> | primarily an hypothetical particle | Strong's #518 BDB #49 |
| lôʾ (לא or לוּל) [pronounced <i>low</i>] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| Together, ʾîm lôʾ (לא אם) [pronounced <i>eem low</i>] act as an emphatic affirmative and they mean <i>if not, surely, unless</i> . | | | |
| nâthan (נתן) [pronounced <i>naw-THAHN</i>] | <i>to give, to grant, to place, to put, to set; to make</i> | 3 rd person masculine plural, Qal imperfect | Strong's #5414 BDB #678 |
| lâmed (ל) [pronounced <i>l^e</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 2 nd person masculine singular suffix | No Strong's # BDB #510 |

Translation: ...and they do not give [the woman] to you,...

After meeting the family and telling them why he is there, the family tells him, “We are not going to give this woman to you.” His mission has failed.

The servant is telling this family, “If you refuse this request, we understand. That is an option.”

Genesis 24:41d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|------------------------|---------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |

| Genesis 24:41d | | | |
|------------------------------------|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| hâyâh (הָיָה) [pronounced haw-YAW] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 2 nd person masculine singular, Qal perfect | Strong's #1961 BDB #224 |
| nâqîy (נָקִי) [pronounced naw-KEE] | <i>acquitted, clean, cleared, free from [guilt, obligations, punishment], unpunished, guiltless, innocent</i> | masculine singular adjective | Strong's #5355 BDB #667 |
| min (מִן) [pronounced min] | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| 'âlâh (אָלָה) [pronounced aw-LAW] | <i>an oath, a solemn oath, a statement given under oath, a vow, a guarantee, a pledge, a judicial oath, solemn promise, a solemn declaration, a pact, an agreement or obligation, a verbal commitment or contract a curse, an execration</i> | feminine singular noun with the 1 st person masculine singular suffix | Strong's #423 BDB #46 |

Translation: ...then you have been freed from my solemn oath.'

Lets bring these last 3 parts of the verse together: '[If] at that time you go to my family and they do not give [the woman] to you, then you have been freed from my solemn oath.' If he goes to the family, but they say 'no,' then he is freed of this obligation as well.

Again, insofar as we know from the previous verses, this is not an exact quote from what has come before (in fact, two of these words were not even used previously); but the gist of what Abraham told his servant to do is retained, which is good enough.

Genesis 24:41 ...after that, you have been made free from my oath. [If] at that time you go to my family and they do not give [the woman] to you, then you have been freed from my solemn oath.' (Kukis mostly literal translation)

Genesis 24:41 ...after that, you have fulfilled your obligation to me. Or, if you go to my family and they do not give this woman to you, then you are free of this oath to me.' (Kukis paraphrase)

Abraham's unnamed servant faithfully and accurately relates the gist of their conversation to the family, which I would guess would be at least Laban, Rebekah and their parents (see Genesis 24:50, 53). If the family is extended further and resides there, we are not told.

Vv. 40–41 together: He then said to me, 'Y^ehowah, before Whom I walk, will send a messenger [or, an angel] with you and he will make your journey successful. Therefore [lit., and], you will take a wife for my son from my family and from my father's house; after that, you have been made free from my oath. [If] at that time you go to my family and they do not give [the woman] to you, then you have been freed from my solemn oath.' The servant fulfills the oath by bringing a wife home for Isaac; or the servant is released from the oath if the family of the woman simply refuses.

Interestingly enough, the servant gives two ways that he would be freed from his oath—the family from the east sends a wife or they do not. In Genesis 24:8, fulfilling the oath is understood to free the servant from the oath,

but that is not stated. Whether the servant is inserting what is understood, or whether this is left out of the beginning of the chapter is unknown. It does seem to be a pretty obvious point.

In v. 41, the servant continues with what Abraham said to him. The servant leaves out the part where Abraham firmly tells him not to take Isaac along with him.

Vv. 37–41 match up with the actual oath taken in vv. 2–9.

Now this servant recounts to them the prayer which he had made.

We have a quote within a quote within a quote; and this is a fairly long thought; so I have placed these verses together.

And so I come the day unto the spring and so I say, 'Y^ehowah, Elohim of my adonai Abraham, if there [is] Your, please prospering my way which I am going upon her.' Behold, I am standing upon a spring of the waters and he has been the young woman coming out to draw [water]. 'And I have said unto her, "Give me to drink please a little waters from your water-jar." And she has said unto me, "Also you drink and also for your camels I will draw." She [is] the woman whom has appointed, Y^ehowah for a son of my adonai.'

Genesis
24:42–44

So, when I came today to the spring, I said, 'Y^ehowah, Elohim of my master Abraham, if You're ready, [You] will prosper the way that I am going (on it). Listen, I am standing at the spring of waters, and it has come to be a young woman coming out to draw [water]. So I will say to her, "Give me a drink, please, a little water from your water-jar." And then she will say to me, "Both you [may] drink and I will draw [water] for your camels [as well]." [Let] her [be] the woman whom Y^ehowah has appointed for the son of my master.'

So, when I arrive at the spring today, I prayed, 'Jehovah, the God of my lord Abraham, if You're ready, then prosper my journey.' At this time, I am standing at the spring and this young woman is coming out to draw water. 'So, I will request of her, "Please give me a little drink of water from your water jug;" and she will reply, "I will draw water for both you and your camels to drink." Let he be the woman whom You have appointed for the son of my lord.'

Here is how others have translated this verse:

Separating these into verses was somewhat random; in some translations I did and in others, I did not.

Ancient texts:

Masoretic Text (Hebrew)

And so I come the day unto the spring and so I say, 'Y^ehowah, Elohim of my adonai Abraham, if there [is] Your, please prospering my way which I am going upon her.' Behold, I am standing upon a spring of the waters and he has been the young woman coming out to draw [water]. 'And I have said unto her, "Give me to drink please a little waters from your water-jar." And she has said unto me, "Also you drink and also for your camels I will draw." She [is] the woman whom has appointed, Y^ehowah for a son of my adonai.'

Targum of Onkelos

And I came to-day to the fountain, and said, Lord God of my master ABraham, if now You have prospered the journey upon which I have come, behold, I stand at the fountain of water,--let the damsel who may come forth to fill, to whom I will say, Give me now a little water to drink from your pitcher, and she say, Drink, and for your camels also will I draw, be the wife whom the Lord has prepared by His decree for my master's son.

| | |
|--------------------------|---|
| Latin Vulgate | And I came today to the well of water, and said: O Lord God of my master, Abraham, if you have prospered my way, wherein I now walk, Behold, I stand by the well of water, and the virgin, that will come out to draw water, who will hear me say: Give me a little water to drink of your pitcher: And will say to me: Both drink you, and I will also draw for your camels: let the same be the woman, whom the Lord has prepared for my master's son. |
| Peshitta (Syriac) | ⁴² And I came today to the well, and said, O LORD God of my master Abraham, if now thou do prosper my mission for which I came, ⁴³ Behold, I am standing by the well of water, and it shall come to pass that when the damsel comes forth to draw water, and I say to her, Let me drink a little water from your pitcher, ⁴⁴ And she say to me, Drink, and I will also draw for your camels, let the same be the woman whom the LORD has appointed for my masters son. |
| Septuagint (Greek) | And having come this day to the well, I said, Lord God of my master Abraham, if You prosper my journey on which I am now going, behold, I stand by the well of water, and the daughters <u>of the men of the city</u> come forth to draw water, and it shall be that the woman to whom I shall say, Give me a little water to drink out of your pitcher, and she shall say to me, Drink, and I will draw water for your camels, also; this shall be the wife whom the Lord has prepared for His own servant <u>Isaac</u> ; <u>and hereby shall I know that You have shown mercy to my master Abraham.</u> |
| Significant differences: | The second phrase of what the servant prayed is rather jumbled up; and when translated twice, we would expect it to be less so. The Greek adds some description to the young women coming to the well. The targum has <i>prepared by his decree</i> rather than <i>appointed</i> . |

In the final phrase, the Greek names *Isaac* and then adds another phrase to what is being said.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Common English Bible | ⁴² "Today I arrived at the spring, and I said, 'Lord, God of my master Abraham, if you wish to make the trip I'm taking successful, ⁴³ when I'm standing by the spring and the young woman who comes out to draw water and to whom I say, "Please give me a little drink of water from your jar," ⁴⁴ and she responds to me, "Drink, and I will draw water for your camels too," may she be the woman the Lord has selected for my master's son.' |
| Contemporary English V. | When I came to the well today, I silently prayed, "You, LORD, are the God my master Abraham worships, so please lead me to a wife for his son while I am here at the well. When a young woman comes out to get water, I'll ask her to give me a drink. If she gives me a drink and offers to get some water for my camels, I'll know she is the one you have chosen." |
| Easy English | Today I came to the well and I said this. "Lord, God of my master Abraham, please *bless what I am doing. Here I am by the well. I will say this to one girl that comes to take out water. I will ask: 'Please give me a little water from your jar to drink.' She may reply: 'Drink and I will take out water for your camels too.' I pray that she will be the right woman if that is her reply. She will be the girl that the *Lord has chosen for my master's son." |
| Easy-to-Read Version | "Today I came to this well and said, 'Lord, God of my master Abraham, please make my trip successful. I will stand by this well and wait for a young woman to come to get water. Then I will say, "Please give me water from your jar to drink." The right young woman will answer in a special way. She will say, "Drink this water, and I will also get water for your camels." That way I will know that she is the woman the Lord has chosen for my master's son.' |

| | |
|------------------------|--|
| Good News Bible (TEV) | "When I came to the well today, I prayed, ' LORD, God of my master Abraham, please give me success in what I am doing. Here I am at the well. When a young woman comes out to get water, I will ask her to give me a drink of water from her jar. If she agrees and also offers to bring water for my camels, may she be the one that you have chosen as the wife for my master's son.' |
| <i>The Message</i> | "Well, when I came this very day to the spring, I prayed, 'GOD, God of my master Abraham, make things turn out well in this task I've been given. I'm standing at this well. When a young woman comes here to draw water and I say to her, Please, give me a sip of water from your jug, and she says, Not only will I give you a drink, I'll also water your camels--let that woman be the wife GOD has picked out for my master's son.' |
| New Life Bible | "So I came to the well today. I said, 'O Lord, the God of my boss Abraham, may all go well during my visit here. See, I am standing by the well of water. If I say to the girl who comes out for water, "Let me drink a little water from your jar," and she says, "You drink, and I will get water for your camels also," then let her be the woman whom the Lord has chosen for my boss's son." |
| New Living Translation | ⁴² "So today when I came to the spring, I prayed this prayer: `O Lord, God of my master, Abraham, please give me success on this mission. ⁴³ See, I am standing here beside this spring. This is my request. When a young woman comes to draw water, I will say to her, "Please give me a little drink of water from your jug." ⁴⁴ If she says, "Yes, have a drink, and I will draw water for your camels, too," let her be the one you have selected to be the wife of my master's son.' |

Partially literal and partially paraphrased translations:

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| American English Bible | 'So, today I came to this well, and I [prayed]: <i>Jehovah, the God of my master AbraHam; If you would bless this journey that I'm now on, {Look!} I will stand by this well where the daughters of the people of this city come to draw water. And whichever young woman to whom I will say, Give me a little water to drink out of your pitcher, and she replies, Take a drink, and I will also [pour water] for your camels to drink until they are satisfied; this is the woman that Jehovah has prepared for His servant IsaAc. And that's how I will know that You have been merciful to my master AbraHam.</i> |
| International Standard V | "So today I arrived at the spring and prayed, `LORD God of my master Abraham, if you wish to make the journey that I have traveled successful, here I am standing by the spring. May it be that the young woman who comes out to draw water, from whom I request a little water from herp jug to drink, if she tells me to drink and also draws water for theq camels, may she be the woman that the LORD has chosen for my master's son.' |
| NIRV | ⁴² "Today I came to the spring. I said, `Lord, you are the God of my master Abraham. Please give me success on this journey I've made. ⁴³ "I'm standing beside this spring. A young woman will come out to get water. I will speak to her. I'll say, "Please let me drink a little water from your jar." ⁴⁴ Suppose she says, "Have a drink of water. And I'll get some for your camels too." Then let her be the one the Lord has chosen for my master's son.' |

Mostly literal renderings (with some occasional paraphrasing):

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| Ancient Roots Translinear | Gen 24:42 "I came today to the fountain, and said, 'Yahweh, God of my lord Abraham, if you exist, please prosper the way in by which I go. Gen 24:43 I will station here by the fountain of water. When an adolescent-girl has proceeded to draw, I will say to her, 'Water me, please, with a little water from your jar.' |
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Gen 24:44 She will say to me, 'You drink, and I will also draw for your camels.'
She's the woman that Yahweh tested for the son of my lord.

Bible in Basic English

And I came today to the water-spring, and I said, O Lord, the God of my master Abraham, if it is your purpose to give a good outcome to my journey, Let it come about that, while I am waiting here by the water-spring, if a girl comes to get water and I say to her, Give me a little water from your vessel, and she says, Take a drink, and I will get water for your camels; let her be the woman marked out by the Lord for my master's son.

Ferar-Fenton Bible

And I came to-day to the well, and said, "LORD the GOD of my master Abraham, if it pleases You, point me to the path that I should follow. See! I have arrived at this well of water, so let it be that when a young girl comes to draw, when I say to her, give me a little water from you bucket and she answers to me, "Drink yourself, and I shall also draw for the camels," she shall be the wife the LORD will grant to the son of my master.'

New Advent Bible

⁴² And I came today to the well of water, and said: O Lord God of my master, Abraham, if you have prospered my way, wherein I now walk, ⁴³ behold, I stand by the well of water, and the virgin, that shall come out to draw water, who shall hear me say: Give me a little water to drink of your pitcher: ⁴⁴ And shall say to me: Both drink thou, and I will also draw for your camels: let the same be the woman, whom the Lord has prepared for my master's son.

New Heart English Bible

⁴² I came this day to the spring, and said, 'The LORD, the God of my master Abraham, if now you do prosper my way which I go ⁴³ behold, I am standing by this spring of water. Let it happen, that the maiden who comes forth to draw, to whom I will say, "Give me, I pray you, a little water from your pitcher to drink," ⁴⁴ and she will tell me, "Drink, and I will also draw for your camels."

Catholic Bibles (those having the imprimatur):

Christian Community Bible

⁴² So on arriving at the spring, I prayed, 'Yahweh, God of my master, Abraham, if you wish my journey to be successful, let it happen like this: ⁴³ as I stand by the spring a girl will come to draw water and I will say to her: Let me drink a little from your pitcher. ⁴⁴ If she answers me: Yes, drink, and I will draw water for your camels as well, let it be that she is the wife Yahweh has chosen for my master's son.' I was still thinking this over, ⁴⁵ when Rebekah came out with a pitcher on her shoulder. A portion of v. 45 was included for context.

The Heritage Bible

And I came today to the well, and said, Oh Jehovah, the God of my lord Abraham, if now you are prospering my way upon which I walk, Behold, I am stationed by the well of water; and when the virgin comes out to draw water, and I say to her, Give me, please, a little water of your pitcher to drink, And she says to me, Both you drink, and I will also draw for your camels, let her be the woman whom Jehovah has made right for my master's son.

New American Bible

"When I came to the spring today, I prayed: 'LORD, God of my master Abraham, may it be your will to make successful the errand I am engaged on! While I stand here at the spring, if I say to a young woman who comes out to draw water, Please give me a little water from your jug, and she answers, Not only may you have a drink, but I will give water to your camels, too - let her be the woman whom the LORD has decided upon for my master's son.'

New Jerusalem Bible

Arriving today at the spring I said, "Yahweh, God of my master Abraham, please grant a successful outcome to the course I propose to take. While I stand by the spring, if a girl comes out to draw water and I say to her, 'Please give me a little water to drink from your pitcher,' if she replies, 'Drink by all means, and I shall draw water for your camels too,' let her be the girl whom Yahweh has decreed for my master's son."

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| New RSV | ⁴² `I came today to the spring, and said, "O Lord, the God of my master Abraham, if now you will only make successful the way I am going! ⁴³ I am standing here by the spring of water; let the young woman who comes out to draw, to whom I shall say, `Please give me a little water from your jar to drink,' ⁴⁴ and who will say 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." |
| Revised English Bible | `Today when I came to the spring, I prayed, "LORD God of my master Abraham, if you will make my journey successful, let it turn out in this way: here I am by the spring; when a young woman comes out to draw water, I shall say to her, 'Give me a little water from your jar to drink.' If she answers, 'Yes, do drink, and I shall draw water for your camels as well,' she is the woman whom the LORD intends for my master's son." |

Jewish/Hebrew Names Bibles:

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| Complete Jewish Bible | ⁴² "So today, I came to the spring and said, 'ADONAI, God of my master Avraham, if you are causing my trip to succeed in its purpose, ⁴³ then, here I am, standing by the spring. I will say to one of the girls coming out to draw water, "Let me have a sip of water from your jug." ⁴⁴ If she answers, "Yes, drink; and I will water your camels as well," then let her be the woman you intend for my master's son.' |
| Judaica Press Complete T. | So I came today to the fountain, and I said, 'O Lord, God of my master Abraham, if You desire to prosper my way upon which I am going. Behold, I am standing by the water fountain. When a maiden comes out to draw water, I will say to her, 'Please, give me a little water to drink from your pitcher.' And if she will say to me, 'You too may drink, and I will also draw water for your camels,' she is the woman whom the Lord has designated for my master's son.' |
| Kaplan Translation | 'Now today I came to the well, and I prayed, 'O God, Lord of my master Abraham, if You will, grant success to this mission that I am undertaking. I am now standing by the town well. When a girl comes out to draw water, I will say to her, 'Let me drink some water from your jug.' If she answers, 'Not only may you drink, but I will also draw water for your camels,' then she is the wife designated by God for my master's son.' |

Expanded/Embellished Bibles:

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| <i>The Amplified Bible</i> | ⁴² I came today to the well and said, O Lord, God of my master Abraham, if You are now causing me to go on my way prosperously- ⁴³ See, I am standing by the well of water; now let it be that when the maiden comes out to draw water and I say to her, I pray you, give me a little water from your [water] jar to drink, ⁴⁴ And if she says to me, You drink, and I will draw water for your camels also, let that same woman be the one whom the Lord has selected and indicated for my master's son. |
| The Expanded Bible | ⁴² "Today I came to this spring. I said, `Lord, God of my master Abraham, please make my `trip [way] successful. ⁴³ I am standing by this spring. I will wait for a young woman to come out to `get [draw] water, and I will say, "Please give me water from your jar to drink." ⁴⁴ Then let her say, "Drink this water, and I will also draw water for your camels." By this I will know the Lord has chosen her for my master's son.' |
| Updated Kretzmann's | And I came this day unto the well and said, O Lord God of my master-Abraham, if now You do prosper my way which I go, if You will indeed give success to my undertaking; behold, I stand by the well of water, and it will come to pass that, when the virgin comes forth to draw water, and I say to her, Give me, I pray you, a little water of your pitcher to drink, and she say to me, Both drink thou, and I will also draw for your camels, let the same be the woman whom the Lord has appointed out |

for my master's son. Even in this part of his speech, by referring to the virgin, in the singular, whom he was expecting to come to the well, the servant directs the attention of his hearers to Rebekah.

Lexham English Bible

Then today I came to the spring, and I said, 'O Yahweh, God of my master Abraham, {if you would please make my journey successful}, upon which I am going. Behold, I am standing by the spring of water. Let it be [that] the young woman who comes out to draw water and to whom I say, "Please give me a little water to drink from your jar," let her say to me, "Drink; I will also draw water for your camels," she [is] the woman whom Yahweh has appointed for the son of my master.'

NET Bible®

When I came to the spring today, I prayed, 'O Lord, God of my master Abraham, if you have decided to make my journey successful [Heb "if you are making successful my way on which I am going."], may events unfold as follows [The words "may events unfold as follows" are supplied in the translation for clarification and for stylistic reasons.]: Here I am, standing by the spring [Heb "the spring of water."]. When [Heb "and it will be."] the young woman goes out to draw water, I'll say, "Give me a little water to drink from your jug." Then she will reply to me, "Drink, and I'll draw water for your camels too." May that woman be the one whom the Lord has chosen for my master's son.'

Translation for Translators

When I came today to the well, I prayed, 'Yahweh God whom my master, Abraham worships, if you are willing, please allow this journey of mine to be successful. Listen to me. I am standing alongside a well. A girl may come to draw water. I am asking you that if I say to her, "Please, give me a little water to drink from your jar." If she says to me, "Certainly, drink some, and I will also draw some water for your camels," that will be the woman whom you have chosen for my master's son!'

The Voice

I arrived here today and came to the spring and said a prayer: "O Eternal One, God of my master Abraham, if You will only make my trip successful! You see that I am standing here by the spring. Let the young woman who comes out to draw water and to whom I shall say, 'Please give me a little water from your jar to drink,' and who will reply to me, 'Drink, and I will draw water for your camels,' let her be the woman the Eternal has chosen to be a wife for my master's son."

Literal, almost word-for-word, renderings:

Concordant Literal Version

And coming am I today to the spring. "And saying am I, 'Yahweh, Elohim of my lord Abraham, pray, shouldst You, forsooth, be prospering my way on which I am now going, behold! I am stationed at the spring of water where the daughters of the mortals of the city will fare forth to bail water. And comes it that the damsel is faring forth to bail, and I say to her, "Pray give me a little water to drink from your jar, and she says to me, "You drink, and, moreover, for your camels will I bail, she is the woman whom Yahweh finds correct for Isaac, the son of my lord, and by this will I know that You do a kindness to my lord Abraham.

Context Group Version

⁴² And I came this day to the fountain, and said, O YHWH, the God of my master Abraham, if now you do prosper my way which I go.
⁴³ Look, I am standing by the fountain of water. Let [it be] the maiden that comes out to draw, to whom I shall say, Give me, I beg of you, a little water from your pitcher to drink.
⁴⁴ And she shall say to me, Both drink you, and I will also draw for your camels. Let the same be the woman whom YHWH has appointed for my master's son.

English Standard Version

"I came today to the spring and said, 'O LORD, the God of my master Abraham, if now you are prospering the way that I go, behold, I am standing by the spring of water. Let the virgin who comes out to draw water, to whom I shall say, "Please give me a little water from your jar to drink," and who will say to me, "Drink, and I will

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| | draw for your camels also," let her be the woman whom the LORD has appointed for my master's son.' |
| Green's Literal Translation | ⁴² And today I came to the well. And I said, Jehovah, God of my master Abraham, I pray, if You will, prosper the way in which I am about to go. ⁴³ Behold! I stand at the well of water, and when the virgin comes out to draw water, and I say to her, Please let me drink a little water from your pitcher, ⁴⁴ and she says to me, Both you drink and also I will draw for your camels, may she be the woman whom Jehovah has approved for my master's son. |
| Green's Literal Translation | And today I came to the well. And I said, Jehovah, God of my master Abraham, I pray, if You will, prosper the way in which I am about to go. Behold! I stand at the well of water, and when the virgin comes out to draw water, and I say to her, Please let me drink a little water from your pitcher, and she says to me, Both you drink and also I will draw for your camels, may she be the woman whom Jehovah has approved for my master's son. |
| World English Bible | I came this day to the spring, and said, 'Yahweh, the God of my master Abraham, if now you do prosper my way which I go. Behold, I am standing by the spring of water. Let it happen, that the maiden who comes forth to draw, to whom I will say, Give me, I pray you, a little water from your pitcher to drink. She will tell me, "Drink, and I will also draw for your camels." Let the same be the woman whom Yahweh has appointed for my master's son.' |
| Young's Updated LT | And I come to-day unto the fountain, and I say, 'Jehovah, God of my lord Abraham, if You art, I pray You, making prosperous my way in which I am going'—lo, I am standing by the fountain of water and then the virgin who is coming out to draw—'and I have said unto her, "Let me drink, I pray you, a little water from your pitcher;" and she has said unto me, "Both drink thou, and also for your camels I draw;" [then] she is the woman whom Jehovah has decided for my lord's son. |

The gist of this verse:

Abraham's servant is speaking to those who have taken him in, and he tells how he had come to the fountain and he began to pray to God. He asks God, "If you will make journey successful;" and then the servant tells them that he is standing there praying, and the young woman is going toward the fountain at the very same time. He continues with his prayer, that he would ask for a drink, and she would offer a drink both to him and his camels. By this, he would know that this is the woman that Y^ehowah has chosen to for his master's son.

What the servant says here parallels what occurs in Genesis 24:12–14. So much of what the servant says during this meal is repetitive that many commentators (Barnes; Keil and Delitzsch; Jamieson, Fausset and Brown; and others cover this section in a paragraph or two).

Application: The details of this experience are so exact as to tell us a great deal about this servant. He is a methodical and detail-oriented man. There are some people who are big picture types—and others who tend to all of the details, and a big-picture visionary is nothing without a detail-oriented person to carry things out or to give life and structure to his vision. We have a good example of this regarding Apple computers or I-phones or even facebook or WordPerfect. These innovations in technology require someone who has an idea as to what features are important, and how these ought to interact, and how the user can access these features. You can have a wonderful feature, but if it requires a series of 5 steps to access it, that feature, for all intents and purposes, does not really exist for the average user. It is those who are detail-oriented who tie together the user with the features and make the features useable for whatever system is designed. So, the big picture person might say, "I want a telephone which will also take pictures." Those who are detail-oriented must put all of this together into a cell phone which is small enough to carry about, and so that these two features (being able to use it as a phone and as a camera) are easy enough to access and provide a quality experience for the user.

It is not clear whether Abraham is a big-picture guy or not; but his servant is clearly detail-oriented.

Application: When exegeting a chapter of the Bible, I need to apply both sets of characteristics. I want the end result to be visually pleasant, readable, and understandable, as well as stand as a document on its own. That is, I don't want someone reading Genesis 24 to constantly be required to refer back to Genesis 23 or to some doctrine, which the reader may or may not be able to easily access. With these things in mind, I begin a very lengthy process of exegeting the Scripture word-by-word, translating that, adding in a dozen or more translations, and then explain what it is that is found. For many years, I think of new things which improves the format (big picture), which involves lots of extra work (the detail-oriented stuff). Therefore, a chapter I exegeted 15 years ago will look dramatically different from a chapter exegeted this year.

All that I am doing here is making some observations concerning the character and personality type of the servant (who also probably wrote this chapter—or recounted it many times to Jacob and Esau). As people, we are a variety of types. Not every person is designed to be a small businessman; not every person is designed to be a teacher or a lawyer or a bricklayer. So, having a variety of people with a variety of skills is essential to human life. The last thing I want to do is drive a huge truck; but when I go to the grocery store, I really like the idea of having thousands of products to choose from. Therefore, I am very thankful to the truck driver. The last thing I want to do is carry around a gun and look for criminal activity; but I like the idea of being able to drive about without having to worry about being robbed of my vehicle or possessions. Therefore, I am very grateful for the policeman on the corner, whose job involves hundreds of other people (police captains and other authorities; dispatchers, courts, legislators who write laws, lawyers, judges, etc.).

Abraham is blessed to have a servant like this—a man who is so honest, with so much faith in God, who is so detail oriented. You will find in your life that you will be blessed by a variety of people that you know and interact with, personally and professionally. Not only is this the free market, but this is the blessing of God as well.

Vv. 42–44 make up one train of thought. All of this is spoken by the servant of Abraham to the eastern family of Abraham. So, somewhere in a previous verse, we began with a quote, and this is all said within the confines of that quote. In these 3 verses, the servant is praying to Y^ehowah—and while he is praying, the woman is walking toward the fountain—and he continues his prayer, outlining to God how he will know that this is the right woman. In this, we have a quote, within a quote within this quote that the servant is speaking to Abraham's family. This does occur a number of times in Scripture (a quote within a quote within another quote).

| Genesis 24:42a | | | |
|------------------------------------|---|---|-------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (וַ) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| bôw' (בָּוַ) [pronounced boh] | <i>to come in, to come, to go in, to go, to enter, to advance</i> | 1 st person singular, Qal imperfect | Strong's #935 BDB #97 |
| yôwm (יּוֹם) [pronounced yohm] | <i>day; time; today (with a definite article); possibly immediately</i> | masculine singular noun with the definite article | Strong's #3117 BDB #398 |
| 'el (אֵל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39 |
| 'ayin (עַיִן) [pronounced GAH-yin] | <i>spring, fountain; eye, spiritual eyes</i> | feminine singular noun with the definite article | Strong's #5869 (and #5871) BDB #744 |

Translation: And when I came today to the spring,...

At this point, everyone is gathered for dinner, and the servant says that he must speak, while everyone is there, so that his presence is fully understood. He needs to tell them that he is not just some random stranger who showed up on the outskirts of town, needing a drink and a meal.

So, he comes to this spring, likely based on the directions given to him from Abraham. This sets the scene for his arrival outside of their city-village.

| Genesis 24:42b | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 1 st person singular, Qal imperfect | Strong's #559 BDB #55 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| 'Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>] | <i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural construct | Strong's #430 BDB #43 |
| 'ādōwn (אָדוֹן) [pronounced <i>aw-DOHN</i>] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |
| I am somewhat confused about the singular and plural form of this word with a suffix; so I am simply listing what Owen has. | | | |
| 'Ab ^e râhâm (אֲבִרְחָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>] | <i>father of a multitude, chief of a multitude; transliterated Abraham</i> | masculine singular proper noun | Strong's #85 BDB #4 |

Translation: ...I said, 'Y^ehowah, Elohim of my master Abraham,...

As he arrives at the spring, which is on the outskirts of the city-village where Abraham had sent him, he begins to pray to God. He has a reasonable understanding of God, calling Him *Y^ehowah Elohim of my master Abraham*. This simply suggests that the servant heard about Jehovah Elohim from Abraham. Abraham apparently took the time to evangelize his servants.

As we will find out in context, the servant is praying silently. We have no sense of the camels and those who accompanies this servant. Since the camels are included in the prayer, we assume that he is standing near to them.

| Genesis 24:42c | | | |
|---|--|--|-------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| ʾîm (אם) [pronounced eem] | <i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i> | primarily an hypothetical particle | Strong's #518 BDB #49 |
| yêsh (יש) [pronounced yaysh] | <i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i> | substantive; the verb <i>to be</i> may be implied; with the 2 nd person masculine singular suffix | Strong's #3426 BDB #441 |
| Hâ yêsh (יש ה) [pronounced heh-YAYSH] together appear to mean <i>if there is, if there be, whether there is</i> . It is possible that these two words together mean something very similar. | | | |
| nâ' (אנ) [pronounced naw] | <i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i> | a primitive particle of incitement and entreaty | Strong's #4994 BDB #609 |
| tsâlach (צלח) [pronounced tsaw-LAHCH] | <i>making successful [prosper], accomplishing prosperity, finishing well, being successful; bringing to a successful [conclusion]</i> | Hiphil participle | Strong's #6743 BDB #852 |
| derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e] | <i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i> | masculine singular noun with the 1 st person singular suffix | Strong's #1870 BDB #202 |
| ʾăsher (אֲשֶׁר) [pronounced ash-ER] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| ʾănôkîy (אֲנִי) [pronounced awn-oh-KEE] | <i>I, me; (sometimes a verb is implied)</i> | 1 st person singular personal pronoun | Strong's #595 BDB #59 |
| hâlak ^e (הֹלֵךְ) [pronounced haw-LAHK ^e] | <i>is walking, is going, is departing, is advancing, is traveling</i> | Qal active participle | Strong's #1980 (and #3212) BDB #229 |
| ʿal (עַל) [pronounced ǵah/] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity with the 3 rd person feminine singular suffix | Strong's #5921 BDB #752 |

Translation: ...if You're ready, [You] will prosper the way that I am going (on it).

The first few words are rather difficult to translate, and I have taken some liberties here to render this *If You're ready*, as there is no verb at the beginning (although a verb is often implied with the substantive). The difficult part is how do we affix the 2nd person masculine singular suffix onto this. We know that belongs to God, as the servant

is praying to God, and one sense of the word seems to indicate *readiness*. So, the servant is asking God, *if He is ready*; that is, if it is the right time; if this is in accordance with God's timing.

Prospering the way of the servant simply means, he will be successful in this journey. He expressed some real skepticism to Abraham about having any success. After all, he was going to spend several months to a year going back east, trying to locate Abraham's family, and then saying, "Hey, you have this cute unmarried woman; how about if I just take her back to marry my master's son?" The servant knows that is a hard-sell. So he does not expect to be successful. By the way, he does express this skepticism to his hosts, but it is probably right there in the back of his mind, both as he prayed to God and as he told his host family about this prayer.

So, the servant is telling the host family that he was at the spring, praying to God, that the reason for his journey to be successful, if this is within God's timing and plan.

The interrelationship between Abraham and his people and his God is presented as very natural. God revealed Himself to Abraham; and Abraham spoke to Him face to face.

Genesis 24:42 [So, when I came today to the spring, I said, 'Y^ehowah, Elohim of my master Abraham, if You're ready, \[You\] will prosper the way that I am going \(on it\).](#) (Kukis mostly literal translation)

| Genesis 24:43a | | | |
|---|---|---|---|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>] | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i> | interjection, demonstrative particle | Strong's #2009 (and #518, 2006) BDB #243 |
| 'ânôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>] | <i>I, me; (sometimes a verb is implied)</i> | 1 st person singular personal pronoun | Strong's #595 BDB #59 |
| nâtsab (בָּצַב) [pronounced <i>naw-TSAH^βV</i>] | <i>stationed, left standing, stationing oneself, taking one's stand; standing [at the ready, firm]</i> | Niphal participle | Strong's #5324 BDB #662 |
| 'al (עַל) [pronounced <i>gah]</i> | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921 BDB #752 |
| 'ayin (עַיִן) [pronounced <i>GAH-yin</i>] | <i>spring, fountain; eye, spiritual eyes</i> | feminine singular construct | Strong's #5869 (and #5871) BDB #744 |
| mayim (מַיִם) [pronounced <i>mah-YIHM</i>] | <i>water (s)</i> | masculine plural noun with the definite article | Strong's #4325 BDB #565 |

Translation: [Listen, I am standing at the spring of waters,...](#)

Then the servant steps momentarily outside of his prayer and tells them that he is standing right there at the spring of waters. The demonstrative particle is used to take them outside of the prayer to tell what is going on while he is praying.

Genesis 24:43b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|----------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced haw-YAW] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine singular, Qal perfect | Strong's #1961 BDB #224 |
| ʿal ^e mâh (עַלְמָה) [pronounced ʿah ^e -MAW] | <i>virgin; girl of marriageable age; [possibly] a newly married woman, a young woman</i> | feminine singular noun with the definite article | Strong's #5959 BDB #761 |
| yâtsâ' (יָצָא) [pronounced yaw-TZAWH] | <i>the one going [coming] out, the one going [coming] forth; the one rising</i> | feminine singular, Qal active participle with the definite article | Strong's #3318 BDB #422 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| shâ'ab (שָׁאֵב) [pronounced shaw-AH ^e V] | <i>to draw [water]; to take from the surface</i> | Qal infinitive construct | Strong's #7579 BDB #980 |

Translation: ...and it has come to be a young woman coming out to draw [water].

And while he is standing there praying, this young woman was coming out to draw water from the spring. We do not know how unusual it is for Rebekah to be coming out to fetch water alone (that appears to be the case); or, perhaps there were several young women, but she stood out. Anyway, while the servant is standing there prayer, the young woman (and he then motions to Rebekah) is coming toward the fountain to draw water.

The word *young girl* above is ʿal^emâh (עַלְמָה) [pronounced ʿah^e-MAW], and it means *virgin; girl of marriageable age; [possibly] a newly married woman, a young woman*. Strong's #5959 BDB #761.

Genesis 24:43c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|---------------------------|
| w ^e (or v ^e) (וּ, וְ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʾamar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 1 st person singular, Qal perfect | Strong's #559 BDB #55 |
| ʾel (אֶל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 3 rd person feminine singular suffix | Strong's #413 BDB #39 |

Genesis 24:43c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|---|-----------------------------|
| shâqâh (שָׁקַח) [pronounced shaw-KAW] | <i>to give drink to, to furnish drink, to cause to drink, to make drink; to water [cattle, land]; to irrigate [land]</i> | 2 nd person feminine singular, Hiphil imperative with the 1 st person singular suffix | Strong's #8248 BDB #1052 |
| nâ' (נָא) [pronounced naw] | <i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i> | a primitive particle of incitement and entreaty | Strong's #4994 BDB #609 |
| m ^e at' (מֵאֵת) [pronounced m ^e -GAHT] | <i>a little, fewness, few</i> | masculine singular noun; construct form | Strong's #4592 BDB #589 |
| BDB lists this as a substantive; Owen as an adverb in Judges 4:19. | | | |
| mayim (מַיִם) [pronounced mah-YIHM] | <i>water (s)</i> | masculine plural noun | Strong's #4325 BDB #565 |
| min (מִן) [pronounced min] | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| kad (כַּד) [pronounced kahd] | <i>water-jar, jar, pitcher, vessel [for drawing and carrying water]</i> | feminine singular noun with the 2 nd person feminine singular suffix | Strong's #3537 BDB #461 |

Translation: So I will say to her, “Give me a drink, please, a little water from your water-jar.”

So now we go back into the prayer. This is a little tricky. We might think he begins the prayer, this woman starts walking toward the spring, and he stops his prayer and speaks to her. That is *not* what is happening here. He will step outside of the prayer when we get to v. 45. So, just take my word for it, the servant is praying, the woman is walking toward the spring, and he continues to pray. He is praying for a woman to come out to this spring, and he will ask her for a drink of water. That is the quote within a quote within a quote. The overall quote is, he is speaking to the people at the dinner table (or, whatever). Within this quote, he is praying to God. Within this prayer to God, he suggests to God, *here is what I will say to this woman, I will say, “Give me a little water to drink, please.”*

So the servant is speaking, and he is recounting his prayer to God, during which prayer he tells of what he will say to the young woman he might meet. So, not only do we have a quote within a quote within a quote, but all of this is spoken by the servant himself. The servant is still speaking to the family of Rebekah, and he is telling them what he prayed, and, as a part of his prayer, he has set up a test of sorts, for this young woman and what he would say to her.

Genesis 24:43 Listen, I am standing at the spring of waters, and it has come to be a young woman coming out to draw [water]. So I will say to her, “Give me a drink, please, a little water from your water-jar.” (Kukis mostly literal translation)

| Genesis 24:44a | | | |
|---|---|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʾâmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person feminine singular, Qal imperfect | Strong's #559 BDB #55 |
| ʾel (אֶל) [pronounced <i>ehl</i>] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 1 st person singular suffix | Strong's #413 BDB #39 |
| gam (גַּם) [pronounced <i>gahm</i>] | <i>also, furthermore, in addition to, even, moreover</i> | adverb | Strong's #1571 BDB #168 |
| ʾattâh (אַתָּה) [pronounced <i>ahT-TAW</i>] | <i>you</i> (often, the verb <i>to be</i> is implied) | 2 nd person masculine singular, personal pronoun | Strong's #859 BDB #61 |
| shâthâh (שָׁתוּ) [pronounced <i>shaw-THAW</i>] | <i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i> | 2 nd person masculine singular, Qal imperative | Strong's #8354 BDB #1059 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| gam (גַּם) [pronounced <i>gahm</i>] | <i>both...and, furthermore...as well as, also...also, that...so; either...or</i> (but not used disjunctively) | when gam is repeated | Strong's #1571 BDB #168 |
| lâmed (ל) [pronounced <i>l^e</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| gâmâl (גָּמַל) [pronounced <i>gaw-MAWL</i>] | <i>camel</i> (this is obviously a transliteration) | masculine plural noun with the 2 nd person masculine singular suffix | Strong's #1581 BDB #168 |
| shâʾab (שָׁאֵב) [pronounced <i>shaw-AH^BV</i>] | <i>to draw [water]; to take from the surface</i> | 1 st person singular, Qal imperfect | Strong's #7579 BDB #980 |

Translation: And then she will say to me, “Both you [may] drink and I will draw [water] for your camels [as well].”

We are still within the confines of the servant's prayer to God, which prayer he is relaying to the host family, the relatives of Abraham. “Here is what I propose God: I will ask her for a drink, but she will offer to give me a drink and to give water to my camels as well.” We have already observed all of this occurring. So this has already occurred, but the servant is telling this people about it, but not that it is occurring, but that he was previously praying to God about it occurring. I am certain that makes perfect sense.

This is interesting, as Abraham's servants has traveled with several men. It does not make sense that they would hide and suddenly appear, after Rebekah invites the servant to her home. Therefore, they are either standing, sitting or even laying there near the camels. Had I been the person to be getting water, and I see all of these guys just there, it would not occur to me to offer to fetch them water.

Let me offer up two possibilities: (1) This is a water supply for that particular city-village. These men as strangers really do not have any rights to just come and drink from it. So, this woman, as a representative of this city-village, can grant them permission. Now, recall that they have already watered these camels. So they have had their fill of water already. (2) Secondly, perhaps in that society, it was simply seen as women's work to haul water. In most societies, there are often fairly well-defined gender-specific chores, and in this society, women could be seen as those who haul water. So this may be at play here.

So the woman arrives, *after* these men and their camels have gotten water. They took care of this themselves. So this is somewhat of a test, to determine if this woman notices the camels, realizes that they need water, just as the servant of Abraham needs water, and simply, out of the consideration of her own heart, offers to do this. This would reveal her character as being thoughtful and observant and not afraid of work.

As pointed out previously, this is a very laborious writing style which is being employed here, with much more repetitive detail, in some respects, than we have ever had before. Let me suggest that this is a different writer of Scripture at this point. It is not out of the question that this all came ultimately from the servant of Abraham (or from Rebekah); both of whom recall all of the details.

Now, here's a theory: this style appears to be very much like a bedtime story. It is very much as if, Jacob and Esau, and very young children are ready for bed, and their mother is tucking them in to bed, and she says these things, a story about how she and their father first met, and they hear this story told many times. The repetitive nature is employed in order to put them to sleep.

Having heard this many, many times, Isaac, the husband, or Jacob the son added this narrative, in its entirety, to the narrative of the patriarchs.

I ought to point out that, we have had many chapters on Abraham. We will spend a great deal of time on Jacob and on his large family. However, there is very little of the book of Genesis really devoted to the life of Isaac. This is one very long chapter on Isaac, and, interestingly enough, it says very little directly about Isaac.

| Genesis 24:44b | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| hîy' (איה) [pronounced hee] | she, it; also used as a demonstrative pronoun: <i>that, this (one)</i> | 3 rd person feminine singular, personal pronoun; sometimes the verb <i>is, is</i> implied | Strong's #1931 BDB #214 |
| 'îshshâh (אשׁה) [pronounced eesh-SHAW] | woman, wife | feminine singular noun with the definite article | Strong's #802 BDB #61 |
| 'âsher (אשר) [pronounced ash-ER] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| yâkach (יָכַח) [pronounced yaw-KAHK] | BDB definitions: <i>to decide, judge; to adjudge, appoint; to show to be right, prove; to convince, convict; to reprove, chide; to correct, rebuke</i> | 3 rd person masculine singular, Hiphil perfect | Strong's #3198 BDB #406 |
| YHWH (יהוה) [pronunciation is possibly yoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |

Genesis 24:44b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|----------------------------|
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| bên (בן) [pronounced bane] | <i>son, descendant</i> | masculine singular construct | Strong's #1121 BDB #119 |
| 'âdôwn (אדוני) [pronounced aw-DOHN] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |

Translation: [Let] her [be] the woman whom Y^ehowah has appointed for the son of my master.'

So, the servant has come to the very end of his prayer, and he asks God, speaking of Him in the third person now, that this be the woman that is the correct woman for Isaac. The woman he asks, "Give me a drink" and she answers, "I will give you a drink and your camels as well."

The servant prays that, he will meet a young woman and that she will give both him and his camels water to drink. That will indicate to him that he is speaking to the right woman.

And there had come Rebekah toward him and toward the spring.

Genesis 24:44 And then she will say to me, "Both you [may] drink and I will draw [water] for your camels [as well]." [Let] her [be] the woman whom Y^ehowah has appointed for the son of my master.' (Kukis mostly literal translation)

Genesis 24:42–44 So, when I came today to the spring, I said, 'Y^ehowah, Elohim of my master Abraham, if You're ready, [You] will prosper the way that I am going (on it). Listen, I am standing at the spring of waters, and it has come to be a young woman coming out to draw [water]. So I will say to her, "Give me a drink, please, a little water from your water-jar." And then she will say to me, "Both you [may] drink and I will draw [water] for your camels [as well]." [Let] her [be] the woman whom Y^ehowah has appointed for the son of my master.' (Kukis mostly literal translation)

Genesis 24:42–44 So, when I arrive at the spring today, I prayed, 'Jehovah, the God of my lord Abraham, if You're ready, then prosper my journey.' At this time, I am standing at the spring and this young woman is coming out to draw water. 'So, I will request of her, "Please give me a little drink of water from your water jug;" and she will reply, "I will draw water for both you and your camels to drink." Let her be the woman whom You have appointed for the son of my lord.' (Kukis paraphrase)

Now, let's put all 3 verses together as one whole: And when I came today to the spring, I said, 'Y^ehowah, Elohim of my master Abraham, if You're ready, [You] will prosper the way that I am going (on it). Listen, I am standing at the spring of waters, and it has come to be a young woman coming out to draw [water]. So I will say to her, "Give me a drink, please, a little water from your water-jar." And then she will say to me, "Both you [may] drink and I will draw [water] for your camels [as well]." [Let] her [be] the woman whom Y^ehowah has appointed for the son of my master.' Abraham's servant is speaking to the family of Laban and Bethuel. They are ready to eat. At this point, he is telling about how he came to the well, and he prayed to God for a young woman to come to him, and when he asks her to give him some water, she offers water to his camels as well. By this, the servant would know that this woman is the future wife for Isaac. This is what he conveys to everyone at dinner.

You will note that all of what is recorded here involves the servant. We are not told what Rebekah said to Laban in its entirety nor are we told what he said to her; nor are we told of any of the other conversations which were carried on between the family members before the arrival of Abraham's servants. This is because the servants were not there to observe it and therefore could not report it to Abraham. This is why we had the barest of

recollections found in vv. 29–30. However, the servant remembers everything which he said to the family (which is typical of human nature; furthermore, it is likely that on the long trip, he rehearsed the various scenarios in his mind as to what he would say in various situations).

At this point, we step outside of the prayer. Abraham's servant is praying up a storm, and Rebekah comes on the scene, while he is yet speaking to God in his own heart.

I, before I am completing to speak unto my heart and, behold, Rebekah she is coming out and her jar upon her shoulder. And so she goes down the spring-ward and so she draws [water]. And so I say, 'Make me drink, please.'

Genesis
24:45

[And] before I had finished speaking to my heart, observe, Rebekah is coming out with her jar on her shoulder. She went down to the spring and draw out [some water]. Then I said, 'Give me a drink, please.'

And even before I had finished praying, suddenly, I see Rebekah coming out with a jar on her shoulder. She went down to the spring to draw out water. Therefore, I said, 'Give me a drink, if you would please.'

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | I, before I am completing to speak unto my heart and, behold, Rebekah she is coming out and her jar upon her shoulder. And so she goes down the spring-ward and so she draws [water]. And so I say, 'Make me drink, please.' |
| Targum of Onkelos | I had not yet finished speaking in the thoughts of my heart, when, behold, Rivekah came forth with the pitcher upon (her) shoulder, and went down to the fountain, and filled. And I said, Let me now drink. |
| Latin Vulgate | And while I pondered these things secretly with myself, Rebecca appeared, coming with a pitcher, which she carried on her shoulder: and she went down to the <u>well</u> and drew water. And I said to her: Give me a little to drink. |
| Peshitta (Syriac) | And before I was through speaking in my heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down to the fountain, and drew water; and I said to her, Let me drink a little water <u>from your pitcher</u> . |
| Septuagint (Greek) | And it came to pass before I had done speaking in my mind, that Rebecca came forth, having her pitcher on her shoulders; and she went down to the <u>well</u> , and drew water; and I said to her, Give me a drink. |
| Brenton's Septuagint | And it came to pass before I had done speaking in my mind, straightway Rebecca came forth, having her pitcher on her shoulders; and she went down to the <u>well</u> , and drew water; and I said to her, Give me to drink. |
| Significant differences: | The Hebrew has the word for a <i>spring</i> or <i>fountain</i> , rather than for a <i>well</i> . The Syriac adds a short phrase at the end. |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | Before I finished saying this to myself, Rebekah came out with her water jar on her shoulder and went down to the spring to draw water. And I said to her, 'Please give me something to drink.' |
| Contemporary English V. | Even before I had finished praying, Rebekah came by with a water jar on her shoulder. When she had filled the jar, I asked her for a drink. |
| Easy English | I was praying in my heart. Before I had finished, I saw Rebekah come out. She had her water jar on her shoulder. She went down to the well and she took out water. I asked her for a drink. |

| | |
|----------------------|---|
| Easy-to-Read Version | "Before I finished praying, Rebekah came out to the well to get water. She had her water jar on her shoulder as she went to get water from the well. I asked her to give me some water. |
| <i>The Message</i> | "I had barely finished offering this prayer, when Rebekah arrived, her jug on her shoulder. She went to the spring and drew water and I said, 'Please, can I have a drink?' |
| New Berkeley Version | And before I was through saying this in myself, there came Rebekah with her pitcher on her shoulder. She went down to the well and drew. I said to her, 'Please, let me have a drink.' |
| New Century Version | "Before I finished my silent prayer, Rebekah came out of the city with her water jar on her shoulder. She went down to the spring and got water. I said to her, 'Please give me a drink.' |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|--|
| American English Bible | 'And before I had even finished speaking in my mind, RebekKa arrived with her pitcher on her shoulders. And [after] she went down to the well and drew water, I said to her, <i>Give me a drink</i> ;... |
| <i>God's Word</i> ™ | "Before I had finished praying, Rebekah came with her jar on her shoulder. She went down to the spring and drew water. "So I asked her, 'May I have a drink?' |
| International Standard V | "Before I had finished praying, along came Rebekah with her jug on her shoulder! She went to the spring and drew some water. I asked her to please let me have a drink. |
| NIRV | "Before I finished praying in my heart, Rebekah came out. She had a jar on her shoulder. She went down to the spring and got water. I said to her, 'Please give me a drink.' |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | "Before I finished speaking to my heart, behold, Rebekah proceeded with her jar over her shoulder. She descended to the fountain, and drew. I said to her, 'Water me, please.' |
| Bible in Basic English | And even while I was saying this to myself, Rebekah came out with her vessel on her arm; and she went down to the spring to get water; and I said to her, Give me a drink. |
| Ferar-Fenton Bible | This speech had not come to an end on my lips, when Rebekka approached with her bucket upon her shoulder; and she dropped it into the well and drew. Then I said to her, 'Give me a drink,'... |
| New Advent Bible | And whilst I pondered these things secretly with myself, Rebecca appeared, coming with a pitcher, which she carried on her shoulder: and she went down to the well and drew water. And I said to her: Give me a little to drink. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|---|
| The Heritage Bible | And before I had finished speaking in my heart, behold, Rebekah was coming out with her pitcher on her shoulder; and she descended to the well, and drew water; and I said to her, Please let me drink. |
| New American Bible (R.E.) | "I had scarcely finished saying this to myself when Rebekah came out with a jug on her shoulder. After she went down to the spring and drew water, I said to her, 'Please let me have a drink.' |
| New Jerusalem Bible | I was still saying this in my mind when Rebekah came out, her pitcher on her shoulder. She came down to the spring and drew water. I said to her, "Please give me a drink." |

Jewish/Hebrew Names Bibles:

| | |
|----------------------------|--|
| Complete Jewish Bible | And even before I had finished speaking to my heart, there came Rivkah, going out with her jug on her shoulder; she went down to the spring and drew water. When I said to her, 'Please let me have a drink,' |
| exeGesés companion Bible | And ere I finish wording in mine heart, behold, Ribqah comes with her pitcher on her shoulder; and she descends to the fountain and bails: and I say to her, Give me drink, I pray you. |
| Judaica Press Complete T. | I had not yet finished speaking thus in my heart, and behold, Rebecca came out with her pitcher on her shoulder, and she went down to the fountain and drew water, and I said to her, 'Please give me to drink.' |
| Kaplan Translation | 'I had not yet finished speaking to myself, when Rebecca suddenly came out, carrying her jug on her shoulder. When she went down to the well and drew water, I said to her, 'Please give me a drink.' |
| <i>The Scriptures</i> 1998 | "I had not yet ended speaking in my heart, then see, Ribqah was coming out with her jar on her shoulder. And she went down to the fountain and drew water. And I said to her, 'Please let me drink.' |

Expanded/Embellished Bibles:

| | |
|-----------------------------|---|
| The Expanded Bible | "Before I finished · my silent prayer [^L speaking in my heart/mind], Rebekah came out of the city with her water jar on her shoulder. She went down to the spring and drew water. I said to her, 'Please give me a drink.' |
| Lexham English Bible | I had not yet finished speaking to myself when, behold, Rebekah [was] coming out with her jar on her shoulder. And she went down to the spring and drew water. And I said to her, 'Please give me a drink.' |
| NET Bible® | "Before I finished praying in my heart [Heb "As for me, before I finished speaking to my heart." The adverb קָרַט (terem) indicates the verb is a preterite; the infinitive that follows is the direct object.], along came Rebekah [Heb "Look, Rebekah was coming out." As in 24:15, the particle הִנֵּה (hinneh, "look") is used here for dramatic effect.] with her water jug on her shoulder! She went down to the spring and drew water. So I said to her, 'Please give me a drink.' |
| Translation for Translators | Before I finished praying, amazingly, Rebekah approached with her water jar on her shoulder. She went down to the well and got some water. I said to her, 'Please give me a drink!' |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|---|
| Concordant Literal Version | Ere I am finishing speaking in my heart, behold! Rebecca is faring forth, and her jar is on her shoulder, and down is she going to the spring and is bailing. "And saying am I to her, 'Give me a little water to drink, pray, from your jar. |
| Context Group Version | And before I had finished speaking in my heart, look, Rebekah came out with her pitcher on her shoulder. And she went down to the fountain, and drew. And I said to her, Let me drink, I beg of you. |
| English Standard Version | "Before I had finished speaking in my heart, behold, Rebekah came out with her water jar on her shoulder, and she went down to the spring and drew water. I said to her, 'Please let me drink.' |
| The updated Geneva Bible | And before I had done speaking in my heart [Signifying that this prayer was not spoken by the mouth, but only in his heart.], behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew [water]: and I said unto her, Let me drink, I pray you. |

| | |
|-----------------------------|---|
| Green's Literal Translation | Before I had finished speaking within my heart, even behold, Rebekah was coming out, her pitcher on her shoulder. And she went down to the well and drew. And I said to her, Please let me drink. |
| World English Bible | Before I had done speaking in my heart, behold, Rebekah came forth with her pitcher on her shoulder. She went down to the spring, and drew. I said to her, 'Please let me drink.' |
| Young's Literal Translation | Before I had finished speaking within my heart, even behold, Rebekah was coming out, her pitcher on her shoulder. And she went down to the well and drew. And I said to her, 'Please let me drink.' |

The gist of this verse: Before Abraham's servant had completed his silent prayer, Rebekah arrives on the scene.

The servant sums up Genesis 24:15–20 with vv. 45–46. From this point on, the servant begins to summarize, rather than to list every single detail, as we have earlier in this narrative.

| Genesis 24:45a | | | |
|--|--|---|-------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'ānîy (אֲנִי) [pronounced aw-NEE] | <i>I, me; in answer to a question, it means I am, it is I</i> | 1 st person singular, personal pronoun | Strong's #589 BDB #58 |
| ṭerem (טָרֵם) [pronounced TEH-rem] | <i>not yet; before, from before, before that, previously; before the beginning</i> | an adverb of time, sometimes used in the negative sense | Strong's #2962 (and #2958) BDB #382 |
| kâlâh (קָלַח) [pronounced kaw-LAWH] | <i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i> | 1 st person singular, Piel imperfect | Strong's #3615 BDB #477 |
| lâmed (ל) [pronounced l ^o] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| dâbar (דָּבַר) [pronounced daw ^b -VAHR] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | Piel infinitive construct | Strong's #1696 BDB #180 |
| 'el (אֶל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 1 st person singular suffix | Strong's #413 BDB #39 |
| lêb (לֵב) [pronounced lay ^b v] | <i>heart, inner man, mind, will, thinking; midst</i> | masculine singular noun with the 1 st person singular suffix | Strong's #3820 BDB #524 |

Translation: [And] before I had finished speaking to my heart,...

This short phrase tells us that we are coming out of the prayer. What occurred in the previous 3 verses was the substance of the servant's prayer about his mission. However, something happens before he completes this prayer (he obviously had more to say to God).

It is in this passage where we find that Abraham's servant prayed quietly, in his heart, to God.

| Genesis 24:45b | | | |
|---|---|--|--|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>] | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i> | interjection, demonstrative particle | Strong's #2009 (and #518, 2006) BDB #243 |
| Rib ^e qâh (רִיבְקָה) [pronounced <i>rihb-KAW</i>] | <i>ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca</i> | feminine singular proper noun | Strong's #7259 BDB #918 |
| yâtsâ' (יָצְאָה) [pronounced <i>yaw-TZAWH</i>] | <i>the one going [coming] out, the one going [coming] forth; the one rising</i> | feminine singular, Qal active participle | Strong's #3318 BDB #422 |

Translation: ...observe, Rebekah is coming out...

The demonstrative particle also places us into the action. He is standing there praying, and, all of a sudden, there is Rebekah, walking toward the spring. And, as God promised through Isaiah, “[And it will come to pass that, before they call, I will answer. While they are speaking, then I will hear \[them\].](#)” (Isaiah 65:24). She is exactly the person that the servant was praying about.

| Genesis 24:45c | | | |
|---|---|--|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and; even; in particular, namely; when, since, seeing, though; so, then, therefore; or, but yet; who, which; or; that, in that; with</i> | simple wâw conjunction | No Strong's # BDB #251 |
| kad (כַּד) [pronounced <i>kaht</i>] | <i>water-jar, jar, pitcher, vessel [for drawing and carrying water]</i> | feminine singular noun with the 3 rd person feminine singular suffix | Strong's #3537 BDB #461 |
| ‘al (עַל) [pronounced <i>gah!</i>] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921 BDB #752 |
| sh ^e kem (שֵׁכֶם) [pronounced <i>shek-EHM</i>] | <i>shoulder; upper part of back below neck; back; [elevated] track of land</i> | masculine singular noun with the 3 rd person feminine singular suffix | Strong's #7926 BDB #1014 |

Translation: ...with her jar on her shoulder.

In the Hebrew exegesis above, I listed an expanded set of words which can be used to translate the wâw conjunction, which include the word *with*. It is quite obvious that this woman is there to get water; just the sort of woman that the servant had been praying about.

| Genesis 24:45d | | | |
|---|---|---|-------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| yârad (יָרַד) [pronounced <i>yaw-RAHD</i>] | <i>to descend, to go down</i> | 3 rd person feminine singular, Qal imperfect | Strong's #3381 BDB #432 |
| 'ayin (עַיִן) [pronounced <i>ĠAH-yin</i>] | <i>spring, fountain; eye, spiritual eyes</i> | feminine singular noun with the definite article and the directional hê | Strong's #5869 (and #5871) BDB #744 |

The hê locale: If a word, after a verb of motion, has the hê locale *âh* (ה) ending, it is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. I call it the *directional hê* for simplicity's sake. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: [She went down to the spring...](#)

Although we do not have the lâmed preposition here, the directional hê (more correctly called the *hê locale* or the *directive hê*) essentially acts as a preposition, even though it is suffixed to the word.

The servant stops praying, sees Rebekah, notices that she is there to draw water, and he watches her going down to the fountain. Maybe you recall the words used earlier in this chapter: *he studied her, he watched her carefully*. He does not make any rash moves. He does not run to her without giving this whole thing some thought first. Thinking about something, weighing your options, is not sinful or wrong or faithless. God has given us a mind. God has also given us the entire Bible, which requires a great deal of time to master (we do not ever master it, but we do learn as much as we can from it in our lifetimes).

| Genesis 24:45e | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| shâ'ab (שָׁאֵב) [pronounced <i>shaw-AH^BV</i>] | <i>to draw [water]; to take from the surface</i> | 3 rd person feminine singular, Qal imperfect | Strong's #7579 BDB #980 |

Translation: [...and draw out \[some water\].](#)

She was there to draw water, just as the servant was looking for.

| Genesis 24:45f | | | |
|------------------------------------|--|--|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אמר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 1 st person singular, Qal perfect | Strong's #559 BDB #55 |
| 'el (אל) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 3 rd person feminine singular suffix | Strong's #413 BDB #39 |
| shâqâh (שקה) [pronounced shaw-KAW] | <i>to give drink to, to furnish drink, to cause to drink, to make drink; to water [cattle, land]; to irrigate [land]</i> | 2 nd person feminine singular, Hiphil imperative with the 1 st person singular suffix | Strong's #8248 BDB #1052 |
| nâ' (אנא) [pronounced naw] | <i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i> | a primitive particle of incitement and entreaty | Strong's #4994 BDB #609 |

Translation: Then I said, 'Give me a drink, please.'

This is an exact quote, probably maintained as a direct quotation because Rebekah is probably sitting right there. Recall that the servant is actually speaking to all the people of Abraham's eastern relatives, and he is telling them what he said to Rebekah a few hours previous. So this is a quote within a quote.

Genesis 24:45 [And] before I had finished speaking to my heart, observe, Rebekah is coming out with her jar on her shoulder. She went down to the spring and draw out [some water]. Then I said, 'Give me a drink, please.' (Kukis mostly literal translation)

Genesis 24:45 And even before I had finished praying, suddenly, I see Rebekah coming out with a jar on her shoulder. She went down to the spring to draw out water. Therefore, I said, 'Give me a drink, if you would please.' (Kukis paraphrase)

This verse ([And] before I had finished speaking to my heart, observe, Rebekah is coming out with her jar on her shoulder. She went down to the spring and draw out [some water]. Then I said, 'Give me a drink, please.') summarizes vv. 15–17: Before he had finished speaking, behold, Rebekah, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, came out with her water jar on her shoulder. The young woman was very attractive in appearance, a maiden whom no man had known. She went down to the spring and filled her jar and came up. Then the servant ran to meet her and said, "Please give me a little water to drink from your jar." (ESV)

The servant speaks to her just as he had planned. And she responds to him just as he had hoped. He has hoped that she would offer to give water to his camels. This is what he had been praying to God. This fulfills the promise of Isa. 65:24 "And it will be, before they call, I will answer. While they are speaking, then I will hear."

And so she hastens and so she causes to bring down her water-jar from upon her. And so she says, 'Drink and also your camels I will give drink [to].' And so I drink and also the camels she caused to drink.

Genesis
24:46

She quickly brought down her water jar from upon her [shoulder] and said, 'Drink. Also, I will give drink [to] your camels.' So I drank and she caused the camels to drink as well.

She quickly brought down her water-jug from upon her shoulder, and offered me a drink. She also said that she would give water to my camels. Therefore, I drank and she also brought water for the camels to drink.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | And so she hastens and so she causes to bring down her water-jar from upon her. And so she says, 'Drink and also your camels I will give drink [to].' And so I drink and also the camels she caused to drink. |
| Targum of Onkelos | And she hastened and let down her pitcher from her, and said, Drink, and I will also give your camels drink. |
| Latin Vulgate | And she speedily let down the pitcher from her shoulder, and said to me: <u>Both</u> drink, and to your camels I will give drink. I drank, and she watered the camels. |
| Peshitta (Syriac) | And she hastened, and let down her pitcher from her shoulder, and said, Drink, and I will water your camels also; so I drank, and she watered my camels also. |
| Septuagint (Greek) | And she quickly let down her pitcher on her arm from her head, and said, Drink, and I will give your camels a drink, also; and I drank, and she gave the camels a drink. |

Significant differences: The Latin adds the word *both*. The targum lacks the final two phrases.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | She immediately lowered her water jar and said, 'Drink, and I will give your camels something to drink too.' So I drank and she also gave water to the camels. |
| Contemporary English V. | She quickly lowered the jar from her shoulder and said, "Have a drink. Then I'll get water for your camels." So I drank, and after that she got some water for my camels. |
| Easy-to-Read Version | She quickly lowered the jar from her shoulder and poured me some water. Then she said, 'Drink this and I'll get some water for your camels.' So I drank the water, and she gave water to my camels. |
| <i>The Message</i> | She didn't hesitate. She held out her jug and said, 'Drink; and when you're finished I'll also water your camels.' I drank, and she watered the camels. |
| New Century Version | She quickly lowered the jar from her shoulder and said, 'Drink this. I will also get water for your camels.' So I drank, and she gave water to my camels too. |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|--|
| American English Bible | ...then she quickly took the pitcher from her head, and said, <i>Take a drink, and I will also give your camels [something to] drink.</i> So I drank, and she watered the camels. |
| International Standard V | She quickly lowered her jug from her shoulder [The Heb. lacks <i>shoulder</i>] and told me, 'Have a drink while I also water your camels.' So I drank, and she also gave my camels water [The Heb. lacks <i>water</i>] to drink. |
| NIRV | "She quickly lowered her jar from her shoulder. She said, 'Have a drink. And I'll get water for your camels too.' So I drank. She also got water for the camels. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|---|
| Ancient Roots Translinear | She hastened and descended her jar from over her, and said, 'Drink, and I will water your camels also.' I drank, and she watered the camels also. |
| Bible in Basic English | And straight away she took down her vessel from her arm, and said, Take a drink, and I will get water for your camels. |
| NIV – UK | 'She quickly lowered her jar from her shoulder and said, "Drink, and I'll water your camels too." So I drank, and she watered the camels also. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| Christian Community Bible | She immediately lowered the pitcher and said, 'Drink! I will water your camels as well!' I drank and she watered the camels. |
| The Heritage Bible | And she flowed like liquid, and descended her pitcher from her shoulder, and said, Drink, and I will water your camels also; and I drank, and she watered the camels also. |
| New American Bible (R.E.) | She quickly lowered the jug she was carrying and said, 'Drink, and I will water your camels, too.' So I drank, and she watered the camels also. |
| New Jerusalem Bible | Quickly she lowered her pitcher saying, "Drink, and I shall water your camels too." |

Jewish/Hebrew Names Bibles:

| | |
|---------------------------|--|
| Judaica Press Complete T. | And she hastened and lowered her pitcher from upon her, and she said, 'Drink, and I will also water your camels.' So I drank, and she also watered the camels. |
| Kaplan Translation | She immediately lowered her jug and said, 'Drink! I will also water your camels.' I took a drink, and she also gave the camels water. |

Expanded/Embellished Bibles:

| | |
|-----------------------------|---|
| Lexham English Bible | And she hastened and let down her jar {from her shoulder} and said, 'Drink, and I will give a drink to your camels also.' Then I drank and she gave a drink to the camels also. |
| NET Bible® | She quickly lowered her jug from her shoulder and said, 'Drink, and I'll give your camels water too.' So I drank, and she also gave the camels water. |
| Translation for Translators | She quickly lowered her jar and said, 'Drink some! And I will draw water for your camels, too.' So I drank some water, and she also got water for the camels. |
| The Voice | Before I could even finish speaking <i>to God</i> from my heart, Rebekah approached <i>the spring</i> with her water jar on her shoulder. She went down to the spring <i>and drew water</i> . I said to her, "Please let me have a drink," and she quickly lowered her jar from her shoulder and said, "Drink, and I will also give your camels some water." So I drank, and she made sure my camels had enough water. V. 45 is included for context. |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|---|
| Concordant Literal Version | And hastening is she and letting down her jar on her hand and is saying, 'Drink. And, moreover, your camels will I give a drink.' And drinking am I, and, moreover, she gives the camels a drink. |
| English Standard Version | She quickly let down her jar from her shoulder and said, 'Drink, and I will give your camels drink also.' So I drank, and she gave the camels drink also. |
| Green's Literal Translation | And she hurried and let down her pitcher from her and said, Drink, and I also will water your camels. And I drank, and also she watered the camels. |
| New King James Version | And she made haste and let her pitcher down from her <i>shoulder</i> , and said, 'Drink, and I will give your camels a drink also.' So I drank, and she gave the camels a drink also. |

Young's Updated LT

And she hastens and lets down her pitcher from off her and says, 'Drink, and your camels also I water;' and I drink, and the camels also she has watered.

The gist of this verse:

The women at the well quickly responds to the servant's request. She lets down her water jug for him to drink, and then offers to water his camels as well.

V. 46 is equivalent to vv. 18–20.

| Genesis 24:46a | | | |
|---|---|---|-----------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| mâhar (מָהַר) [pronounced <i>maw-HAHR</i>] | <i>to hasten, to hurry, to hustle, to make haste; its transitive use is to prepare quickly, to bring quickly, to do quickly</i> | 3 rd person feminine singular, Piel imperfect | Strong's #4116 BDB #554 |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| yârad (יָרַד) [pronounced <i>yaw-RAHD</i>] | <i>to cause to go down, to cause to come down, to bring down, to lead down</i> | 3 rd person feminine singular, Hiphil imperfect | Strong's #3381 BDB #432 |
| kad (כַּד) [pronounced <i>kahd</i>] | <i>water-jar, jar, pitcher, vessel [for drawing and carrying water]</i> | feminine singular noun with the 3 rd person feminine singular suffix | Strong's #3537 BDB #461 |
| min (מִן) [pronounced <i>mihn</i>] | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| 'al (לְעַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity with the 3 rd person feminine singular suffix | Strong's #5920, #5921 BDB #752 |

Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from*. Some translators rendered this *away from*.

Translation: She quickly brought down her water jar from upon her [shoulder]...

As we have observed previously, this writing is very methodical. Repetitive details are given. Instead of giving some sort of summary verse, like *and while I was praying to God, Rebekah came, and she gave water to both me and my camels, just as I prayed for*; the writer continues to give us a very detailed record of what happened.

He mentions that she was quick to respond. This means that she had no hesitation when it came to helping out this stranger.

| Genesis 24:46b | | | |
|--|--|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person feminine singular, Qal imperfect | Strong's #559 BDB #55 |
| shâthâh (שָׁתָּה) [pronounced shaw-THAW] | <i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i> | 2 nd person masculine singular, Qal imperative | Strong's #8354 BDB #1059 |

Translation: ...and said, 'Drink.

The water she has just drawn, she tells the man to drink.

| Genesis 24:46c | | | |
|--|--|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וְ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| gam (גַּם) [pronounced gahm] | <i>also, furthermore, in addition to, even, moreover</i> | adverb | Strong's #1571 BDB #168 |
| gâmâl (גַּמְלֵי) [pronounced gaw-MAWL] | <i>camel (this is obviously a transliteration)</i> | masculine plural noun with the 2 nd person masculine singular suffix | Strong's #1581 BDB #168 |
| shâqâh (שָׁקַח) [pronounced shaw-KAW] | <i>to give drink to, to furnish drink, to cause to drink, to make drink; to water [cattle, land]; to irrigate [land]</i> | 1 st person singular, Hiphil imperfect | Strong's #8248 BDB #1052 |

Translation: Also, I will give drink [to] your camels.'

She also offered immediately to give his camels water. Now, in order to do that, she will have to make several trips to and from the fountain, and she will bring the water uphill a ways in order to dump it into some troughs which are there for animals. So this was not an easy task.

| Genesis 24:46d | | | |
|--|--|--|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| shâthâh (שָׁתָּה) [pronounced shaw-THAW] | <i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i> | 1 st person singular, Qal imperfect | Strong's #8354 BDB #1059 |

Genesis 24:46d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|--|-----------------------------|
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| gam (גם) [pronounced <i>gahm</i>] | <i>also, furthermore, in addition to, even, moreover</i> | adverb | Strong's #1571 BDB #168 |
| gâmâl (גמל) [pronounced <i>gaw-MAWL</i>] | <i>camel (this is obviously a transliteration)</i> | masculine plural noun with the definite article | Strong's #1581 BDB #168 |
| shâqâh (שקח) [pronounced <i>shaw-KAW</i>] | <i>to give drink to, to furnish drink, to cause to drink, to make drink; to water [cattle, land]; to irrigate [land]</i> | 3 rd person feminine singular, Hiphil perfect | Strong's #8248 BDB #1052 |

Translation: So I drank and she caused the camels to drink as well.

The servant sums it up, saying that he drank and his camels drank. Again, something which we might view as superfluous, but in keeping with the writing style of the author of this chapter.

Genesis 24:46 She quickly brought down her water jar from upon her [shoulder] and said, 'Drink. Also, I will give drink [to] your camels.' So I drank and she caused the camels to drink as well. (Kukis mostly literal translation)

Genesis 24:46 She quickly brought down her water-jug from upon her shoulder, and offered me a drink. She also said that she would give water to my camels. Therefore, I drank and she also brought water for the camels to drink. (Kukis paraphrase)

The Message has a good translation here: She didn't hesitate. She held out her jug and said, 'Drink; and when you're finished I'll also water your camels.' I drank, and she watered the camels. Rebekah did not over think the situation. She did not wonder why these men had not helped themselves. She just did what she was asked to do, quickly and graciously.

This verse (She quickly brought down her water jar from upon her [shoulder] and said, 'Drink. Also, I will give drink [to] your camels.' So I drank and she caused the camels to drink as well.) summarizes vv. 18–20: She said, "Drink, my lord." And she quickly let down her jar upon her hand and gave him a drink. When she had finished giving him a drink, she said, "I will draw water for your camels also, until they have finished drinking." So she quickly emptied her jar into the trough and ran again to the well to draw water, and she drew for all his camels.

I have previously suggested two different reasons why these men appeared not to have drunk or watered their own camels: (1) It may have been a part of their culture to ask; and/or (2) It may have been the sort of work designed for women (in their minds). This does not mean that these have to be Rebekah's standards. She did not, at any point, say, "Hey, look, maybe I am a woman, but you are clearly able to draw out your own water." Nor did she say, "Of course you can get some water for yourselves; go ahead and indulge." Abraham's servant specifically asked for her to give him a drink, so she responded to that request alone, without questioning why he had not simply drunk himself.

Although it is out of the question that the men are hiding; it would not be impossible that they have hidden their own water jugs.

Rebekah does exactly as the servant had prayed. She agrees to give him water and offers water for his camels.

And so I asked her and so I said, 'A daughter of whom [are] you?' And so she says, 'A daughter of Bethuel, son of Nahor who had bore to him Milcah.' And so I cause to place the ring upon her nostril and the bracelets upon her two hands.

Genesis
24:47

Then I asked her, saying, 'Whose daughter [are] you?' She said, '[I am] the daughter of Bethuel, [who is] Nahor's son; [to] whom Milcah gave birth [to].' Therefore, I put the ring to her nose and the bracelets on her wrists.

Then I asked her, saying, 'Whose daughter are you?' She answered, "I am the daughter of Milcah and Bethuel (who is Nahor's son)." For this reason, I placed the ring in her nose and the bracelets upon her wrists.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And so I asked her and so I said, 'A daughter of whom [are] you?' And so she says, 'A daughter of Bethuel, son of Nahor who had bore to him Milcah.' And so I cause to place the ring upon her nostril and the bracelets upon her two hands. |
| Targum of Onkelos | And I asked her, and said, Whose daughter are you? And she said, The daughter of Bethuel, the son of Nachor, whom Milcha bore to him. And I set the jewel upon her brow, and the bracelets on her hand, and bowed and worshipped before the Lord; and I blessed the Lord, the God of my master Abraham, who had led me in the true way to take the daughter of master's brother for his son. Vv. 47–48 are put together for context. |
| Latin Vulgate | And I asked her, and said: Whose daughter are you? And she answered: I am the daughter of Bathuel, the son of Nachor, whom Melcha bore to him. So I put earrings on her to adorn her face, and I put bracelets on her hands. |
| Peshitta (Syriac) | Then I asked her, and said, Whose daughter are you? And she said, The daughter of Bethuel, the son of Nahor, whom Milcah bore to him; and I put the earrings on her ears and the bracelets on her hands. |
| Septuagint (Greek) | And I asked her, and said, Whose daughter are you? <u>Tell me</u> ; and she said, I am the daughter of Bethuel the son of Nahor, whom Milcah bore to him; and I put on her the earrings, and the bracelets on her hands. |
| Significant differences: | The Greek adds the words <i>tell me</i> . |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Contemporary English V. | I asked her who her father was, and she answered, "My father is Bethuel the son of Nahor and Milcah." Right away I put the ring in her nose and the bracelets on her arms. |
| Easy English | Then I asked her who her father is. She said that she is Bethuel's daughter. And she said that Bethuel is Nahor's and Milcah's son. So I put the ring on her nose and I put the *bracelets on her arms. |
| Easy-to-Read Version | Then I asked her, 'Who is your father?' She answered, 'My father is Bethuel the son of Milcah and Nahor.' Then I gave her the ring and bracelets for her arms. |
| New Century Version | When I asked her, 'Who is your father?' she answered, 'My father is Bethuel son of Milcah and Nahor.' Then I put the ring in her nose and the bracelets on her arms, ⁴⁸ and I bowed my head and thanked the LORD. A portion of v. 48 was included for context. |
| New Living Translation | Then I asked her, 'Whose daughter are you?' She said, 'The daughter of Bethuel the son of Milcah and Nahor.' And I put the gold objects on her nose and arms. |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|--|
| American English Bible | 'Then I asked her, <i>Whose daughter are you. tell me!</i> And she replied, <i>I'm the daughter of Bathuel, who is the son of Melcha and whose father was Nahor.</i> So I put the earrings on her, and the bracelets on her hands. |
| International Standard V | "That's when I asked, 'Whose daughter are you?' "She replied, 'I'm the daughter of Bethuel, Nahor's son, whom Milcah bore for him.' "So I gave her a ring for her nose and bracelets for her wrists. |
| NIRV | "I asked her, 'Whose daughter are you?' "She said, 'The daughter of Bethuel. He's the son Milcah had by Nahor.' "Then I put the ring in her nose. I put the bracelets on her arms. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | I asked her, saying, 'Whose daughter are you?' She said, 'The daughter of Bethuel, son of Nahor, that Milcah begot to him.' I set the hoop over her nose, and the bracelets over her hands. |
| Bible in Basic English | And questioning her, I said, Whose daughter are you? And she said, The daughter of Bethuel, the son of Nahor, and Milcah his wife. Then I put the ring on her nose and the ornaments on her hands. |
| Ferar-Fenton Bible | Then I inquired of her and asked; 'My girl, who are you?' And she replied, 'The daughter of Bethuel, the son of Nahor, whom Milca had to him.' So I placed the brooches on her brow, and the bracelets upon her hands. |
| HCSB | Then I asked her: Whose daughter are you? She responded, 'The daughter of Bethuel son of Nahor, whom Milcah bore to him.' So I put the ring on her nose and the bracelets on her wrists. |
| New Advent Bible | And I asked her, and said: Whose daughter are you? And she answered: I am the daughter of Bathuel, the son of Nachor, whom Melcha bore to him. So I put earrings on her to adorn her face, and I put bracelets on her hands. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| Christian Community Bible | I questioned her saying, 'Who is your father?' And she said, 'I am the daughter of Bethuel, the son of Nahor and Milcah.' I then put this ring through her nostril and bracelets on her arms.. |
| The Heritage Bible | And I asked her, and said, Whose daughter are you? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bore to him; and I put the nose ring on her nose, and the bracelets upon her hands. |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|---|
| exeGesés companion Bible | And I ask her and say, Whose daughter are you? And she says, the daughter of Bethu El, the son of Nachor, whom Milchah birthed to him. - and I put the nosering on her nostrils and the bracelets on her hands. |
| Kaplan Translation | 'I questioned her and asked, 'Whose daughter are you?' She replied, 'I am a daughter of Bethuel, son of Nachor, whom Milcah bore to him.' I then placed a ring on her nose, and bracelets on her arms. |

Expanded/Embellished Bibles:

| | |
|--------------------|---|
| The Expanded Bible | When I asked her, 'Who is your father [^L Whose daughter are you]?' she answered, 'My father is [^L The daughter of] Bethuel son of Milcah and Nahor.' Then I put the |
|--------------------|---|

| | |
|-----------------------------|---|
| NET Bible® | ring in her nose and the bracelets on her arms, ⁴⁸ and I bowed my head and ·thanked [worshipped] the Lord. A portion of v. 48 was added for context. Then I asked her, 'Whose daughter are you?' She replied, 'The daughter of Bethuel the son of Nahor, whom Milcah bore to Nahor [Heb "whom Milcah bore to him." The referent (Nahor) has been specified in the translation for clarity.]' I put the ring in her nose and the bracelets on her wrists. |
| Translation for Translators | Then I asked her, 'Whose daughter are you?' She said, 'The daughter of Bethuel, the son of Nahor and his wife, Milcah.' I had her put the ring in her nose and put the bracelets on her arms. |
| The Voice | Then I asked her, "Whose daughter are you?" And she said, "The daughter of Bethuel (son of Milcah, Nahor's wife)." That's when I put the ring on her nose and the bracelets on her arms. |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|--|
| American KJV | And I asked her, and said, Whose daughter are you? And she said, the daughter of Bethuel, Nahor's son, whom Milcah bore to him: and I put the earring on her face, and the bracelets on her hands. |
| Concordant Literal Version | And asking her am I and saying, 'Whose daughter are you?' And saying is she, 'A daughter of Bethuel, son of Nahor, whom Milcah bore for him.' And placing am I the pendant on her nose and the bracelets on her hands. |
| English Standard V. – UK | Then I asked her, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.' So I put the ring on her nose and the bracelets on her arms. |
| Green's Literal Translation | And I asked her and I said, Whose daughter <i>are</i> you? And she said, The <i>daughter</i> of Bethuel the son of Nahor, whom Milcah bore to him. And I put the ring on her nose, and the bracelets on her hands. |
| New King James Version | 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. |
| Young's Updated LT | And I ask her, and say, 'Whose daughter are you?' And she says, 'Daughter of Bethuel, son of Nahor, whom Milcah has borne to him.' And I put the ring on her nose, and the bracelets on her hands. |

The gist of this verse: In the time of the narrative, this is when the servant realized that this woman was a member of Abraham's family in the east.

V. 47 summarizes vv. 22–24.

| Genesis 24:47a | | | |
|--|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| shâ'al (שאל) [pronounced <i>shaw-AHL</i>] | <i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i> | 1 st person singular, Qal imperfect | Strong's #7592 BDB #981 |
| 'êth (את) [pronounced <i>ayth</i>] | <i>her; untranslated mark of a direct object; occasionally to, toward</i> | affixed to a 3 rd person feminine singular suffix | Strong's #853 BDB #84 |

Genesis 24:47a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 1 st person singular, Qal imperfect | Strong's #559 BDB #55 |
| bath (בַּת) [pronounced <i>bahth</i>] | <i>daughter; village</i> | feminine singular construct | Strong's #1323 BDB #123 |
| mîy (מִי) [pronounced <i>mee</i>] | <i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i> | pronominal interrogative; the verb <i>to be</i> may be implied | Strong's #4310 BDB #566 |
| 'at ^e (אַתְּ) [pronounced <i>ahT-TAW</i>] | <i>you (often, the verb to be is implied)</i> | 2 nd person feminine singular, personal pronoun | Strong's #859 BDB #61 |

Translation: Then I asked her, saying, 'Whose daughter [are] you?'

The servant of Abraham was not just looking for an attractive woman for Isaac from that region. He was looking for a woman from their family. In that era, elders of the family were living a very long time, and any sort of proximity to the elders of the family would result in the children, grandchildren and great grandchildren as having very similar standards and values. This may have been Abraham's primary consideration. The elders in a family were the closest to the flood, and would have known more—it would be assumed—about the way things really are.

Genesis 24:47b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person feminine singular, Qal imperfect | Strong's #559 BDB #55 |
| bath (בַּת) [pronounced <i>bahth</i>] | <i>daughter; village</i> | feminine singular construct | Strong's #1323 BDB #123 |
| B ^e thûw'êl (בֵּיתְאוּרִי) [pronounced <i>behth-oo-ALE</i>] | <i>destroyed of God, God destroys; man of God; a virgin of God; a house of God, dweller in God; and is transliterated Bethuel, Bathuel</i> | masculine singular proper noun | Strong's #1328 BDB #143 |
| bên (בֶּן) [pronounced <i>bane</i>] | <i>son, descendant</i> | masculine singular construct | Strong's #1121 BDB #119 |

Genesis 24:47b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|----------------------------|
| Nâchôwr (נָחֹר) [pronounced <i>naw-KHOHR</i>] | <i>snorting [of a horse]; hoarse, dry hot; transliterated Nahor</i> | masculine singular proper noun | Strong's #5152 BDB #637 |
| 'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| yâlad (יָלַד) [pronounced <i>yaw-LAHD</i>] | <i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i> | 3 rd person feminine singular, Qal perfect | Strong's #3205 BDB #408 |
| lâmed (ל) [pronounced <i>l</i> °] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 3 rd person masculine singular suffix | No Strong's # BDB #510 |
| Mil ^e kâh (מִלְכָּה) [pronounced <i>mihl-KAW</i>] | <i>queen; and is transliterated Milcah</i> | feminine singular proper noun | Strong's #4435 BDB #574 |

Translation: She said, '[I am] the daughter of Bethuel, [who is] Nahor's son; [to] whom Milcah gave birth [to].'

We have gone through this family line, and Abraham's servant repeats it here, to show that he was paying close attention.

Genesis 24:47c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|-----------------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| sîym (שִׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>] | <i>to put, to set [in place]; to attend; to make [for a sign]</i> | 1 st person singular, Hiphil imperfect | Strong's #7760 BDB #962 |
| nezem (נֶזֶם) [pronounced <i>NEH-zem</i>] | <i>ring, earring, nose ring, seal ring</i> | masculine singular noun with the definite article | Strong's #5141 BDB #633 |
| 'al (עַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5920, #5921 BDB #752 |
| 'aph (אָפ) [pronounced <i>ahf</i>] | <i>nose, nostril, but is also translated face, brow, anger, wrath</i> | masculine singular noun with the 3 rd person feminine singular suffix | Strong's #639 BDB #60 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| tsâmîyd (צַמִּיַד) [pronounced <i>tsaw-MEED</i>] | <i>a bracelet; cover [covering] [of a vessel]</i> | masculine plural noun with the definite article | Strong's #6781 BDB #855 |

| Genesis 24:47c | | | |
|-------------------------------------|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| ‘al (אֶל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921 BDB #752 |
| yâd (יָד) [pronounced <i>yawd</i>] | <i>hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively); (various special, technical senses); sign, monument; part, fractional part, share; time, repetition; axle-trees, axle; stays, support (for laver); tenons (in tabernacle); a phallus, a hand (meaning unsure); wrists</i> | feminine dual noun with the 3 rd person feminine singular suffix | Strong's #3027 BDB #388 |

Translation: Therefore, I put the ring to her nose and the bracelets on her wrists.

This servant was certain that he had found the right person for Isaac. Therefore, he gave this jewelry to her.

You will notice that this dinner conversation takes a good 5 or 10 minutes, as he lays everything out methodically.

Genesis 24:47 Then I asked her, saying, ‘Whose daughter [are] you?’ She said, ‘[I am] the daughter of Bethuel, [who is] Nahor’s son; [to] whom Milcah gave birth [to].’ Therefore, I put the ring to her nose and the bracelets on her wrists. (Kukis mostly literal translation)

Genesis 24:47 Then I asked her, saying, ‘Whose daughter are you?’ She answered, “I am the daughter of Milcah and Bethuel (who is Nahor’s son).’ For this reason, I placed the ring in her nose and the bracelets upon her wrists. (Kukis paraphrase)

V. 47 (Then I asked her, saying, ‘Whose daughter [are] you?’ She said, ‘[I am] the daughter of Bethuel, [who is] Nahor’s son; [to] whom Milcah gave birth [to].’ Therefore, I put the ring to her nose and the bracelets on her wrists.) summarizes vv. 22–24: When the camels had finished drinking, the man took a gold ring weighing a half shekel, and two bracelets for her arms weighing ten gold shekels, and said, "Please tell me whose daughter you are. Is there room in your father's house for us to spend the night?" She said to him, "I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor." (ESV) The servant does not go into any detail in this summary about his asking her if there would be a place for them to stay.

And so I bow down and so I prostrate myself to Y^ehowah and so I bless Y^ehowah, Elohim of my adonai Abraham; Who led me in the way of faithfulness [or, truth,] to take a daughter of a brother of my adonai for his son.

Genesis
24:48

Therefore I bowed down and prostrated myself to Y^ehowah and I blessed [or, celebrated] Y^ehowah, the Elohim of my master, Abraham; Who led me in [this] faithful [and true] journey to take a daughter of the relatives of my master for his son.

Therefore, I bowed down and worshiped Jehovah and I thanked Jehovah, the God of my lord, Abraham; the God Who guided me faithfully on this journey to bring back a daughter from my lord’s relatives for his son.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And so I bow down and so I prostrate myself to Y ^e howah and so I bless Y ^e howah, Elohim of my adonai Abraham; Who led me in the way of faithfulness [or, <i>truth</i> ,] to take a daughter of a brother of my adonai for his son. |
| Targum of Onkelos | ...and bowed and worshipped before the Lord; and I blessed the Lord, the God of my master Abraham, who had led me in the true way to take the daughter of master's brother for his son. |
| Latin Vulgate | And falling down, I adored the Lord, blessing the Lord God of my master, Abraham, who hath brought me the straight way to take the daughter of my master's brother for his son. |
| Peshitta (Syriac) | And I knelt and worshipped the LORD, and blessed the LORD God of my master Abraham, who had led me in the right way to the house of my masters brother to take my masters brothers daughter to his son. |
| Septuagint (Greek) | And being <u>well-pleased</u> , I worshipped the Lord, and I blessed the Lord, the God of my master Abraham, who has prospered me in a true way, so that I should take the daughter of my master's brother for his son. |
| Significant differences: | The Greek has <i>well-pleased</i> rather than <i>to bow down</i> . |

Thought-for-thought translations; paraphrases:

| | |
|------------------------|---|
| Common English Bible | I bowed and worshipped the Lord and blessed the Lord, the God of my master Abraham, who led me in the right direction to choose the granddaughter of my master's brother for his son. |
| Easy English | Then I *bowed my head and I *worshipped the *Lord. I *blessed the *Lord, the God of my master Abraham. The *Lord led me on my journey to find the daughter of my master's relative. I came to find her so that she could be the bride of my master's son. |
| Easy-to-Read Version | I bowed my head and thanked the Lord. I blessed the Lord, the God of my master Abraham. I thanked him for leading me straight to the granddaughter of my master's brother. |
| <i>The Message</i> | ...and bowed in worship to GOD. I praised GOD, the God of my master Abraham who had led me straight to the door of my master's family to get a wife for his son. |
| New Life Bible | Then I bowed low and worshiped the Lord. I gave honor and thanks to the Lord, the God of my boss Abraham. For He had led me in the right way to take the daughter of my boss's brother for his son. |
| New Living Translation | "Then I bowed low and worshiped the Lord. I praised the Lord, the God of my master, Abraham, because he had led me straight to my master's niece to be his son's wife. |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|---|
| American English Bible | 'All of this made me so happy that I bowed low and praised Jehovah, the God of my master AbraHam, who has truly blest me in such a way that I might take the daughter of my master's own brother for his son. |
| International Standard V | I bowed down and worshipped the LORD, and I praised the LORD God of my master Abraham, who led me on the true way to request [Lit. <i>to take</i>] the daughter of my master's brother for his son. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|---|
| Ancient Roots Translinear | I bent and bowed to Yahweh, blessing Yahweh, the God of my lord Abraham, which guided me in the way of truth to take the daughter of the brother of my lord for his son. |
| Bible in Basic English | And with bent head I gave worship and praise to the Lord, the God of my master Abraham, by whom I had been guided in the right way, to get the daughter of my master's brother for his son. |
| Ferar-Fenton Bible | Then I bowed to the LORD and worshipped, and thanked the EVER-LIVING GOD of my master Abraham, Who had been kind to me, leading me in the right way to the house of the brother of my master for his son. |
| New Advent Bible | And falling down, I adored the Lord, blessing the Lord God of my master, Abraham, who has brought me the straight way to take the daughter of my master's brother for his son. |
| NIV – UK | ...and I bowed down and worshipped the Lord. I praised the Lord, the God of my master Abraham, who had led me on the right road to get the granddaughter of my master's brother for his son. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| The Heritage Bible | And I bowed, and prostrated myself to Jehovah, and I blessed Jehovah God of my lord Abraham who had led me in the right way to take my lord's brother's daughter for his son. |
| New American Bible (R.E.) | Then I knelt and bowed down to the LORD, blessing the LORD, the God of my master Abraham, who had led me on the right road to obtain the daughter of my master's kinsman for his son. |
| New Jerusalem Bible | I bowed down and worshipped Yahweh, and I blessed Yahweh, God of my master Abraham, who had led me by a direct path to choose the daughter of my master's brother for his son. |
| New RSV | Then I bowed my head and worshipped the Lord, and blessed the Lord, the God of my master Abraham, who had led me by the right way to obtain the daughter of my master's kinsman for his son. |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|--|
| Complete Jewish Bible | ...bowed my head, prostrated myself before ADONAI and blessed ADONAI, God of my master Avraham, for having led me in the right way to obtain my master's brother's [grand] daughter for his son. |
| exeGesés companion Bible | ...and I bow and prostrate to Yah Veh and bless Yah Veh Elohim of my adoni Abraham, who led me in the way of truth to take the daughter of the brother of my adoni to his son. |
| Kaplan Translation | I bowed low and prostrated myself to God. I blessed God, Lord of my master Abraham, who led me on a true path to get a niece of my master for his son. |

Expanded/Embellished Bibles:

| | |
|------------------------|---|
| The Expanded Bible | ...and I bowed my head and ·thanked [worshipped] the Lord. I ·praised [blessed] the Lord, the God of my master Abraham, because he ·led [guided] me on the right road to get the granddaughter of my master's brother for his son. |
| Kretzmann's Commentary | 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 (in the wider sense, for Rebekah was Nahor's grandchild) unto his son. The circumstantial narrative, with the full account of the prayer, was |

intended to show that Jehovah had really taken the matter out of Eliezer's hands already, a fact which his hearers would surely have to acknowledge.

| | |
|-----------------------------|---|
| Lexham English Bible | And I knelt down and worshiped Yahweh, and I praised Yahweh, the God of my master Abraham, who led me on the right way, to take the daughter of the brother of my master for his son. |
| NET Bible® | Then I bowed down and worshiped the Lord. I praised the Lord, the God of my master Abraham, who had led me on the right path to find the granddaughter [Heb “daughter.” Rebekah was actually the granddaughter of Nahor, Abraham’s brother. One can either translate the Hebrew term תב (bat) as “daughter,” in which case the term אח (’akh) must be translated more generally as “relative” rather than “brother” (cf. NASB, NRSV) or one can translate תב as “granddaughter,” in which case אח may be translated “brother” (cf. NIV).] of my master's brother for his son. |
| Translation for Translators | Then I bowed and worshiped Yahweh, and I thanked Yahweh God, the one my master Abraham worships, the one who led me on the right road to get the granddaughter of my master's brother to be a wife for my master's son. |
| The Voice | Then I bowed my head and worshiped the Eternal, and blessed the God of my master Abraham because He led me in the right direction <i>and to the right place</i> in order to find the granddaughter of my master's brother for his son. |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|--|
| Concordant Literal Version | And bowing my head am I and worshiping Yahweh, and blessing Yahweh, Elohim of my lord Abraham, Who guides me in the way of truth, to take the daughter of my lord's brother for his son. |
| Context Group Version | And I lowered my head, and bowed down in deference to YHWH, and esteemed YHWH, the God of my master Abraham, who had led me in the right way to take my master's brother's daughter for his son. |
| Darby Translation | And I stooped, and bowed down before Jehovah; and I blessed Jehovah, God of my master Abraham, who has led me the right way to take my master's brother's daughter for his son. |
| English Standard Version | Then I bowed my head and worshiped the LORD and blessed the LORD, the God of my master Abraham, who had led me by the right way [Or faithfully] to take the daughter of my master's kinsman for his son. |
| The Geneva Bible | And I bowed down my head [He shows our duty when we have received any benefit from the Lord.], and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my masters brothers daughter unto his son. |
| Green’s Literal Translation | And I bowed and worshiped Jehovah, and I blessed Jehovah, God of my master Abraham, who had guided me in the true way, to take for his son the daughter of the brother of my master. |
| Young’s Updated LT | And I bow, and do obeisance before Jehovah, and I bless Jehovah, God of my lord Abraham, who has led me in the true way to receive the daughter of my lord’s brother for his son. |

The gist of this verse: The servant tells that, at this, he fell to the ground and praised Y^ehowah, Who led him exactly to the right place.

V. 47 is equivalent to vv. 26–27. The servant will leave out the content of his prayer.

| Genesis 24:48a | | | |
|--|--|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| qâdad (קָדַד) [pronounced kaw-DAHD] | <i>to bow down, to worship, to prostrate oneself [out of honor or reverence]</i> | 1 st person singular, Qal imperfect | Strong's #6915 BDB #869 |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| shâchah (שָׁחָה) [pronounced shaw-KHAW] | <i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i> | 3 rd person masculine singular, Hithpael imperfect | Strong's #7812 BDB #1005 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition | No Strong's # BDB #510 |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |

Translation: Therefore I bowed down and prostrated myself to Y^ehowah...

There are two successive acts of obeisance here which have never been quite clear in my mind as to their difference. Perhaps the first is a physical position and the second is a mental attitude? Obviously, one must have the mental attitude first; but the idea in the second verb may be focus and possibly prayers.

The servant tells them at dinner that he then bowed and thanked God for this answered prayer.

| Genesis 24:48b | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e] | <i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i> | 1 st person singular, Piel imperfect | Strong's #1288 BDB #138 |

Genesis 24:48b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|----------------------------|
| 'êth (אֵת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| 'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>] | <i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural construct | Strong's #430 BDB #43 |
| 'âdôwn (אֲדֹנָי) [pronounced <i>aw-DOHN</i>] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |
| I am somewhat confused about the singular and plural form of this word with a suffix; so I am simply listing what Owen has. | | | |
| 'Ab ^e râhâm (אֲבִרְחָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>] | <i>father of a multitude, chief of a multitude; transliterated Abraham</i> | masculine singular proper noun | Strong's #85 BDB #4 |

Translation: ...and I blessed [or, celebrated] Y^ehowah, the Elohim of my master, Abraham;...

The word *to bless* is the Piel (intensive) stem of the verb *bârak^e* (בָּרַךְ) [pronounced *baw-RAHK^e*], which means, *to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men]*. Strong's #1288 BDB #138. We cannot really add to God's happiness. God doesn't have a bad day, and then look down at us and have His frown turned upside down. If anything, 90% of the time, it would be the other way around. However, God is not an emotional wreck as some of us are; He is perfectly happy and stable. Therefore, *blessing God* would be more along the lines of *praise, celebration* and *adoration*. So this servant is likely thanking, praising and celebrating God verbally.



The servant recounts his experience (a graphic); from R. Crumb's Illustrated book of Genesis; found at Poet Punk Pastor's website; accessed January 14, 2015. .

Chapter Outline

Charts, Graphics and Short Doctrines

| Genesis 24:48c | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| ʾăsher (אֲשֶׁר) [pronounced ash-ER] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| nāchâh (נָחָה) [pronounced naw-KHAH] | <i>to lead, to guide; to cause to lead, to cause to guide</i> | 3 rd person masculine singular, Hiphil perfect with the 1 st person singular suffix | Strong's #5148 BDB #634 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e] | <i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i> | masculine singular construct | Strong's #1870 BDB #202 |
| ʾēmeth (אֱמֶת) [pronounced EH-meth] | <i>firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable</i> | feminine singular noun | Strong's #571 BDB #54 |

Translation: ...Who led me in [this] faithful [and true] journey...

The relative pronoun does not refer to Abraham, but back to God, Who led the servant of Abraham on this journey. Now, it is interesting that this servant calls this a journey of truth or a journey of faithfulness. The latter is probably most applicable in these circumstances. We already know that the servant respectfully scoffed at this idea of traveling 400 miles⁹⁸ and finding Abraham's relatives and then bringing back a bride for Isaac from them. You will recall that, after Abraham first proposed this plan, the servant then asked him, "Okay, when that doesn't work out, is plan B to take Isaac back east so they can actually meet him first?"

This servant is being amazed here at God's faithfulness in this journey. He was not only led to Abraham's family in the east, but he comes upon Rebekah right to begin with.

Application: It is not abnormal for believers—even strong believers—to be amazed or appreciative of God's intervention into the affairs of man.

⁹⁸ The distance from Harran, Turkey to Jerusalem is 413 miles, according to the [distance calculator](#); accessed January 8, 2015.

| Genesis 24:48d | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition | No Strong's # BDB #510 |
| lâqach (לָקַח) [pronounced law-KAHKH] | <i>to take, to take away, to take in marriage; to seize</i> | Qal infinitive construct | Strong's #3947 BDB #542 |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| bath (בַּת) [pronounced bahth] | <i>daughter; village</i> | feminine singular construct | Strong's #1323 BDB #123 |
| 'âch (אָח) [pronounced awhk] | <i>brother, kinsman or close relative</i> | masculine singular construct | Strong's #251 BDB #26 |
| 'âdôwn (אָדוֹן) [pronounced aw-DOHN] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition | No Strong's # BDB #510 |
| bên (בֶּן) [pronounced bane] | <i>son, descendant</i> | masculine singular noun with the 3 rd person masculine singular suffix | Strong's #1121 BDB #119 |

Translation: ...to take a daughter of the relatives of my master for his son.

This is the purpose of this servant, to find a wife for the son of his master.

Genesis 24:48 Therefore I bowed down and prostrated myself to Y^ehowah and I blessed [or, *celebrated*] Y^ehowah, the Elohim of my master, Abraham; Who led me in [this] faithful [and true] journey to take a daughter of the relatives of my master for his son. (Kukis mostly literal translation)

Genesis 24:48 Therefore, I bowed down and worshiped Jehovah and I thanked Jehovah, the God of my lord, Abraham; the God Who guided me faithfully on this journey to bring back a daughter from my lord's relatives for his son. (Kukis paraphrase)

V. 48 (Therefore I bowed down and prostrated myself to Y^ehowah and I blessed [or, *celebrated*] Y^ehowah, the Elohim of my master, Abraham; Who led me in [this] faithful [and true] journey to take a daughter of the relatives of my master for his son.) is equivalent to vv. 26–27: The man bowed his head and worshiped the LORD and said, "Blessed be the LORD, the God of my master Abraham, who has not forsaken His steadfast love and His faithfulness toward my master. As for me, the LORD has led me in the way to the house of my master's kinsmen." (ESV; capitalized)

And now if there [is among] you [all] those doing grace and faithfulness with my adonai, tell [this] to me; and if not, tell [this] to me; and I will turn upon the right hand or upon the left hand.”

Genesis
24:49

Now, therefore, if there [are among] you those who will be gracious and true with my master, tell me; and if not, tell me; and I will turn to the right or to the left [depending upon your answer].”

Now, therefore, let me know what you think of this proposition, whether you will be gracious and true to my master or not—just tell me; and I will go to the left or to the right, depending upon your answer.”

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And now if there [is among] you [all] those doing grace and faithfulness with my adonai, tell [this] to me; and if not, tell [this] to me; and I will turn upon the right hand or upon the left hand.” |
| Targum of Onkelos | And now, if you will deal kindly and truly with my master, tell me; and if not, tell me, that I may turn to the south or to the north. |
| Latin Vulgate | Wherefore, if you do according to mercy and truth with my master, tell me: but if it please you otherwise, tell me that also, that I may go to the right hand, or to the left. |
| Peshitta (Syriac) | And now if you will deal kindly and truly with my master, tell me; and if not, tell me; so that I may know what to do. |
| Septuagint (Greek) | If then you will deal mercifully and justly with my lord, tell me, and if not, tell me, that I may turn to the right hand or to the left. |
| Significant differences: | No difference, other than the targum says <i>south or north</i> rather than <i>right hand or left hand</i> . |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | Now if you're loyal and faithful to my master, tell me. If not, tell me so I will know where I stand either way." |
| Contemporary English V. | Now please tell me if you are willing to do the right thing for my master. Will you treat him fairly, or do I have to look for another young woman? |
| Easy English | So now please tell me whether you will be kind and honest to me. If that is not so, then I will continue to search.' |
| Easy-to-Read Version | Now, tell me, will you be kind and loyal to my master and give him your daughter? Or will you refuse to give him your daughter? Tell me so I will know what I should do." |
| Good News Bible (TEV) | Now, if you intend to fulfill your responsibility toward my master and treat him fairly, please tell me; if not, say so, and I will decide what to do." |
| <i>The Message</i> | "Now, tell me what you are going to do. If you plan to respond with a generous yes, tell me. But if not, tell me plainly so I can figure out what to do next." |
| New Century Version | Now, tell me, will you be kind and truthful to my master? And if not, tell me so. Then I will know what I should do." |
| New Life Bible | So now if you will show kindness and be true to my boss, tell me. And if not, tell me so I may know which way to turn." |
| New Living Translation | So tell me—will you or won't you show unfailing love and faithfulness to my master? Please tell me yes or no, and then I'll know what to do next." |

Partially literal and partially paraphrased translations:

| | |
|------------------------|--|
| American English Bible | Tell me whether you will be merciful and just with my lord, so I will know which way to turn.' |
|------------------------|--|

| | |
|-----------------------------|--|
| Beck's American Translation | And now tell me whether or not you intend to treat my master with true kindness, so that I will know what to do." |
| God's Word™ | Tell me whether or not you're going to show my master true kindness so that I will know what to do." |
| International Standard V | So now, if you wish to show gracious love and truth toward my master, tell me so. But if not, tell me, so that I may go elsewhere [Lit. <i>turn to the right or the left</i>]." |
| Today's NIV | Now if you will show kindness and faithfulness to my master, tell me; and if not, tell me, so I may know which way to turn." |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|---|
| Ancient Roots Translinear | "Now if mercy and truth do exist with my lord, tell me. If not, tell me and I will face toward the right, or towards the left." |
| Bible in Basic English | And now, say if you will do what is good and right for my master or not, in order that it may be clear to me what I have to do. |
| Ferar-Fenton Bible | And now, if it is your will to show kindness and truth to my master, inform me; and if not, tell me so, and I will turn to the right or to the left." |
| NIV, ©2011 | Now if you will show kindness and faithfulness to my master, tell me; and if not, tell me, so I may know which way to turn." |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| Christian Community Bible | Now let me know whether you intend to show kindness and faithfulness to my master; if not, tell me and I shall know which way to turn." |
| The Heritage Bible | And now if you are going to do mercy and truth with my lord, cause it to stand out boldly to me, and if not, cause it to stand out boldly to me, that I may turn to the right hand or to the left. |
| New American Bible | If, therefore, you have in mind to show true loyalty to my master, let me know; but if not, let me know that, too. I can then proceed accordingly." |
| New American Bible (R.E.) | Now, if you will act with kindness and fidelity toward my master, let me know; but if not, let me know that too. I can then proceed accordingly." |
| New Jerusalem Bible | Now tell me whether you are prepared to show constant and faithful love to my master; if not, say so, and I shall know what to do.' |
| New RSV | Now then, if you will deal loyally and truly with my master, tell me; and if not, tell me, so that I may turn either to the right hand or to the left.' |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|--|
| Complete Jewish Bible | "So now if you people intend to show grace and truth to my master, tell me. But if not, tell me, so that I can turn elsewhere." |
| exeGesés companion Bible | And now if you work in mercy and truth with my adoni, tell me: and if not, tell me; so that I face right, or left. |
| Kaplan Translation | 'Now if you want to do what is kind and right to my master, tell me. If not, say so, and I will go to the right or to the left.' |

Expanded/Embellished Bibles:

| | |
|----------------------------|---|
| <i>The Amplified Bible</i> | And now if you will deal kindly and truly with my master [showing faithfulness to him], tell me; and if not, tell me, that I may turn to the right or to the left. |
| The Expanded Bible | Now, tell me, will you be ·kind [loyal] and ·truthful [faithful] to my master? And if not, tell me so. Then I will ·know what I should do [^L turn to the right hand or to the left]." |

| | |
|-----------------------------|--|
| Kretzmann's Commentary | 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. Eliezer appeals directly to the kindness and faithfulness which Abraham should surely be entitled to from his relatives. At any rate, he expected them to give him definite information as to their stand in the matter, in order that he might know exactly what course to pursue next. Mark that in a proper and valid betrothal, as Luther here points out, the suit is directed to the parents of the young woman first, and a secret engagement has no validity before God. |
| Lexham English Bible | So now, {if you are going to deal loyally and truly} with my master, tell me. And if not, tell me, so that I may turn to [the] right or to [the] left." |
| NET Bible® | Now, if you will show faithful love to my master, tell me. But if not, tell me as well, so that I may go on my way [Heb "and I will turn to the right or to the left." The expression apparently means that Abraham's servant will know where he should go if there is no further business here.]." |
| Translation for Translators | Now, if you act kindly and faithfully toward my master, tell me that you will do what I am asking. If you will not do that, tell me that also, so I may know what to do [MTY]." |
| The Voice | Now then, if you intend to show loyal love and faithfulness to my master, tell me. If not, also tell me, so that I know which way to go from here. |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|---|
| Concordant Literal Version | And now, if you, forsooth, deal in kindness and truth with my lord, tell me. And if not, tell me, and I will face to the right or to the left. |
| Context Group Version | And now if you { pl } will truly keep [your { pl }] family allegiance {Hebrew: hesed} with my master, tell me. And if not, tell me. That I may turn to the right hand, or to the left. |
| English Standard Version | Now then, if you are going to show steadfast love and faithfulness to my master, tell me; and if not, tell me, that I may turn to the right hand or to the left." |
| The Geneva Bible | And now if ye will deal kindly and truly with my master [If you will freely and faithfully give your daughter to my masters son.], tell me: and if not, tell me; that I may turn to the right hand, or to the left [That is, that I may look elsewhere.]. |
| Green's Literal Translation | And now, if you are going to do kindness and truth with my master, tell me. And if not, tell me so that I may turn to the right or to the left. |
| World English Bible | Now if you will deal kindly and truly with my master, tell me. If not, tell me. That I may turn to the right hand, or to the left." |
| Young's Updated LT | And now, if you are dealing kindly and truly with my lord, declare to me; and if not, declare to me; and I turn unto the right or unto the left." |

The gist of this verse: The servant has come to the end of his story, which we as readers, already knew; and now he looks at Laban and Bethuel, as asks for their response.

| Genesis 24:49a | | | |
|--|---|------------------------|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wāw conjunction | No Strong's # BDB #251 |
| 'attâh (אֵתָּא) [pronounced <i>gaht-TAWH</i>] | <i>now, at this time, already</i> | adverb of time | Strong's #6258 BDB #773 |
| When followed by an imperative or an interrogative, w ^e + the adverb 'attâh mean <i>and so, thus, things being so, therefore, now therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another. | | | |

| Genesis 24:49a | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| ʾîm (אִם) [pronounced eem] | <i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event) | primarily an hypothetical particle | Strong's #518 BDB #49 |
| yêsh (יֵשׁ) [pronounced yaysh] | <i>being, substance, existence; used as a substitute for to be</i> (without reference to number or tense); <i>there [is, are]; to be present, to be ready, to exist</i> | substantive; the verb <i>to be</i> may be implied; with the 2 nd person plural singular suffix | Strong's #3426 BDB #441 |
| Hă yêsh (יֵשׁ הַ) [pronounced <i>heh-YAYSH</i>] together appear to mean <i>if there is, if there be, whether there is</i> . It is possible that these two words together mean something very similar. | | | |
| ʿâsâh (עֹשִׂים) [pronounced ʿaw-SAWH] | <i>the ones doing, the ones making, constructors, fashioners, preparers</i> | masculine plural, Qal active participle | Strong's #6213 BDB #793 |
| cheçed (חֶסֶד) [pronounced KHEH-sed] | <i>grace, benevolence, mercy, kindness</i> | masculine singular noun | Strong's #2617 BDB #338 |
| w ^e (or v ^e) (וּ, or וַ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| ʾêmeth (אֱמֶת) [pronounced EH-meth] | <i>firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable</i> | feminine singular noun | Strong's #571 BDB #54 |
| ʾêth (אֶת) [pronounced ayth] | <i>with, at, near, by, among, directly from</i> | preposition (which is identical to the sign of the direct object) | Strong's #854 BDB #85 |
| ʾâdôwn (אֲדֹנָי) [pronounced aw-DOHN] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |
| nâgad (נִגַּד) [pronounced naw-GAHD] | <i>tell, make conspicuous, make known, expound, explain, declare, inform, confess, make it pitifully obvious that</i> | 2 nd person masculine plural, Hiphil imperative | Strong's #5046 BDB #616 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 1 st person singular suffix | No Strong's # BDB #510 |

Translation: Now, therefore, if there [are among] you those who will be gracious and true with my master, tell me;...

So, the servant has laid it all out there. What is expected of him, what his master wants, how Rebekah is the woman for his master's son, and how God ties into all of this, guiding the servant to them.

The adjectives describing how the family will deal with Abraham are *cheçed* (נָחֵד) [pronounced *KHEH-sed*] and *’emeth* (אֱמֶת) [pronounced *EH-meth*]. The first word is translated variously as *kindly, loyally, loving-kindness*. However, this is best understood when translated *graciously*.⁹⁹ The latter word can be translated *faithful, reliable, steadfast* however, here, it should be translated (in this context) *honorably*. The servant is not pulling any punches here. If Yahweh has answered his prayer, which obviously He did, then the honorable thing for the family to do would be to release Rebekah to the serant. From a human standpoint, the gracious thing to do would be to release her. The servant desires to know their reaction so that he can determine his next move. All of this is said with the utmost of respect toward Abraham’s family.

He tells them, “[If you are going to be gracious and true to my master, tell me.](#)” In other words, do you understand what I am asking, do you believe me, and will you send Rebekah with me back to the land of Canaan? If you agree to this, then tell me that you do.

Remember, they have essentially sat down to eat, and the servant has said, “Wait, let me tell you why I am here” and then he talks for about 5 minutes, telling them all about it.

| Genesis 24:49b | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong’s # |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong’s # BDB #251 |
| ’im (אִם) [pronounced <i>eem</i>] | <i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event) | primarily an hypothetical particle | Strong’s #518 BDB #49 |
| lô’ (לֹא or לוֹא) [pronounced <i>low</i>] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong’s #3808 BDB #518 |
| Together, ’im lô’ (אִם לֹא) [pronounced <i>eem low</i>] act as an emphatic affirmative and they mean <i>if not, surely, unless</i> . | | | |
| nâgad (נִגַּד) [pronounced <i>naw-GAHD</i>] | <i>tell, make conspicuous, make known, expound, explain, declare, inform, confess, make it pitifully obvious that</i> | 2 nd person masculine plural, Hiphil imperative | Strong’s #5046 BDB #616 |
| lâmed (ל) [pronounced <i>l</i> ’] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 1 st person singular suffix | No Strong’s # BDB #510 |

Translation: ...and if not, tell me;...

Or, “On the other hand, if you are not buying into any of this, then tell me that as well.”

⁹⁹ The Greek word in the Septuagint is ἐλεος, which means *mercy*, which is grace in action

Genesis 24:49c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|----------------------------|
| w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| pânâh (פָּנָה) [pronounced <i>paw-NAWH</i>] | <i>to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to</i> | 1 st person singular, Qal imperfect | Strong's #6437 BDB #815 |
| ʿal (עַל) [pronounced <i>gah]</i> | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921 BDB #752 |
| yâmîyn (יְמִינִי) [pronounced <i>yaw-MEEN</i>] | <i>the right hand, the right side, on the right, at the right; the south</i> | feminine singular construct | Strong's #3225 BDB #411 |
| This word can be associated with blessing or prosperity. | | | |
| ʾôw (אוּ) [pronounced <i>oh</i>] | <i>or, or rather, otherwise, also, and</i> | conjunction | Strong's #176 BDB #14 |

Gesenius and Thenius take this to mean *if perchance* and Keil and Delitzsch do agree that it may be taken that way in some passages (although K & D don't believe that ʾô should be so understood in this passage). Keil and Delitzsch: *This is evidently incorrect; for even though there are certain passages in which וְאוּ may be so rendered, it is only where some other case is supposed [apparently within the same sentence], and therefore the meaning or still likes at the foundation. These questions of David were suggested by a correct estimate of the circumstances, namely, that Saul's suspicions would leave him to the conclusion that there was some understanding between Jonathan and David, and that he would take steps in consequence to prevent Jonathan from making David acquainted with the result of his conversation with Saul.*¹⁰⁰

This the first occurrence of this word in Scripture.

| | | | |
|--|---|--------------------------|----------------------------|
| ʿal (עַל) [pronounced <i>gah]</i> | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921 BDB #752 |
| s ^e môʾl (שְׂמֹאל) [pronounced <i>s^eMOHL</i>] | <i>the left, the left hand, the left side; north [when facing east]</i> | masculine singular noun | Strong's #8040 BDB #969 |

There is an alternate spelling of this word: s^emôʾwl (שְׂמֹאֵל) [pronounced *s^eMOHL*].

Translation: ...and I will turn to the right or to the left [depending upon your answer].”

The servant of Abraham would respond to what they are saying, depending upon what they say. He is informing them that he is not going to argue, he is not going to disagree, he is not going to make a fuss. They tell him one thing, and he will go to the right; they tell him the other, and he will go to the left.

Genesis 24:49 **Now, therefore, if there [are among] you those who will be gracious and true with my master, tell me; and if not, tell me; and I will turn to the right or to the left [depending upon your answer].”** (Kukis mostly literal translation)

Genesis 24:49 **Now, therefore, let me know what you think of this proposition, whether you will be gracious and true to my master or not—just tell me; and I will go to the left or to the right, depending upon your answer.”** (Kukis paraphrase)

¹⁰⁰ Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, pp. 504–505.

Gill spent some time discussing what the left hand and right hand mean. I don't think that is necessary. I think it is more that he is saying, "Now you know what I have come here and what my master is expecting. Please advise me, so that I will know what to do next." All that appears to be involved is, volition, and turning to the right means he does one thing and turning to the left means that he does another. Assigning some kind of moral value to left or right misses the point.

Clarke: *That I may turn to the right hand or to the left - That is, That I may go elsewhere and seek a proper match for the son of my master.*¹⁰¹

The more relaxed translation is: **Now, therefore, let me know what you think of this proposition, whether you will be gracious and true to my master or not—just tell me; and I will go to the left or to the right, depending upon your answer.** Although the servant was quite amazed to simply be where he was—finding Abraham's family as he did—he now lays out a simple question: *what do you think about this? Will you treat my master graciously?* He still does not assume their full and complete cooperation. He allows for them to exercise their free will, even if it is in opposition to Abraham. So, even though God has brought him all of this way and has seemed to answer every prayer and every bit of guidance, Abraham's servant still allows for the free will of man.

Now, although this conversation seems to continue, very likely, everyone began to eat at this point (and possibly earlier), and these things were thought about and discussed from this point on. The fact that everyone has sat down to eat seems to be lost in the narrative from v. 34 and forward. Some of this conversation may have continued throughout the meal; some of this conversation could have continued after the meal.

And with v. 49, he throws it into the lap of his hosts. What do you think? Should I stay or should I go? Does Rebekah go with or not? So, the servant has put a lot on the table as well.

Chapter Outline

Charts, Graphics and Short Doctrines

Rebekah and Her Family Agree for Her to Marry Isaac, Abraham's Son

And so answers Laban—and Bethuel—and so they say, "From Y^ehowah comes the word; we cannot speak unto you bad or good.

Genesis
24:50

And so Laban answered—and [his father] Bethuel [as well]—saying, "This [lit., *the*] thing comes from Y^ehowah; we cannot speak bad or good to you.

Laban first answered, and Bethuel said a few things as well, saying, "This thing is obviously from Jehovah; so we cannot lay our own value judgments on it.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | And so answers Laban—and Bethuel—and so they say, "From Y ^e howah comes the word; we cannot speak unto you bad or good. |
| Targum of Onkelos | And Laban and Bethuel answered and said, The thing has come forth from before the Lord <u>that Rivekah should be given to Izhak</u> , and we cannot say to you either evil or good. |
| Latin Vulgate | And Laban and Bathuel answered: The word has proceeded from the Lord: we cannot speak any other thing to you but his pleasure. |
| Peshitta (Syriac) | Then Laban and Bethuel answered and said, The thing proceeded from the LORD; we cannot say anything to you good or bad. |

¹⁰¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 24:49.

Septuagint (Greek) And Laban and Bethuel answered and said, This matter has come forth from the Lord, we shall not be able to answer you bad or good.

Significant differences: The Latin leaves off *and said*. The targum inserts an additional phrase.

The Targum of Jonathan adds: *this matter appears to be according to his will and pleasure, he seems to have appointed it in his decree, and to be bringing it about by his providence; for these men, though they were in part idolaters yet had some good notions of the true God, and of his government of the world, and of his ordering all things in it according to the counsel of his will.*¹⁰²

Thought-for-thought translations; paraphrases:

Common English Bible Laban and Bethuel both responded, "This is all the Lord's doing. We have nothing to say about it.

Contemporary English V. Laban and Bethuel answered, "The LORD has done this. We have no choice in the matter.

Easy English Then Laban and Bethuel answered, `The *Lord has brought you here, so we cannot say anything.

Easy-to-Read Version Then Laban and Bethuel answered, "We see this is from the Lord, so there is nothing we can say to change it.

Good News Bible (TEV) Laban and Bethuel answered, "Since this matter comes from the LORD, it is not for us to make a decision.

The Message Laban and Bethuel answered, "This is totally from GOD. We have no say in the matter, either yes or no.

New Century Version Laban and Bethuel answered, "This is clearly from the Lord, and we cannot change what must happen.

New Life Bible Then Laban and Bethuel answered, "This thing comes from the Lord. We cannot speak for or against it.

New Living Translation Then Laban and Bethuel replied, "The Lord has obviously brought you here, so there is nothing we can say.

Partially literal and partially paraphrased translations:

American English Bible And at this, Laban and Bathuel answered, saying, 'This thing has come from Jehovah, so we won't be able to answer you in either a bad or a good way.

International Standard V ***Laban and Bethuel Acquiesce***
"Since this has come from the LORD," Laban and Bethuel both replied, "we cannot speak one way or another [Lit. *speak bad or good*].

NIRV Laban and Bethuel answered, "The Lord has done all of this. We can't say anything to you one way or the other.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English Then Laban and Bethuel said in answer, This is the Lord's doing: it is not for us to say Yes or No to you.

Ferar-Fenton Bible Then Laban and Bethuel answered and said, "This has proceeded from the LORD; we are not able to say to you good or ill.

HCSB Laban and Bethuel answered, "This is from the LORD; we have no choice in the matter.

New Advent Bible And Laban and Bathuel answered: The word has proceeded from the Lord: we cannot speak any other thing to you but his pleasure.

¹⁰² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 24:50.

NIV – UK Laban and Bethuel answered, `This is from the Lord; we can say nothing to you one way or the other.

Catholic Bibles (those having the imprimatur):

Christian Community Bible Laban and Bethuel replied, "This is God's doing. It is not for us to decide either way.
The Heritage Bible And Laban and Bethuel answered, and said, The word has come out from Jehovah; we are not able to speak to you evil or good.
New American Bible (R.E.) Laban and Bethuel said in reply: "This thing comes from the LORD; we can say nothing to you either for or against it.

Jewish/Hebrew Names Bibles:

exeGeses companion Bible Then Laban and Bethu El answer and say,
The word proceeds from Yah Veh:
we cannot word to you evil or good.
JPS (Tanakh—1985) Then Laban and Bethuel answered, "The matter was decreed by the LORD; we cannot speak to you bad or good.
Judaica Press Complete T. And Laban and Bethuel answered and said, "The matter has emanated from the Lord. We cannot speak to you either bad or good.
Kaplan Translation Laban and Bethuel [both] spoke up. 'It is something from God!' they said. 'We cannot say anything to you, bad or good.

Expanded/Embellished Bibles:

The Expanded Bible Laban and Bethuel answered, "This ·is clearly [^Lhas come out] from the Lord, and we cannot ·change what must happen [^Lspeak to you good or evil].
Kretzmann's Commentary **Verses 50-60**
Rebekah Consents to Become Isaac's Bride
Then Laban and Bethuel answered and said, The thing proceedeth from the Lord; we cannot speak unto thee bad or good. The entire matter had so evidently progressed to this point under the direct guidance of the Lord that both Bethuel, the father of Rebekah, and Laban, her brother, could not but recognize the will of Jehovah. They had nothing to say, no change to suggest, Num. 24:13 2Samuel 13:22.
Lexham English Bible Then Laban and Bethuel answered, and they said, "The matter has gone out from Yahweh; we are not able to speak bad or good to you.
NET Bible® Then Laban and Bethuel replied, "This is the Lord's doing [Heb "From the Lord the matter has gone out."]. Our wishes are of no concern [Heb "We are not able to speak to you bad or good." This means that Laban and Bethuel could not say one way or the other what they wanted, for they viewed it as God's will.].
Translation for Translators Laban and Bethuel answered, "This clearly has come from Yahweh. So we two cannot say that it is the right thing or the wrong thing to do.
The Voice **Laban and Bethuel:** *There is no doubt* this comes from the Eternal One. We cannot find fault or add anything to what you have said.

Literal, almost word-for-word, renderings:

Concordant Literal Version And answering are Laban and Bethuel and saying, "From Yahweh fares forth this matter. We cannot speak to you evil or good.
The updated Geneva Bible Then Laban and Bethuel answered and said, The thing proceeds from the LORD [As soon as they perceived that it was Gods ordinance they yielded.]: we cannot speak unto you bad or good.

| | |
|-----------------------------|---|
| Green's Literal Translation | And Laban and Bethuel answered and said, The thing has come from Jehovah; we are not able to speak to you good or evil. |
| NASB | Then Laban and Bethuel replied, "The matter comes from the Lord; so we cannot speak to you bad or good. |
| World English Bible | Then Laban and Bethuel answered, "The thing proceeds from Yahweh. We can't speak to you bad or good. |
| Young's Updated LT | And Laban answers—Bethuel also—and they say, "The thing has gone out from Jehovah; we are not able to speak unto you bad or good. |

The gist of this verse: Bethuel and Laban appear to agree that this matter is decreed by the Lord; so they cannot therefore oppose it.

| Genesis 24:50a | | | |
|--|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| ʿânâh (אָנָה) [pronounced <i>gaw-NAWH</i>] | <i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i> | 3 rd person masculine singular, Qal imperfect | Strong's #6030 BDB #772 |
| Lâbân (לָבָן) [pronounced <i>law^b-VAWN</i>] | <i>white; and is transliterated Laban</i> | masculine singular proper noun: | Strong's #3838 BDB #526 |
| w ^e (or v ^e) (וּ, ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| B ^e thûw'êl (בְּתוּוֹ'ֵל) [pronounced <i>behth-oo-ALE</i>] | <i>destroyed of God, God destroys, man of God; a virgin of God; a house of God, dweller in God; and is transliterated Bethuel, Bathuel</i> | masculine singular proper noun | Strong's #1328 BDB #143 |

Translation: And so Laban answered—and [his father] Bethuel [as well]—...

Laban appears to be the one to first give an answer. He is the son, but it appears as if he is usurping his father's authority. Now, it is certainly possible the Bethuel was allowing Laban to take the initiative and to start making decisions.

Both Bethuel and Laban speak; we are not told which person says what, but we are given a brief rundown here.

So there is no misunderstanding, what is happening here is not necessarily a bad thing. The eldest among them is usually the one with the greatest authority. However, there comes a point at which this authority needs to be relinquished. We do not know, at this point, whether this is Laban being pushy or his father, Bethuel, being wise. As a child is growing up, you must allow that child to both make a few decisions and to fully participate in the results of his decision. That is, when the kid makes a bad decision, you do not shield him from the results. In this way, he learns that making choices has consequences; and that he needs to be able to connect the two.

Interestingly enough, at this point, the author of this chapter stops with the repetition and gives us the condensed version of the events. For instance, we do not know what Laban says and what Bethuel says. We get one

quotation, but it apparently combines what both men said. It is likely that this is not a complete quote nor is it even a word-for-word quotation; but we do know that it accurately represents what they said to Abraham's servant.

What appears to be the case is, Laban and Bethuel agree to the words which they are speaking. Laban may say something, and then Bethuel chimes in a position of agreement, and he adds a thought; to which Laban chimes in. In other words, what they say is in complete agreement with each other.

This also suggests that, after Abraham's servant laid out that final question that, everyone began to eat, and Laban and Bethuel each spoke, one saying one thing, another saying something else, but coming to the general opinion which is found in this verse and the next.

There is an odd theory out there, apparently proposed by Josephus (although he certainly heard it from the various Rabbis of that time and before), that Bethuel and Laban are brothers and that the father, Bethuel Senior, is dead.¹⁰³ Treasury of Scriptural Knowledge writes: *[Laban and Bethuel] seem both to be brothers, of whom Laban was the eldest and chief. The opinion of Josephus appears to be very correct, that Bethuel, the father, had been dead some time.*¹⁰⁴

Who is Bethuel—Really?

1. First of all, let's take a look at where this theory comes from. Bethuel and Laban speaking in this verse (even though the verb *to speak* is in the 3rd person masculine singular, Qal imperfect). Later we have the words *they said* (vv. 57, 58) and *they sent away their sister* (in v. 59). This theory is thought to be confirmed by presents being given to Laban and to Rebekah's mother, but Bethuel is not mentioned (v. 53).
2. There are some problems with this approach:
 - 1) There is too much in between these verses to automatically connect v. 50 (with Bethuel and Laban) to vv. 57, 58 and 59. This would suggest just as likely that there are more siblings involved here who are simply not named.
 - 2) Secondly, when Bethuel and Laban are mentioned previously, it is with the 3rd person masculine singular verb. If the same people are meant, then it would make more sense for the number and person of the verb to be carried over.
3. Let's look at this from the age approach. Abraham and Nahor are brothers; so Isaac and Bethuel are cousins. Even though Isaac was born much later in life to Abraham than Bethuel would have been born to Nahor, there is no reason to suppose that Bethuel was born and then died during this time, even though his Uncle Abraham is still alive.
4. Secondly, on the age approach, Rebekah appears to be a young lady, probably half Isaac's age (Isaac is around 40). Therefore, even though Laban seems to be the one running the show, that does not mean that he is very old nor does that mean that Bethuel is much older and infirm or dead. It is reasonable that Bethuel is still alive.
5. Bethuel is never identified as Laban's brother. He is called Rebekah's father in Genesis 22:23 24:15, 24, 47 25:20. Bethuel in this chapter (or in any other, to the best of my knowledge) is never called Laban's brother, Rebekah's brother, or the son of Bethuel Senior.
6. Bethuel is never identified as having passed away, even though he will be mentioned 3 more times in Genesis (Genesis 25:20 28:2, 5). In fact, Genesis 25:20 reads: *Arise, go to Paddan-aram to the house of Bethuel your mother's father, and take as your wife from there one of the daughters of Laban your mother's brother.* There is no suggestion here that Bethuel has died.
7. As for the presents being given both to Laban and to Rebekah's mother (v. 53), it could be that Bethuel is indisposed (perhaps ill) rather than dead. Furthermore, he is not expressly excluded in that verse,

¹⁰³ See Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 24:50. See also Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 24:50. This is also the view of Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Genesis 24:50.

¹⁰⁴ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Genesis 24:50.

Who is Bethuel—Really?

although that does appear to be the gist, as one would have expected some gifts to be given to Bethuel, the father. Along the same lines, if we are speaking of Bethuel Jr., he is never spoken of as receiving any gifts either. One might simply assume that most of the gifts go to Laban (indicating some preeminence) and to Rebekah's mother (as well as to Rebekah).

It is worth noting that Laban's name comes before Bethuel's. Poole suggests that Laban is the older brother (based upon the theories of Josephus) or Laban was the one in charge of the business of his father, for whatever reason (age, infirmity, illness or whatever).

Although it is not out of the question that Bethuel has died, that seems unlikely, and there is little to base it on besides conjecture and implication.

Chapter Outline

Charts, Graphics and Short Doctrines

There are a variety of theories about Bethuel (he was an extremely old man) and theories about Laban (he exceeded his father in wisdom and honor; another says he was a very wicked man).¹⁰⁵ We can derive a great deal of information about Laban right out of the divine record; I don't see much reason to delve into the collective imaginations of various rabbis in the past to add to that. I will make every attempt to sticking with Scripture or with what we can logically deduce.

Genesis 24:50b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person masculine plural, Qal imperfect | Strong's #559 BDB #55 |
| min (מִן) [pronounced <i>mihn</i>] | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>] | <i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i> | 3 rd person masculine singular, Qal perfect | Strong's #3318 BDB #422 |
| dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>] | <i>word, saying, doctrine, thing, matter, command</i> | masculine singular noun with the definite article | Strong's #1697 BDB #182 |

Translation: ...saying, "This [lit., *the*] thing comes from Y^ehowah;...

Just because God told Abraham to leave his family and move out west, that does not mean that he came from a family of unbelievers. These people clearly believe in the Revealed Lord, and they acknowledge that all that is going on here is from Jehovah Elohim. What the servant tells them, about what Abraham said, what the servant

¹⁰⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 24:50.

said, his prayers to God, Rebekah coming onto the scene at just the right time—both Laban and Bethuel appear to be buying into that. There does not seem to be anything about what the servant says which they question.

Now, bear in mind, they have seen the jewelry given to Rebekah, and they can see these 10 camels, probably loaded with stuff for them. So, there may be some self-interest going on here. It is certainly possible that they are saying, “Praise the Lord; now, tells us about what the camels are carrying.” At this point in time, we are not given enough information by which to make any value judgments. Furthermore, Laban might be thinking one thing, and Bethuel might be thinking something else entirely. However, they may agree on saying the same thing.

Probably Laban said, “This thing has come forth from Y^ehowah, don’t you think?” turning to his father, and his father says, “I agree, this is from Y^ehowah. So it is not up to us to judge this as right or wrong.”

| Genesis 24:50c | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| lô' (לוֹ' or לֹא) [pronounced low] | <i>not, no</i> | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518 |
| yâkôl (לָכִי) [also yâkôwl (לוֹכִי)] [pronounced yaw-COAL] | <i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i> | 3 rd person masculine plural, Qal imperfect | Strong's #3201 BDB #407 |
| With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to lack the power to.</i> | | | |
| dâbar (דָּבַר) [pronounced daw ^b -VAHR] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | Piel infinitive construct | Strong's #1696 BDB #180 |
| 'el (לְ) [pronounced eh] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix | Strong's #413 BDB #39 |
| ra' (רָע) [pronounced rahú] | <i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i> | masculine singular noun | Strong's #7451 BDB #948 |
| 'ôw (וְ) [pronounced oh] | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i> | conjunction | Strong's #176 BDB #14 |

Genesis 24:50c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|--|----------------------------|
| טוב (טוּב) [pronounced toh ^b v] | <i>pleasant, pleasing, agreeable, good, better; approved</i> | feminine singular adjective which can act like a substantive | Strong's #2896 BDB #373 |

As a noun, this can mean *the good thing, that which is good* [pleasing, approved, kind, upright, right]; *goodness, uprightness, kindness, right; that which is fair* [beautiful].

Translation: ...we cannot speak bad or good to you.

Essentially, Laban and Bethuel have agreed that, they cannot criticize or add their opinions at this point, because this is from God.

Again, we do not know their motivation. Maybe Laban is saying this because he wants whatever the camels are carrying. Maybe Bethuel is saying this because he believes it to be true.

Genesis 24:50 *And so Laban answered—and [his father] Bethuel [as well]—saying, “This [lit., the] thing comes from Y^ehowah; we cannot speak bad or good to you.* (Kukis mostly literal translation)

Genesis 24:50 *Laban first answered, and Bethuel said a few things as well, saying, “This thing is obviously from Jehovah; so we cannot lay our own value judgments on it.* (Kukis paraphrase)

I believe that it is reasonable to assume that they both had great respect for Abraham for several reasons: (1) Abraham is older than either man, as he is a contemporary with Nahor, Bethuel's father; (2) Abraham is obviously quite wealthy; and (3) Abraham probably had somewhat of a reputation of having a close relationship with God. Abraham came from a family where the Revealed Lord was worshiped, but more worshiped and obeyed by Abraham than by his family (from whom he was told to separate). We will later find that there was some idolatry which crept into that family.

Laban and his father Bethuel answer that, based upon what the servant has told him, this is all from the Lord. They cannot speak ill of it. They cannot say no, based upon what they have heard. So they give their sister (daughter) to the servant to take with him.

Some have contended that the daughters of a family were completely at the disposal of their father,¹⁰⁶ and, if that is the case, we might understand it as being a result of their culture, as nothing like this is contained in the mandates of Scripture. We have to separate in our minds the culture of that day from the clear mandates of Scripture. We will *not* find a law in Deuteronomy saying, “If a father chooses a husband for her daughter, she must marry that man” or “If a father arranges a marriage for his daughter, then she is bound to that man.”

I think that it is clear in Scripture that men were far more in charge then than they are today in the United States. However, there are clearly times in Scripture where that was not the case. In the book of Esther, a law is passed to force women to obey their husbands—well, why would such a law be passed? The women were not obeying their husbands.

Keys to Determining the Proper Wife and Proper Husband: Along these same lines, the wife is to obey her husband; and a daughter in the home is to obey her father. This makes life quite simple for the woman. If she does not like the authority of her father, then she should leave his home (the same principle is true of a son). And the woman when considering marriage, then as now, needs to consider, “Can I obey this man? Do I trust this man

¹⁰⁶ See *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Genesis 24:50.

with my volition?” The relationship of every husband and wife will be different—however, seeing them as a drill sergeant and a cadet confuses the concept of authority in marriage. My point is, some men will exercise their authority differently and with different approaches. A woman needs to get to know a man long enough to know if she can place herself under the authority of that man. If she cannot, then she is dating/seeing/considering the wrong man.

And, what the hell, since I am on a tangent now, what about the man? The man has to consider several things—can he exercise authority over this woman and is he willing to commit to her love and respect that will last a lifetime. For a man, this is not a matter of emotion, as much as it is a reasonable calculation. When you say, “I do,” you are making a promise before God that you will take care of and protect this woman no matter what. If you have to wash dishes at a double-shift in order to make sure this woman has shelter and food to eat, then you need to have the mental attitude of being willing to do that.

In neither case, is the decision made because of emotion or based upon thoughts like, “I cannot imagine life without this person.”

Now, you women may think that you are getting a raw deal with the idea that the man is in charge, but that is only because you have never met the right man. And you may think that God has given you a raw deal because you want to boss people around; but that is because you do not understand what it means to be a leader. The man in marriage is signing up to be in a leadership position, and that involves a whole lot more than getting someone in your periphery to boss around.

In fact, if you are a woman and you think that you do not want some man bossing you around; or if you are a man and you think that marriage means that you now have someone that you can boss around, neither one of you is ready for marriage and neither one of you understands the concept of marriage between believers.

Behold Rebekah to your faces—take and go. And let her be a wife to a son of your adonai, as which has spoken Y^ehowah.”

Genesis
24:51

Observe, Rebekah [stands] before you: take [her] and go, and let her become the wife of your master’s son, just as Y^ehowah has spoken.”

Look, Rebekah stands before you: take her and go, and let her become the wife of your lord’s son, just as Jehovah has said.”

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | Behold Rebekah to your faces—take and go. And let her be a wife to a son of your adonai, as which has spoken Y ^e howah.” |
| Targum of Onkelos | Behold, Rivekah is before you, take and go, and let her be the wife of your master’s son, as the Lord has spoken. |
| Latin Vulgate | Behold, Rebecca is before you, take her and go <u>your way</u> , and let her be the wife of your master’s son, as the Lord has spoken. |
| Peshitta (Syriac) | Behold, Rebekah is before you; take her and go, and let her become the wife of your masters son, as the LORD has spoken. |
| Septuagint (Greek) | Behold, Rebecca is before you, take her and go away, and let her be the wife to the son of your master, as the Lord has said. |
| Significant differences: | The Latin adds <i>your way</i> . |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Contemporary English V. | Take Rebekah with you; she can marry your master's son, just as the LORD has said." |
| Easy English | Rebekah is here. Take her with you. Let her be the wife of your master's son. It is what the *Lord wants.' |
| Easy-to-Read Version | Here is Rebekah. Take her and go. Let her marry your master's son. This is what the Lord wants." |
| Good News Bible (TEV) | Here is Rebecca; take her and go. Let her become the wife of your master's son, as the LORD himself has said." |
| <i>The Message</i> | Rebekah is yours: Take her and go; let her be the wife of your master's son, as GOD has made plain." |
| New Century Version | Rebekah is yours. Take her and go. Let her marry your master's son as the Lord has commanded." |
| New Life Bible | See, Rebekah is in front of you. Take her and go. Let her be the wife of your boss's son, as the Lord has spoken." |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|--|
| American English Bible | Look! There's RebekKa standing before you. Take her and go. Let her be the woman of your master's son, just as Jehovah has said.' |
| International Standard V | So here's Rebekah-she's right in front of you. Take her and go, so she can become a wife for your master's son, just as the LORD has decreed." |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|----------|--|
| NIV – UK | Here is Rebekah; take her and go, and let her become the wife of your master's son, as the Lord has directed.' |
|----------|--|

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| The Heritage Bible | Behold, Rebekah is before your face, take her, and walk, and let her be the wife of the son of your lord, what Jehovah has spoken. |
| New American Bible | Here is Rebekah, ready for you; take her with you, that she may become the wife of your master's son, as the LORD has said." |
| New American Bible (R.E.) | Here is Rebekah, right in front of you; take her and go, that she may become the wife of your master's son, as the LORD has said." |
| New Jerusalem Bible | Rebekah is there before you. Take her and go; and let her become the wife of your master's son, as Yahweh has decreed.' |

Jewish/Hebrew Names Bibles:

| | |
|----------------------------|--|
| Complete Jewish Bible | Rivkah is here in front of you; take her and go. Let her be your master's son's wife, as ADONAI has said." |
| exeGesés companion Bible | Behold, Ribqah faces you, take and go, to become the woman of the son of your adoni as Yah Veh worded. |
| Kaplan Translation | Rebecca is right here in front of you. Take her and go. Let her be a wife for your master's son, as God has spoken.' |
| <i>The Scriptures</i> 1998 | "See, Ribqah is before you. Take her and go, and let her be your master's son's wife, as הוה has spoken." |

Expanded/Embellished Bibles:

| | |
|-----------------------------|--|
| The Expanded Bible | Rebekah is ·yours [^l before you]. Take her and go. Let her marry your master's son as the Lord has ·commanded [spoken]." |
| Kretzmann's Commentary | Behold, Rebekah is before thee; take her and go, and let her be thy master's son's wife, as the Lord hath spoken. So the first step toward a valid engagement had been taken: Eliezer's suit for the hand of Rebekah for his master Isaac had been made and accepted. It is the parents that give their children in marriage, Laban here being included in the natural guardians of Rebekah as the older son, to whom the father had entrusted practically the entire management of his affairs. |
| Lexham English Bible | Here [is] Rebekah before you. Take [her] and go; let her be a wife for the son of your master as Yahweh has spoken." |
| NET Bible® | Rebekah stands here before you. Take her and go so that she may become [Following the imperatives, the jussive with the prefixed conjunction indicates purpose or result.] the wife of your master's son, just as the Lord has decided [Heb "as the Lord has spoken."]." |
| Translation for Translators | Rebekah is here in front of you. Take her and go, and let her be a wife for your master's son, just as Yahweh has indicated." |
| The Voice | Look, you've found Rebekah here. Take her, and go. Let her marry your master's son as the Eternal has intended. |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|---|
| Concordant Literal Version | Behold! Rebecca is before you. Take her and go, and she shall become the wife of your lord's son, as Yahweh speaks. |
| NASB | Here is Rebekah before you, take her and go, and let her be the wife of your master's son, as the Lord has spoken." |
| World English Bible | Behold, Rebekah is before you, take her, and go, and let her be your master's son's wife, as Yahweh has spoken." |
| Young's Updated LT | Lo, Rebekah is before you, take and go, and she is a wife to your lord's son, as Jehovah has spoken." |

The gist of this verse: Bethuel and Laban both agree that, if this is the Lord's decree, then Rebekah will go and become Isaac's wife.

| Genesis 24:51a | | | |
|--|---|--|---|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>] | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i> | interjection, demonstrative particle | Strong's #2009 (and #518, 2006) BDB #243 |
| Rib ^e qâh (רִיבְקָה) [pronounced <i>rihb-KAW</i>] | <i>ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca</i> | feminine singular proper noun | Strong's #7259 BDB #918 |
| lâmed (ל) [pronounced <i>l</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>] | <i>face, faces countenance; presence</i> | masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix | Strong's #6440 BDB #815 |

Genesis 24:51a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|----------------------|-------------------------|------------------|--------------------|
|----------------------|-------------------------|------------------|--------------------|

Together, they mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

Translation: [Observe, Rebekah \[stands\] before you:...](#)

This is both Laban and Bethuel, his father, speaking. They are not doing this in unison, but they seem to agree on what this servant has proposed. [“Here’s Rebekah—standing right in front of you.”](#)

Again, their motivation is unknown. Exactly what they say may reflect what is in their souls. They may believe, as I do, that this is the will of God. I suspect that Laban considers the presents and the gold jewelry which he has seen.

Genesis 24:51b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|----------------------|-------------------------|------------------|--------------------|
|----------------------|-------------------------|------------------|--------------------|

| | | | |
|---|--|---|-------------------------------------|
| lâqach (לָקַח) [pronounced law- KAHKH] | <i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i> | 2 nd person masculine singular, Qal imperative | Strong's #3947 BDB #542 |
| w ^e (or v ^e) (וְ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e] | <i>go, come, depart, walk; advance</i> | 2 nd person masculine singular, Qal imperative | Strong's #1980 (and #3212) BDB #229 |

Translation: [...take \[her\] and go,...](#)

“So, just take this woman and go.” The imperative mood here is used by way of permission and encouragement. They are agreeing to this completely.

Genesis 24:51c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|----------------------|-------------------------|------------------|--------------------|
|----------------------|-------------------------|------------------|--------------------|

| | | | |
|---|--|---|----------------------------|
| w ^e (or v ^e) (וְ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hâyâh (הָיָה) [pronounced haw-YAW] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person feminine singular, Qal imperfect; apocopated | Strong's #1961 BDB #224 |

Apocopated means that the verb has been shortened. Generally, this means that the final hê (ה) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).

Genesis 24:51c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|--|----------------------------|
| ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW] | woman, wife | feminine singular noun | Strong's #802 BDB #61 |
| lâmed (ל) [pronounced l ^e] | to, for, towards, in regards to | directional/relational preposition | No Strong's # BDB #510 |
| bên (בן) [pronounced bane] | son, descendant | masculine singular construct | Strong's #1121 BDB #119 |
| ʾâdôwn (אָדוֹן) [pronounced aw-DOHN] | lord, master, owner, superior, sovereign | masculine singular noun with the 2 nd person masculine singular suffix | Strong's #113 BDB #10 |

Translation: ...and let her become the wife of your master's son,...

Here is the purpose: she is to become the wife of Abraham's son. The apocopated verb is difficult to nail down, because it sometimes just indicates a minor change in spelling to keep a bunch of vowels from gathering together at the end of the verb. However, this form is also used to indicate a person's wish or desire; and therefore, it is legitimate to include the word *let* in the translation.

Then one or both men give their approval to this arranged marriage (which was apparently quite common at one time). Notice that Rebekah is not consulted in this matter.

Genesis 24:51d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|---|---------------------------|
| kaph or k ^e (כ) [pronounced k ^e] | like, as, just as; according to, after; about, approximately | preposition of comparison, resemblance or approximation | No Strong's # BDB #453 |
| ʾăsher (אֲשֶׁר) [pronounced ash-ER] | that, which, when, who, whom | relative pronoun | Strong's #834 BDB #81 |

Together, kaʾăsher (כְּאֲשֶׁר) [pronounced kah-uh-SHER] means *as which, as one who, as, like as, just as; because; according to what manner, in a manner as*. Back in 1Samuel 12:8, I rendered this *for example*.

¹⁰⁷ This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

¹⁰⁸ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

Genesis 24:51d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|--|----------------------------|
| dâbar (דָּבַר) [pronounced daw ^b -VAHR] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 rd person masculine singular, Qal perfect | Strong's #1696 BDB #180 |
| YHWH (יהוה) [pronunciation is possibly yohoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |

Translation: ...just as Y^ehowah has spoken.”

Both Laban and his father Bethuel appear to agree that this is God's will; this is what God has said.

Genesis 24:51 *Observe, Rebekah [stands] before you: take [her] and go, and let her become the wife of your master's son, just as Y^ehowah has spoken.*” (Kukis mostly literal translation)

Genesis 24:51 *Look, Rebekah stands before you: take her and go, and let her become the wife of your lord's son, just as Jehovah has said.*” (Kukis paraphrase)

Here, in the servant's recollection, he is not certain who said what exactly, but he gives the gist of what both Laban and Bethuel said. *We cannot speak to you bad or good* must be a Hebrew idiom meaning something along the lines of, *this is God's call in this matter; realistically, we don't really have a choice.*

Now, I want you to remember back at the beginning of this chapter (this is a very long chapter). God did not come to Abraham and tell him to go fetch a woman for his son Isaac. This is something which Abraham appeared to come up with all by himself. However, throughout this chapter, it is clear that God's hand is to be found.

Application: Let me suggest that, when your soul becomes infused with enough divine viewpoint, it is much easier for you to ascertain God's will and be able to figure out what to do. God does not have to hit you with a bolt of lightning on your left side in order to get you to turn to the left.

Application: In the Christian life, you begin by exercising faith in Christ, even though you may know very little about what it is that you believe. You know that Jesus Christ is the key, you have placed your faith in Him, but after that, you may know very little. Let me tell you about myself: when I believe in Jesus, I did not know that He was God, that He claimed to be God, or that he was resurrected. I had gone to church, I celebrated Easter, and had many influences in my life, but when I became a Christian, what I knew about Jesus was not very much. From these very meager beginnings, I began to study and learn the Word of God under one of the most excellent teachers of my generation, R. B. Thieme, Jr. (I also heard other teachers as well, both accurate, not-so-accurate, and apostate). As I grew spiritually, I found out just Who Jesus is.

Application: When we begin the Christian life, we are not supposed to do anything life-changing: don't get married, don't get divorced, don't change jobs because you have become a Christian, don't get circumcised, don't move to Houston, TX—just cool your heels and learn some Bible doctrine. Find out what your life is actually about. Once you begin to grow spiritually, then you are going to find that you can make decisions which are within the plan of God. You can figure out if you need to marry, if you need to change jobs, if you need to move, or whatever. There is a time frame, and God has given all of us time.

Application: God, from time to time, when it comes to a major decision, will guide you—He will often narrow your options. For me, moving from where I had grown up was a very radical decision. However, at the point of thinking about moving and actually moving, my options continued to be limited, where I simply showed up to the Houston area, having found a job there, and God took care of the rest. That doesn't mean that I did not have to make any decisions or do a great deal of work—but undoubtedly, God sent angels before me to clear the way. Through the many events of my life for this move, God's hand is apparent.

But I digress.

Abraham has grown into a mature believer. He can make intelligent decisions which are within God's plan. He does not have to go to God and say, "Okay, Isaac needs a wife; what should I do?" He does not need to be sitting around his breakfast table drinking coffee and have God appear and tell him what to do next. Abraham does not require constant divine intervention in order to guide him from day-to-day.

Application: We were designed, as God's creatures, to enjoy some autonomy. As the phrase goes, *we are not mind-numbed robots*.

Now, certainly, I realize that it is Laban and Bethuel saying, "...just as Jehovah as spoken"; but, that is actually the truth—this is within the plan of God. We know this because the servant prayed and his prayers were answered, and it is all in line with what Abraham has asked him to do.

Here is what is spoken: *And so Laban answered—and [his father] Bethuel [as well]—saying, "This [lit., the] thing comes from Y^ehowah; we cannot speak bad or good to you. Observe, Rebekah [stands] before you: take [her] and go, and let her become the wife of your master's son, just as Y^ehowah has spoken."* It is likely that Bethuel and Laban said more than just this. It is likely they both offered thoughts and opinions. However, this is the conclusion to which they were forced.

This narrative nowhere looks into their motives. They both saw the gold jewelry; they both saw all of the camels and saw that they were laden down with gifts. So, perhaps there was some personal selfishness involved here? We do not know. And, if this is a story that you are going to tell your children at bedtime (and I believe that is how this story was used), then the motives of Laban and Bethuel are immaterial to the story, where Isaac will marry Rebekah and they will live happily ever after. There is no need to dissect the thinking of the patriarchs in Chanan. All we need is the gist of their answer, and that is what we are given here—again, just as if this is a story told to children of Isaac and Rebekah just before they go to bed.

And so Laban answered—and [his father] Bethuel [as well]—saying, "This [lit., the] thing comes from Y^ehowah; we cannot speak bad or good to you. Observe, Rebekah [stands] before you: take [her] and go, and let her become the wife of your master's son, just as Y^ehowah has spoken." We do not know the reason for Laban appearing to take the lead, if Bethuel is his father. However, there could be two possible reasons: (1) Bethuel is infirm, sickly, or not fully functional; or, (2) Bethuel could be training Laban, his eldest son, to oversee the business, and allowing him to make many of the decisions while taking a position of oversight. Again, I lean toward Bethuel being Laban and Rebekah's father (as he is so described in several verses); and yet, Laban appears to be making many of the decisions and letting those decisions be known. Either set of reasons could be the explanation for this.

Keil and Delitzsch make an interesting point here: *That Rebekah's brother Laban should have taken part with her father in deciding, was in accordance with the usual custom (cf. Genesis 34:5, Genesis 34:11, Genesis 34:25; Judges 21:22; 2Samuel 13:22), which may have arisen from the prevalence of polygamy, and the readiness of the father to neglect the children (daughters) of the wife he cared for least.*¹⁰⁹ If a man has a dozen or so children by several wives, it would make sense that the brothers would step in to look out for the best interests of their sisters. I present this by way of theory,

¹⁰⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 24:50–51.

as Laban could be finding that sweet spot where the best interests of Rebekah seem to coincide with him becoming a little bit richer.

So you see, we have an interesting cast of characters: the servant, who is looking out for the interests of his master and doing the bidding of his master; the potential father-in-law, Bethuel, who appears to be pretty hands-off throughout these proceedings; Laban, the brother, who is or who will become a very materialistic man, who may have Laban's own interests as primary. Finally, there is Rebekah, who we know to be beautiful, responsible, energetic and runs a lot.

The servant again responds by praying to God.

And so he is, as which heard a servant of Abraham their words; and so he prostrates himself earth-ward to Y^ehowah.

Genesis
24:52

And it is, just as the servant of Abraham heard their words, that he prostrated himself toward the ground before Y^ehowah.

And as soon as the servant of Abraham heard these words, he prostrated himself on the ground before Jehovah.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | And so he is, as which heard a servant of Abraham their words; and so he prostrates himself earth-ward to Y ^e howah. |
| Targum of Onkelos | And when Abraham's servant heard these words, he worshipped on the ground before the Lord. |
| Latin Vulgate | Which when Abraham's servant heard, falling down to the ground, he adored the Lord. |
| Peshitta (Syriac) | And it came to pass that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth. |
| Septuagint (Greek) | And it came to pass when the servant of Abraham heard these words, he worshipped the Lord, bowing down to the earth. |

Significant differences: None.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Common English Bible | When Abraham's servant heard what they said, he bowed low before the LORD. |
| Contemporary English V. | Abraham's servant bowed down and thanked the LORD. |
| New Berkeley Version | When Abraham's servant heard their response, he bowed to the earth before the LORD,... |
| New Living Translation | When Abraham's servant heard their answer, he bowed down to the ground and worshiped the LORD. |

Partially literal and partially paraphrased translations:

| | |
|----------------------|---|
| NIRV | Abraham's servant heard what they said. So he bowed down to the Lord with his face to the ground. |
| New Simplified Bible | Abraham's servant heard their answer. Then he bowed down to Jehovah. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|--|
| Bible in Basic English | And at these words, Abraham's servant went down on his face and gave praise to the Lord. |
| Ferar-Fenton Bible | And when Abraham's steward heard the words, he bowed to the ground to the LORD. |
| New Advent Bible | Which when Abraham's servant heard, falling down to the ground, he adored the Lord. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| The Heritage Bible | And when Abraham's servant heard their words, he prostrated himself to the earth to Jehovah. |
| New American Bible (R.E.) | When Abraham's servant heard their answer, he bowed to the ground before the LORD. |

Jewish/Hebrew Names Bibles:

| | |
|----------------------------|--|
| Complete Jewish Bible | When Avraham's servant heard what they said, he prostrated himself on the ground to ADONAI. |
| exeGesés companion Bible | And so be it, when the servant of Abraham hears their words, he prostrates to Yah Veh - prostrating to the earth:... |
| JPS (Tanakh—1985) | When Abraham's servant heard their words, he bowed low to the ground before the LORD. |
| <i>The Scriptures</i> 1998 | And it came to be, when Abraham's servant heard their words, that he bowed himself towards the earth before יהוה. |

Expanded/Embellished Bibles:

| | |
|------------------------|---|
| Kretzmann's Commentary | And it came to pass that, when Abraham's servant heard their words, he worshiped the Lord, bowing himself to the earth. His first thoughts thus were of gratitude to the Lord, who had given such signal success to his journey, permitting him to accomplish its purpose on the very evening of his arrival. As we see the gracious hand of God directing the affairs of our lives for our benefit, we should make it a practice to thank the Lord for all His goodness toward us. |
| Lexham English Bible | And it happened [that] when the servant of Abraham heard their words he bowed down to the ground to Yahweh. |
| The Voice | When Abraham's servant heard this, he bowed low to the ground before the Eternal. |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|---|
| Concordant Literal Version | And coming is it, as Abraham's servant hears their words, that he is prostrating to the earth to Yahweh. |
| Green's Literal Translation | And it happened when the slave of Abraham heard their words, he bowed himself to the earth to Jehovah. |
| World English Bible | And it came to pass, that when Abraham's servant heard their words, he worshipped the LORD, [bowing himself] to the earth. |
| Young's Updated LT | And it comes to pass, when the servant of Abraham has heard their words, that he bows himself towards the earth before Jehovah. |

The gist of this verse: The servant of Abraham was thankful for this response, and he bowed before God in thanksgiving.

Genesis 24:52a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|-----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person masculine singular, Qal imperfect | Strong's #1961 BDB #224 |
| Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject). | | | |
| kaph or k ^e (כּ) [pronounced <i>k^e</i>] | <i>like, as, just as; according to, after; about, approximately</i> | preposition of comparison, resemblance or approximation | No Strong's # BDB #453 |
| 'ăšher (אֲשֶׁר) [pronounced <i>ash-ER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| Together, ka'ăšher (כַּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> . | | | |
| shâma' (שָׁמַעַ) [pronounced <i>shaw-MAHÇ</i>] | <i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i> | 3 rd person masculine singular, Qal perfect | Strong's #8085 BDB #1033 |
| 'ebed (עֶבֶד) [pronounced ÇE ^B -ved] | <i>slave, servant; underling; subject</i> | masculine singular construct | Strong's #5650 BDB #713 |
| 'Ab ^e râhâm (אֲבִרְחָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>] | <i>father of a multitude, chief of a multitude; transliterated Abraham</i> | masculine singular proper noun | Strong's #85 BDB #4 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>] | <i>words, sayings, doctrines, commands; things, matters, reports</i> | masculine plural noun with the 3 rd person masculine plural suffix | Strong's #1697 BDB #182 |

Translation: [And it is, just as the servant of Abraham heard their words,...](#)

This is all quite amazing to his servant. He travels 400 miles to people who are virtual strangers to him. There is little by way of contact between families in the ancient world simply because there was just no easy mode of transport and no easy way to go from point A to point B. It is obvious that there was some communication, possibly passed along in caravans and trading groups; but people just did not go back and visit relatives every few years. That just did not happen.

So, this servant, sitting at dinner with virtual strangers, is knocked back on his heels over their response. 400 miles away, Abraham sat this servant down and made him swear an oath about what he was to do, and that Abraham believed this to be the correct thing to do; so now, after a very long and arduous trip—guarded and guided by Y^ehowah Elohim—the servant is sitting with Abraham’s relatives, and they are agreeing, this is God’s will for this woman to go to Abraham.

| Genesis 24:52b | | | |
|---|--|---|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong’s # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong’s # BDB #253 |
| shâchah (שָׁחָה) [pronounced shaw-KHAW] | <i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i> | 3 rd person masculine singular, Hithpael imperfect | Strong’s #7812 BDB #1005 |
| ’erets (אֶרֶץ) [pronounced EH-rets] | <i>earthward (all or a portion thereof), on [toward, upon] the earth; on [upon, toward] the land [territory, country, continent; ground, soil]</i> | feminine singular noun with the directional hê | Strong’s #776 BDB #75 |
| lâmed (ל) [pronounced l’] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition | No Strong’s # BDB #510 |
| YHWH (יהוה) [pronunciation is possibly yoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong’s #3068 BDB #217 |

Translation: ...that he prostrated himself toward the ground before Y^ehowah.

The people of that day were very demonstrative, and he again prostrates himself on the ground before Jehovah, in worship and utter amazement.

This servant tends to be quite demonstrative, which appears to be common in the ancient world. This is the second time that he has bowed and worshiped the Lord.

Genesis 24:52 [And it is, just as the servant of Abraham heard their words, that he prostrated himself toward the ground before Y^ehowah.](#) (Kukis mostly literal translation)

Genesis 24:52 [And as soon as the servant of Abraham heard these words, he prostrated himself on the ground before Jehovah.](#) (Kukis paraphrase)

The servant unabashedly worships God in their presence. Abraham’s influence is clearly seen and Abraham’s servant is also a tremendous witness for our Lord. We do not know whether the gifts are customary or a sign of Abraham’s generosity and grace and appreciation. At this point in the narrative, the servant is speaking to the parents and the brother.

Barnes: *The patriarch's servant first bows in acknowledgment to the Lord, who had now manifested his approval of the choice he had made, and then proceeds to distribute costly gifts to the bride, and to her brother and mother.*¹¹⁰

Although worship is sometimes shown by one's prostration (which we have here), worship begins as a mental attitude. All true worship involves thinking.

As tradition goes, the family of the bridegroom would shower gifts upon the family of the bride.

And so brings out the servant artifacts of silver and artifacts of gold and garments, and so he gives [these things] to Rebekah. And precious things, he gives to her brother and to her mother.

Genesis
24:53

Then the servant brought out silver jewelry and gold jewelry and [beautiful] garments and gave [these things] to Rebekah. He gave other expensive items to her brother and to her mother.

Then the servant brought out silver and gold jewelry along with beautiful clothing to give to Rebekah. He also gave a number of expensive presents to her brother and to her mother.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|--|
| Masoretic Text (Hebrew) | And so brings out the servant artifacts of silver and artifacts of gold and garments, and so he gives [these things] to Rebekah. And precious things, he gives to her brother and to her mother. |
| Targum of Onkelos | And the servant brought forth vessels of silver and of gold, and vestments, and gave them to Rivekah; and presents give he to her brother and to her mother. |
| Latin Vulgate | And bringing forth vessels of silver and gold, and garments, he gave them to Rebecca, for a present. He offered gifts also to her brothers, and to her mother. |
| Peshitta (Syriac) | And the servant brought forth jewels of gold and jewels of silver and raiment, and gave them to Rebekah; he also gave gifts to her brother and to her mother. |
| Septuagint (Greek) | And the servant, having brought forth jewels of silver and gold and raiment, gave them to Rebecca, and gave gifts to her brother, and to her mother. |

Significant differences: The word *artifacts* has a wide range of application and is repeated in the Hebrew, but not in the targum, Latin or Greek.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | The servant brought out gold and silver jewelry and clothing and gave them to Rebekah. To her brother and to her mother he gave the finest gifts. |
| Contemporary English V. | Then he gave clothing, as well as silver and gold jewelry, to Rebekah. He also gave expensive gifts to her brother and her mother. |
| Easy English | The servant brought out things that people had made from silver and gold. And he brought out clothing. He gave them to Rebekah. The servant also gave expensive presents to Rebekah's brother and mother. |
| New Life Bible | He brought out things made of silver and gold, and clothes, and gave them to Rebekah. He gave things of much worth to her brother and mother also. |

Partially literal and partially paraphrased translations:

¹¹⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Genesis 24:50–61.

| | |
|--------------------------|--|
| American English Bible | Then he brought out jewelry of silver and gold, as well as clothing, and gave it to RebekKa. He also gave gifts to her brother and to her mother. |
| International Standard V | Then the servant brought out some silver and gold items, along with some clothing, and gave them to Rebekah. He also gave gifts to her brother and to her mother. |
| NIRV | He brought out gold and silver jewelry. He brought out articles of clothing. He gave all of it to Rebekah. He also gave expensive gifts to her brother and her mother. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | The servant proceeded silver articles, gold articles, and a cloak to give to Rebekah. He gave bounty to her brother and to her mother. |
| Ferar-Fenton Bible | The steward also brought out ornaments of silver, and ornaments of gold and clothing, and put them upon Rebekka; and gave treasures to her brother and mother. |
| New Advent Bible | And bringing forth vessels of silver and gold, and garments, he gave them to Rebecca, for a present. He offered gifts also to her brothers, and to her mother. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------|--|
| The Heritage Bible | And the servant brought out things of silver, and things of gold, and clothing, and gave them to Rebekah; he gave also to her brother and to her mother precious things. |
| New American Bible | Then he brought out objects of silver and gold and articles of clothing and presented them to Rebekah; he also gave costly presents to her brother and mother. |
| New Jerusalem Bible | He brought out silver and gold ornaments and clothes which he gave to Rebekah; he also gave rich presents to her brother and to her mother. |
| New RSV | And the servant brought out jewellery of silver and of gold, and garments, and gave them to Rebekah; he also gave to her brother and to her mother costly ornaments. |

Jewish/Hebrew Names Bibles:

| | |
|---------------------------|--|
| Complete Jewish Bible | Then the servant brought out silver and gold jewelry, together with clothing, and gave them to Rivkah. He also gave valuable gifts to her brother and mother. |
| Judaica Press Complete T. | And the servant took out silver articles and golden articles and garments, and he gave them to Rebecca, and he gave delicacies to her brother and to her mother. |
| exeGesés companion Bible | ...and the servant brings instruments of silver and instruments of gold and clothing and gives them to Ribqah: he also gives preciousnesses to her brother and to her mother:... |
| Kaplan Translation | The servant brought out gold and silver jewelry, as well as articles of clothing, and gave them to Rebecca. He also gave precious gifts [(Ibn Ezra; Ibn Janach). Or 'delicious fruits' (Rashi; cf. Radak, Sherashim s.v. Meged).] to her brother and mother. |

Expanded/Embellished Bibles:

| | |
|------------------------|---|
| Kretzmann's Commentary | And the servant brought forth jewels of silver and jewels of gold and raiment, and gave them to Rebekah. These were the customary presents to the bride-to-be: various articles of jewelry of gold and silver and costly garments. He gave also to her brother and to her mother precious things, the betrothal presents for the family, costly articles, which may have been purchased at a great cost from Phoenician or Arabian traders. |
|------------------------|---|

| | |
|-----------------------------|--|
| Lexham English Bible | And the servant brought out silver jewelry and gold jewelry, and garments, and he gave [them] to Rebekah. And he gave precious gifts to her brother and to her mother. |
| NET Bible® | Then he [Heb "the servant"; the noun has been replaced by the pronoun ("he") in the translation for stylistic reasons.] brought out gold, silver jewelry, and clothing and gave them to Rebekah. He also gave valuable gifts to her brother and to her mother. |
| Translation for Translators | Then the servant brought out silver and gold jewelry and clothes, and gave them to Rebekah. And he gave gifts to her brother Laban and to her mother. |
| The Voice | He brought out silver and gold jewelry and beautiful clothes, and <i>the servant</i> presented them to Rebekah. He also gave her brother and her mother expensive ornaments <i>to pay her bride-price</i> . |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|--|
| Concordant Literal Version | And forth is the servant bringing articles of silver and articles of gold and clothes, and is giving them to Rebecca. And token presents he gives to her brother and her mother. |
| Darby Translation | And the servant brought forth silver articles, and gold articles, and clothing, and he gave [them] to Rebecca; and he gave to her brother, and to her mother, precious things. |
| English Standard Version | And the servant brought out jewelry of silver and of gold, and garments, and gave them to Rebekah. He also gave to her brother and to her mother costly ornaments. |
| World English Bible | The servant brought forth jewels of silver, and jewels of gold, and clothing, and gave them to Rebekah. He gave also to her brother and to her mother precious things. |
| Young's Updated LT | And the servant takes out vessels of silver, and vessels of gold, and garments, and gives to Rebekah; precious things also he has given to her brother and to her mother. |

The gist of this verse: Abraham's servant takes out manufactured items of gold and silver, along with nice clothing, and gave these things to Rebecca. He also gave presents to her brother and mother.

Genesis 24:53a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wāw consecutive | No Strong's # BDB #253 |
| yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>] | <i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i> | 3 rd person masculine singular, Hiphil imperfect | Strong's #3318 BDB #422 |
| 'ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>] | <i>slave, servant; underling; subject</i> | masculine singular noun with the definite article | Strong's #5650 BDB #713 |
| k ^e lîy (כֵּלִי) [pronounced <i>k^elee</i>] | <i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i> | masculine plural construct | Strong's #3627 BDB #479 |

Genesis 24:53a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|----------------------------|----------------------------|
| keṣeph (כֶּסֶף) [pronounced KEH-sef] | <i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i> | masculine singular noun | Strong's #3701 BDB #494 |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| k ^e lîy (כֶּלִּי) [pronounced k ^e lee] | <i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i> | masculine plural construct | Strong's #3627 BDB #479 |

This is the first occurrence of this word in Scripture.

Treasury of Scriptural Knowledge: *The original word denotes vessels, utensils, instruments, furniture, or dress.*¹¹¹

| | | | |
|---|--|-------------------------|----------------------------|
| zâhâb (זָהָב) [pronounced zaw-HAW ^B V] | <i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i> | masculine singular noun | Strong's #2091 BDB #262 |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| b ^e gâdîym (בְּגָדִים) [pronounced b ^e -gaw-DEEM] | <i>garments, clothes, clothing, apparel</i> | masculine plural noun | Strong's #899 BDB #93 |

Translation: Then the servant brought out silver jewelry and gold jewelry and [beautiful] garments...

This is the first occurrence of the word k^elîy (כֶּלִּי) [pronounced k^elee], which is given quite a variety of meanings: *manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables*. Essentially, this refers to something which has been manufactured (although it may have been completely done by hand). Strong's #3627 BDB #479. Therefore, even though this word does not mean *jewelry*, per se; when dealing with gold and silver, and with a woman, it is probably jewelry that we are speaking of. There may be some articles of other types when it comes to silver.

Although there is nothing here that says the garments are beautiful, one might reasonably assume that what Abraham sent with his servant would be quite stunning and well-manufactured by ancient world standards.

Genesis 24:53b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|-------------------------------------|---|------------------|---------------------------|
| wa (or va) (וּ) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |

¹¹¹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Genesis 24:53.

Genesis 24:53b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|----------------------------|
| nâthan (נָתַן) [pronounced naw-THAHN] | <i>to give, to grant, to place, to put, to set; to make</i> | 3 rd person masculine singular, Qal imperfect | Strong's #5414 BDB #678 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| Rib ^e qâh (רִיבְקָה) [pronounced rihb-KAW] | <i>ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca</i> | feminine singular proper noun | Strong's #7259 BDB #918 |

Translation: ...and gave [these things] to Rebekah.

These gifts were all given to Rebekah, meaning that they would be packed up and place back on the camels and brought back with their return to Canaan.

I want you to notice that, throughout this, at no time does God come down to Abraham and complain about him being a part of the greedy 1% and how he needs to re-think his life and give all of this stuff away to the poor. Abraham legitimately earned these things; God legitimately blessed Abraham with these things, and they are his to give away to his son. This concept of inherence is not belittled in any way in the Bible.

Genesis 24:53c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and; even; in particular, namely; when, since, seeing, though; so, then, therefore; or, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i> | simple wâw conjunction | No Strong's # BDB #251 |
| mig ^e dânôwth (מִיגְדָנֹוֹת) [pronounced mihg-dawn-OATH] | <i>precious [choice, excellent] things, gems; presents</i> | feminine plural noun | Strong's #4030 BDB #550 |
| nâthan (נָתַן) [pronounced naw-THAHN] | <i>to give, to grant, to place, to put, to set; to make</i> | 3 rd person masculine singular, Qal perfect | Strong's #5414 BDB #678 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| 'âch (אָח) [pronounced awhk] | <i>brother, kinsman or close relative</i> | masculine singular noun with the 3 rd person feminine singular suffix | Strong's #251 BDB #26 |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |

| Genesis 24:53c | | | |
|----------------------------|---|---|--------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'ēm (אֵם) [pronounced aim] | <i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i> | feminine singular noun with the 3 rd person feminine singular suffix | Strong's #517 BDB #51 |

Translation: He gave other expensive items to her brother and to her mother.

The first noun in this phrase is rarely used, so we take its meaning, to some extent, from the context of this verse. The word is mig^edânôwth (מִיגְדָנוֹת) [pronounced *mihg-dawn-OATH*], and it means, *precious [choice, excellent] things, gems; presents*. Strong's #4030 BDB #550.

Clarke: *This word is used to express exquisite fruits or delicacies (Deut. 33:13–16); precious plants or flowers (Song 4:16 7:13). But it may mean gifts in general, though rather of an inferior kind to those mentioned [earlier].*¹¹²

It is interesting that Laban and Rebekah's mother are both given gifts, but her father, Bethuel, is not spoken of as receiving gifts. I don't know if that was customary that he not be given such gifts, or whether he received smaller gifts, or whether he received gold or silver bouillon. We are not told here.

Genesis 24:53 Then the servant brought out silver jewelry and gold jewelry and [beautiful] garments and gave [these things] to Rebekah. He gave other expensive items to her brother and to her mother. (Kukis mostly literal translation)

Genesis 24:53 Then the servant brought out silver and gold jewelry along with beautiful clothing to give to Rebekah. He also gave a number of expensive presents to her brother and to her mother. (Kukis paraphrase)

This verse reads: Then the servant brought out silver jewelry and gold jewelry and [beautiful] garments and gave [these things] to Rebekah. He gave other expensive items to her brother and to her mother.

Matthew Henry: *He presented her, and her mother, and brother, with many precious things, both to give a real proof of his master's riches and generosity and in gratitude for their civility to him, and further to ingratiate himself with them.*¹¹³

The servant distributed many gifts throughout the family. Then they eat and drink. Again, much of what we find here are wâw consecutives followed by imperfect verbs, which simply suggest that this is the order in which things were done.

Although Bethuel the father is not named, this does not mean that he received no presents. However, this is unusual for him not to be named here, and yet named back in v. 50.

These gifts also indicate the financial stability of Abraham and his son Isaac. They indicate that Isaac is able to provide for Rebekah. This is an important consideration which is lost to many young people today. The potential husband needs to be able to provide for his wife and for any subsequent children. The gifts which are brought are a way of indicating such financial stability.

¹¹² Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 24:53.

¹¹³ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 24:29–53.

In marriage, regardless of the culture norms and standards, the man must be willing and able to provide for his wife and any subsequent children. It ought to be clear that a mother cannot work and simultaneously give birth and take care of a child. It ought to be clear that children cannot raise themselves. They must be provided for and they must be trained. When a husband proposes marriage, a part of this proposal ought to contain the clear understanding that he is taking on a financial responsibility that he must make good on. If a man does not understand that he must provide for a wife and for any children that they may have, then he is not ready for marriage. **But if anyone does not provide for his own, that is his own household, he has denied the faith and is worse than an unbeliever.** (1Timothy 5:8; HCSB)

And so they eat and so they drink, he and the men who [were] with him. And so they spend the night and so they rise up in the morning. And so he says, "Send me back to my adonai."

Genesis
24:54

He and the men with him ate and drank and they spent the night [there]. When they rose up in the morning, he said, "Send me back to my master."

The servant and his men then ate and drank and spent the night there. When they rose up the next morning, the servants said, "Send me back to my lord."

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And so they eat and so they drink, he and the men who [were] with him. And so they spend the night and so they rise up in the morning. And so he says, "Send me back to my adonai." |
| Targum of Onkelos | And they ate and drank, he and the men who were with him, and passed the night. And he arose in the morning, and said, Send me away to my master. |
| Latin Vulgate | <u>And a banquet was made</u> , and they ate and drank together, and lodged there. And in the morning, <u>the servant</u> arose, and said: Let me depart, that I may go to my master. |
| Peshitta (Syriac) | And he and the men who were with him ate and drank, and spent the night there; and <u>the servant</u> rose up in the morning, and said to them, Send me away to my master. |
| Septuagint (Greek) | And both he and the men with him ate and drank and went to sleep. And <u>he</u> arose in the morning and said, Send me away, that I may go to my master. |
| Significant differences: | The Latin adds an additional phrase at the beginning. Hebrew: <i>they spend the night and they arise up in the morning</i> ; Latin and Syriac has <i>the servant rises up</i> and the Greek has <i>he rises up</i> . |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Contemporary English V. | Abraham's servant and the men with him ate and drank, then spent the night there. The next morning they got up, and the servant told Rebekah's mother and brother, "I would like to go back to my master now." |
| Easy English | Abraham's servant ate and he drank. So did those with him. And they all stayed there for the night. When they got up the next morning, the servant asked to go back to his master Abraham. |
| New Life Bible | Then he and the men with him ate and drank and stayed the night there. When they got up in the morning, he said, "Send me away to my boss." |
| New Living Translation | Then they ate their meal, and the servant and the men with him stayed there overnight. |

But early the next morning, Abraham's servant said, "Send me back to my master."

Partially literal and partially paraphrased translations:

| | |
|--------------------------|---|
| American English Bible | And afterward, both he and the men who were with him ate and drank; then they went to sleep. Well, when he got up in the morning, he said to them, 'Now allow me to leave, so I can return to my master.' |
| International Standard V | He and the men with him ate and drank, and then they spent the night. <i>The Servant Prepares to Leave</i> When they got up the next morning, the servant [Lit. <i>he</i>] requested, "Send me off to my master." |
| Today's NIV | Then he and the men who were with him ate and drank and spent the night there. When they got up the next morning, he said, "Send me on my way to my master." |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|--------------------|--|
| Ferar-Fenton Bible | Then they ate and drank, he and the men with him, and rested; and rising in the morning, he said, "I will now return to my master." |
| New Advent Bible | And a banquet was made, and they ate and drank together, and lodged there. And in the morning, the servant arose, and said: Let me depart, that I may go to my master. |
| NIV – UK | Then he and the men who were with him ate and drank and spent the night there. When they got up the next morning, he said, 'Send me on my way to my master.' |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| Christian Community Bible | They ate and drank, he and his companions, and spent the night there. When they were up next morning, the servant said, "Let me return to my master." |
| New American Bible | After he and the men with him had eaten and drunk, they spent the night there. When they were up the next morning, he said, "Give me leave to return to my master." |
| The Heritage Bible | And they ate, and drank, he and the men who <i>were</i> with him, and stayed that night; and they rose up in the dawn, and he said, Send me away to my lord. |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|---|
| exeGesés companion Bible | ...and they eat and drink - he and the men with him and stay overnight; and they rise in the morning, and he says, Send me to my adoni. |
| Kaplan Translation | He and his men then ate and drank, and they spent the night. When they got up in the morning, [the servant] said, 'Let me go back to my master.' |

Expanded/Embellished Bibles:

| | |
|------------------------|---|
| The Expanded Bible | The servant and the men with him ate and drank and spent the night there. When they got up the next morning, the servant said, "Now let me go [^l Send me] back to my master." |
| Kretzmann's Commentary | And they did eat and drink, he and the men that were with him, and tarried all night. Having successfully performed the work which his master had entrusted to him, Eliezer was now free to enjoy the hospitality of his hosts with his men. And they rose up in the morning; and he said, Send me away unto my master. The woman whom God had appointed to be the wife of Isaac was now found, but Eliezer, like |

a faithful servant, with whom the interests of his master always come first, was anxious to deliver the bride-to-be to Isaac and thus complete his mission.

NET Bible®

After this, he and the men who were with him ate a meal and stayed there overnight [Heb "And they ate and drank, he and the men who [were] with him and they spent the night."].

Translation for Translators

When they got up in the morning, he said, "Let me leave now so I can return to my master [Heb "Send me away to my master."]."

Then they ate a meal and drank. The men who were with Abraham's servant also slept there that night. The next morning, the servant said, "Allow me now to return to my master."

The Voice

Then he and the men who traveled with him ate and drank *heartily*, and they spent the night there. After everyone had risen the next morning, he asked his hosts for permission to leave and return to his master *with Rebekah*.

Literal, almost word-for-word, renderings:

English Standard Version

And he and the men who were with him ate and drank, and they spent the night there. When they arose in the morning, he said, "Send me away to my master."

World English Bible

They ate and drank, he and the men who were with him, and stayed all night. They rose up in the morning, and he said, "Send me away to my master."

Young's Updated LT

And they eat and drink, he and the men who are with him, and lodge all night; and they rise in the morning, and he says, "Send me to my lord;"

The gist of this verse:

Abraham's servant and those who were with him, stayed the night and they celebrated. The next morning, they woke up and asked for leave to return to Abraham.

| Genesis 24:54a | | | |
|---|---|--|--------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive | No Strong's # BDB #253 |
| 'âkal (אָכַל) [pronounced aw-KAHL] | to eat; to devour, to consume, to destroy; to enjoy; to taste; to diminish, to lessen, to take from | 3 rd person masculine plural, Qal imperfect | Strong's #398 BDB #37 |
| wa (or va) (ו) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive | No Strong's # BDB #253 |
| shâthâh (שָׁתָּה) [pronounced shaw-THAW] | to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit | 3 rd person masculine plural, Qal imperfect | Strong's #8354 BDB #1059 |
| hûw' (הוּ) [pronounced hoo] | he, it; himself as a demonstrative pronoun: that, this (one) | 3 rd person masculine singular, personal pronoun; sometimes the verb is, is implied | Strong's #1931 BDB #214 |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though | simple wâw conjunction | No Strong's # BDB #251 |

| Genesis 24:54a | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| ʾānāshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled ʾīyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>] | <i>men; inhabitants, citizens; companions; soldiers, followers</i> | masculine plural noun with the definite article | Strong's #376 BDB #35 |
| ʾāsher (אֲשֶׁר) [pronounced <i>ash-ER</i>] | <i>that, which, when, who, whom</i> | relative pronoun | Strong's #834 BDB #81 |
| ʿim (עִם) [pronounced <i>geem</i>] | <i>with, at, by, near; like; from</i> | preposition of nearness and vicinity with the 3 rd person masculine singular suffix | Strong's #5973 BDB #767 |

Translation: He and the men with him ate and drank...

He refers to the servant of Abraham. His men are the servants who are under him.

At this point, it was a celebration, from many perspectives. Rebekah for her impending nuptials to a very rich and successful man; and this family for all of their newfound wealth.

| Genesis 24:54b | | | |
|---|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (וּ) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wāw consecutive | No Strong's # BDB #253 |
| lūwn (לוּ) [pronounced <i>loon</i>] | <i>to lodge, to pass the night, to spend the night, to lodge for the night, to abide</i> | 3 rd person masculine plural, Qal imperfect | Strong's #3885 BDB #533 |

Translation: ...and they spent the night [there].

These are all of the servants of Abraham; the chief one has been the man that we have been studying and listening to.

| Genesis 24:54c | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (וּ) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wāw consecutive | No Strong's # BDB #253 |
| qûwm (קוּם) [pronounced <i>koom</i>] | <i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i> | 3 rd person masculine plural, Qal imperfect | Strong's #6965 BDB #877 |

Genesis 24:54c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|----------------------------|
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| bôqer (בֹּקֶר) [pronounced BOH-ker] | <i>morning, daybreak, dawn; the next morning</i> | masculine singular noun with a definite article | Strong's #1242 BDB #133 |

Translation: When they rose up in the morning,...

This is the servant of Abraham and those who were with him. They spend an evening feasting and drinking, then fall asleep, and they wake up the next day.

Genesis 24:54d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|-----------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| shâlach (שָׁלַח) [pronounced shaw-LAKH] | <i>send, send off, send away [back], dismiss, give over, cast out, let go, set free, shoot forth [branches], shoot [an arrow]</i> | 2 nd person masculine plural, Piel imperative; with the 1 st person singular suffix | Strong's #7971 BDB #1018 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| 'âdôwn (אָדוֹן) [pronounced aw-DOHN] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |

Translation: ...he said, "Send me back to my master."

The servant speaks to his hosts, and there is apparently a protocol observed in those days in that place, and one that seems to be well-understood. The servant of Abraham couldn't just pack up, put Rebekah on a camel, and say, "We got what we wanted; we are out of here." There is actually a careful negotiation, similar to what we have viewed before in the previous chapter. Abraham's servant cannot overstay his welcome, but he cannot appear to be too eager to leave. His hosts cannot appear to be too eager to get rid of their guests or in hospitable in any way. However, both sets of people have lives to return to, so this must be all weighed in the balance. There is, more importantly, the young woman, Rebekah, who will be leaving this home to possibly never return ever again. This is quite sudden; so time must be considered to let that sink in as well.

Genesis 24:54 He and the men with him ate and drank and they spent the night [there]. When they rose up in the morning, he said, "Send me back to my master." (Kukis mostly literal translation)

Genesis 24:54 The servant and his men then ate and drank and spent the night there. When they rose up the next morning, the servants said, "Send me back to my lord." (Kukis paraphrase)

So, properly speaking, Abraham's servant wakes up and says, "Give me leave to return to my master." In this way, there is nothing which reflects badly on Bethuel or upon Laban. "I have to get back and tend to my master."

Benjamin Franklin: *Guests, like fish, begin to smell after three days.*¹¹⁴

As a guest in the home of Laban and Bethuel, it is up to them to properly dismiss the servant and those with him.

Now, let's look at these previous two verses and look at a timeline: **And so brings out the servant artifacts of silver and artifacts of gold and garments, and so he gives [these things] to Rebekah. And precious things, he gives to her brother and to her mother. And so they eat and so they drink, he and the men who [were] with him. And so they spend the night and so they rise up in the morning. And so he says, "Send me back to my adonai."** Notice that we begin with a series of imperfect verbs and wâw consecutives in v. 53, but the subject of the verbs is *he*, referring to Abraham's servant. So, either during the meal, during a break from the meal, or after the meal, he brings out the presents which would go to Bethuel and Laban and their families. However, then we have wâw consecutives and imperfect verbs in v. 54, so, does that mean that after all of this takes place—which probably took perhaps an hour in total—then they finally sit down to eat and drink? No. Here's why. In v. 54, the subject of the verbs changes. So, we are still look at a series of consecutive actions, but these actions can overlap with the previous verse, because of the change of subject. There is no great spiritual lesson here; it is simply an explanation of the Hebrew and how we do not have consecutive actions which run through both verses, where everything in v. 54 follows everything in v. 53. There is a different focus in each case, so, the consecutive actions take place within the separate verses. Furthermore, this is one of the few times in this chapter where those who broke these up into verses actually did a good job.

It is certainly possible that everything from v.34 to v. 53 occurred before anyone took a single bite of food. I don't think that is the case, but I don't stand by the position without equivocation. It is certainly possible that all of this was protocol, and everyone was gathered ready to eat, but the servant had to speak first, and this is what took place in vv. 34–53. All in all, that probably would have taken 30 to 45 minutes. So, that particular view of this chapter is not out of the question. Personally, because of my own intimacies with food, had I been the servant, I would have laid out the gist of why I was there, said, "Let's eat" and discussed the rest during the meal. That may also describe the timeline of events. I do not find evidence which clearly prefers one series of events over the other.

Then, the servant is in for a little surprise.

And so says her brother—and her mother: "Remains the young woman with us—days—perhaps ten. Afterwards, she will go."

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Her brother then said (along with the mother), "Let the young woman remain with us—perhaps [for] ten [more] days? Afterwards, she may go."

The brother then said (supported by her mother), "Let the young woman remain with us—say, for another ten days. Then she can go."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says her brother—and her mother: "Remains the young woman with us—days—perhaps ten. Afterwards, she will go."

Targum of Onkelos

But as they were talking in the evening, Bethuel had eaten of that prepared food; and in the morning they found that he was dead. And the brother and mother said

¹¹⁴ From <http://www.brainyquote.com/quotes/quotes/b/benjaminfr151622.html> accessed January 8, 2015.

| | |
|--------------------------|--|
| | therefore, Let the damsel dwell with us <u>the days of one year or ten months</u> , and then she shall go. |
| Latin Vulgate | And her brother and mother answered: Let the maid stay, at least, ten days with us, and afterwards she shall depart. |
| Peshitta (Syriac) | And her brother and her mother said to him, Let the damsel stay with us a <u>month, or at least a few days</u> ; and then she shall go. |
| Septuagint (Greek) | And her brothers and her mother said, Let the virgin remain with us about ten days, and after that she shall depart. |
| Significant differences: | The targum begins with a sentence not found in the Hebrew; a phrase which might explain why many believe that Bethuel was dead at this time. Well, he dies that very night. The Hebrew has a period of 10 days mentioned; the targum and Syriac are different. |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Common English Bible | Her brother and mother said, "Let the young woman stay with us not more than ten days, and after that she may go." |
| Contemporary English V. | "Let Rebekah stay with us for a week or ten days," they answered. "Then she may go." |
| Easy English | Rebekah's brother and mother said, 'Let the girl stay here for a while, about 10 days. Then she can go.' |
| New Living Translation | "But we want Rebekah to stay with us at least ten days," her brother and mother said. "Then she can go." |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|---|
| American English Bible | And her brothers and mother said, 'Let the virgin stay here with us for ten more days, and then she can go.' |
| Beck's American Translation | "let the girl stay with us a few days, let's say ten," her brother and mother said. "After that she may go." |
| International Standard V | But her brother and mother said, "Let the young lady stay with us a few days—at least ten—and after that she may go." |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | Her brother and her mother said, "The maiden dwells with us for two days, or ten; afterwards she will go." |
| Ferar-Fenton Bible | The brother and mother, however, said, "Let the girl remain with us a day or two, after that she shall go." |
| New Advent Bible | And her brother and mother answered: Let the maid stay, at least, ten days with us, and afterwards she shall depart. |
| New Heart English Bible | Her brother and her mother said, "Let the young lady stay with us a few days, at least ten. After that she will go." |
| NIV – UK | But her brother and her mother replied, 'Let the young woman remain with us ten days or so; then you [Or she] may go.' |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| The Heritage Bible | And her brother and her mother said, Let the young woman stay with us a few days, at least ten; after that she may walk. |
| New American Bible (R.E.) | Her brother and mother replied, "Let the young woman stay with us a short while, say ten days; after that she may go." |

Jewish/Hebrew Names Bibles:

| | |
|-----------------------|---|
| Complete Jewish Bible | Her brother and mother said, "Let the girl stay with us a few days, at least ten. After that, she will go." |
| JPS (Tanakh—1985) | But her brother and her mother said, "Let the maiden remain with us some ten days [lit., <i>days or ten</i>]; then you may go." |
| Kaplan Translation | [The girl's] brother and mother replied, '[At least] let the girl remain with us for another year or ten [months] [(Targum Yonathan; Kethuvoth 57b; Rashi; Radak). Or, 'a week or ten days' (cf. Bereshith Rabbah 60)]. Then she can go.' |

Expanded/Embellished Bibles:

| | |
|-----------------------------|--|
| <i>The Amplified Bible</i> | But [Rebekah's] brother and mother said, Let the girl stay with us a few days-at least ten; then she may go. |
| The Expanded Bible | Rebekah's mother and her brother said, "Let ·Rebekah [the girl] stay with us at least ten days. After that she may go." |
| Kretzmann's Commentary | 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. Loving Rebekah as they did, they were anxious to have her stay for at least ten days. |
| Lexham English Bible | And he and the men who [were] with him ate and drank, and they spent the night. And they got up in the morning, and he said, "Let me go to my master." |
| NET Bible® | But Rebekah's [Heb "her"; the referent (Rebekah) has been specified in the translation for clarity] brother and her mother replied, "Let the girl stay with us a few more days, perhaps ten. Then she can go." |
| Translation for Translators | But her brother and her mother replied, "Let the girl remain with us for about ten days. After that, you may take her and go." |
| The Voice | Laban and Rebekah's Mother: Allow Rebekah to remain with us just a little while longer-perhaps 10 days. After that, she may go. |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|--|
| Concordant Literal Version | And saying are her brothers and her mother, "The maiden shall dwell with us two days or ten. And afterward she shall go. |
| Darby Translation | And her brother and her mother said, Let the maiden abide with us [some] days, or [say] ten; after that she shall go. |
| English Standard Version | Her brother and her mother said, "Let the young woman remain with us a while, at least ten days; after that she may go." |
| Green's Literal Translation | And her brother and her mother said, Let the girl stay with us, perhaps ten days. Afterwards she may go. |
| Third Millennium Bible | 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." |
| Updated Bible Version 2.11 | And her brother and her mother said, Let the damsel remain with us [a few] days, at the least ten. After that she will go. |
| World English Bible | Her brother and her mother said, "Let the young lady stay with us a few days, at least ten. After that she will go." |
| Young's Updated LT | And her brother says—her mother also—"Let the young person abide with us a week or ten days, afterwards does she go." |

The gist of this verse: The next day, the brother and the mother both ask for some time before the maiden Rebekah is taken from them.

| Genesis 24:55a | | | |
|--|---|--|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אמר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| 'âch (אח) [pronounced awhk] | <i>brother, kinsman or close relative</i> | masculine singular noun with the 3 rd person feminine singular suffix | Strong's #251 BDB #26 |
| w ^e (or v ^e) (ו, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êm (אם) [pronounced aim] | <i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i> | feminine singular noun with the 3 rd person feminine singular suffix | Strong's #517 BDB #51 |

Translation: Her brother then said (along with the mother),...

We already know how this works. The person who recorded this information—probably the servant—is not giving us a direct quote, but a quotation which is close and does not distort what is being said. Also, as was done a few verses ago, there are two people speaking, and what they say is combined into one quote. Perhaps the brother Laban began this, looked at the mother, and she suggests *ten days*; and then the brother goes with that.

Bob Utley: *We have learned from the Nuzi Tablets that a brother often took the lead in marriage negotiations.*¹¹⁵

We do not know where Bethuel is at this point. Laban seems to have been running point on this, even though he and Bethuel are mentioned together back in v. 50. Several suggestions have been made regarding this: (1) Bethuel died in between v. 50 and 55; (2) the oldest brother often negotiated the marriage of a younger sister (either due to tradition or multiple wives and families for the patriarch); (3) Bethuel has been allowing his son to take over more and more of the business, which includes negotiations.

| Genesis 24:55b | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| yâshab (בָּשַׁב) [pronounced yaw-SHAH ^B V] | <i>to remain, to stay; to dwell, to live, to inhabit; to sit</i> | 3 rd person feminine singular, Qal imperfect | Strong's #3427 BDB #442 |
| na'ârâh (נָאֲרָה) [pronounced nah-gar-AWH] | <i>girl, damsel, miss, young woman, woman of marriageable age</i> | feminine singular noun with the definite article | Strong's #5291 BDB #655 |

¹¹⁵ From <http://www.freebiblecommentary.org/pdf/EN/VOL01BOT.pdf> accessed January 13, 2015.

Genesis 24:55b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|----------------------------|
| 'êth (אֵת) [pronounced <i>ayth</i>] | <i>with, at, near, by, among, directly from</i> | preposition (which is identical to the sign of the direct object) with the 1 st person plural suffix | Strong's #854 BDB #85 |
| yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>] | <i>days, a set of days; time of life, lifetime; a specific time period, a year</i> | masculine plural noun | Strong's #3117 BDB #398 |
| 'ôw (אוּ) [pronounced <i>oh</i>] | <i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i> | conjunction | Strong's #176 BDB #14 |
| 'âsôr (אֲשׁוֹר) [pronounced <i>gaw-SOHR</i>] | <i>a ten, a decade; tenth; ten-stringed harp</i> | masculine singular noun | Strong's #6218 BDB #797 |

Also spelled: 'âsôwr (אֲשׁוֹר) [pronounced *gaw-SOHR*].

Translation:...“Let the young woman remain with us—perhaps [for] ten [more] days?”

As suggested, we are probably betting a combination of what these two people say. The brother looks at Rebekah's mother and says, “She can't just leave; she needs to stay a little bit of time so we can say goodbye.” He looks to his mother and she says, “Ten days at least.”

This is quite a shock to the family and they realize that they may never see their daughter again. There are no other children mentioned. It is possible that they have grown and are married and that Laban and Rebekah are the two youngest. It is also possible that they are the only ones in the family (although that is unlikely in those times). In any case, the family faces the prospect of never seeing their daughter again. What they are requesting is what anyone would request. However, in 10 days it will not be any easier.

Furthermore, the word *days* (in the plural) is occasionally used for a year; and what may be being said her is for the maiden to remain a year, or at least 10 months. See also Genesis 40:4 Exodus 13:10 Leviticus 25:29.

There is also the possibility that Laban would like Rebekah to remain awhile longer so that more wealth from Abraham could be acquired. Recall that this is a bargaining process. It is not unlike what occurs today among the wealthy (or even among the middle class). When a woman falls in love, the parents immediately need to know what the youngman does for a living. This is not cold-hearted or wrong. While a young woman is under the roof of her parents, it is their job to guide her through life's most important decisions. No decision other than salvation is more important than choosing one's marriage partner. No matter how rebellious a young woman might be, she will eventually gravitate toward her upbringing (if it was done well) and if her husband does not have similar norms and values, that will cause intense friction in the marriage.

Laban and his mother suggest that they wait for 10 days and then Rebekah would go with him. This would be unacceptable.

Genesis 24:55c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--------------------|--------------------------|
| 'achar (אַחַר) [pronounced <i>ah-KHAHR</i>] | <i>after, following, behind; afterwards, after that</i> | preposition/adverb | Strong's #310 BDB #29 |

Genesis 24:55c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|-------------------------------------|
| hâlak ^e (הלך) [pronounced haw-LAHK ^e] | <i>to go, to come, to depart, to walk; to advance</i> | 3 rd person feminine singular, Qal imperfect | Strong's #1980 (and #3212) BDB #229 |

Translation: Afterwards, she may go.”

After the ten days, they decide that Rebekah can then go.

Genesis 24:55 Her brother then said (along with the mother), “Let the young woman remain with us—perhaps [for] ten [more] days? Afterwards, she may go.” (Kukis mostly literal translation)

Genesis 24:55 The brother then said (supported by her mother), “Let the young woman remain with us—say, for another ten days. Then she can go.” (Kukis paraphrase)

The entire verse reads: The brother then said (supported by her mother), “Let the young woman remain with us—say, for another ten days? Then she can go.” As you may have noticed, there is no one who speaks as the head of the household here. Earlier, it was Laban and Bethuel. Now it is Laban and the mother. So we do not have an authority structure clearly laid out at this household. However, what they desire, which only makes sense, is to ask for their daughter to remain longer. Now, they already have the presents, so they have no more reason to just let the girl go.

The servant will disagree with this, of course. Furthermore, there is no telling how many times they will invoke this, “just ten more days.”

And so he says unto them, “Do not delay me, and Y^ehowah has prospered my way. Send me away and let me go to my adonai.”

Genesis
24:56

But he said to them, “Do not delay me, since Y^ehowah has prospered my journey. Send me away and let me go to my master.”

But he said to them, “Do not allow for there to be any more delays, since Jehovah has prospered my journey to this point. Send me back and allow me to return to my lord.”

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|--|
| Masoretic Text (Hebrew) | And so he says unto them, “Do not delay me, and Y ^e howah has prospered my way. Send me away and let me go to my adonai.” |
| Targum of Onkelos | And he said, Hinder me not, when the Lord has prospered my way; let me depart, and I will go to my master. |
| Latin Vulgate | Stay me not, said he, because the Lord has prospered my way: send me away, that I may go to my master. |
| Peshitta (Syriac) | And he said to them, Do not delay me, seeing the LORD has prospered my errand; send me away that I may go to my master. |
| Septuagint (Greek) | But he said to them, Hinder me not, for the Lord has prospered my journey for me; send me away, that I may depart to my master. |

Significant differences: None.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Common English Bible | But he said to them, "Don't delay me. The Lord has made my trip successful. See me off so that I can go to my master." |
| Contemporary English V. | But he said, "Don't make me stay any longer. The LORD has already helped me find a wife for my master's son. Now let us return." |
| Easy English | But Abraham's servant replied, 'Do not stop me, because the *Lord has *blessed my journey. Let me go so that I can return to my master.' |
| Easy-to-Read Version | But the servant said to them, "Do not make me wait. The Lord has made my trip successful. Now let me go back to my master." |
| <i>The Message</i> | He said, "Oh, don't make me wait! GOD has worked everything out so well--send me off to my master." |
| New Life Bible | But he said to them, "Do not make me stay any more days, since the Lord has made my way go well. Send me away so I may go to my boss." |
| New Living Translation | But he said, "Don't delay me. The Lord has made my mission successful; now send me back so I can return to my master." |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|--|
| American English Bible | But he replied to them, 'Don't hold me back, because Jehovah has blest my journey. Send me away, so I can return to my master!' |
| International Standard V | "Please don't delay me," the servant [Lit. <i>he</i>] answered them. "The LORD has made my journey successful. Send me off so I can return to my master." |
| Today's NIV | But he said to them, "Do not detain me, now that the Lord has granted success to my journey. Send me on my way so I may go to my master." |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|---|
| Bible in Basic English | And he said, Do not keep me; the Lord has given a good outcome to my journey; let me now go back to my master. |
| Ferar-Fenton Bible | He, however, replied, "If she will not go with me, then the LORD will prosper the way of return, and I will go back to my master." |
| NIV – UK | But he said to them, 'Do not detain me, now that the Lord has granted success to my journey. Send me on my way so I may go to my master.' |

Catholic Bibles (those having the imprimatur):

| | |
|--------------------|--|
| The Heritage Bible | And he said to them, Do not cause me to linger; Jehovah has prospered my way; send me away that I may walk to my lord. |
|--------------------|--|

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|--|
| exeGesés companion Bible | And he says to them, Delay me not, seeing Yah Veh prospers my way; send me to go to my adoni. |
| Kaplan Translation | 'Do not delay me,' said [the servant]. 'God has already shown my mission to be successful. Let me leave, so that I can go to my master.' |

Expanded/Embellished Bibles:

| | |
|----------------------------|---|
| <i>The Amplified Bible</i> | But [the servant] said to them, Do not hinder and delay me, seeing that the Lord has caused me to go prosperously on my way. Send me away, that I may go to my master. |
| The Expanded Bible | But the servant said to them, "Do not ·make me wait [delay/hinder], because the Lord has made my ·trip [way] successful. Now ·let me go [¹ send me] back to my master." |

| | |
|-----------------------------|---|
| Kretzmann's Commentary | 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. Eliezer, happy over the success of his enterprise, felt that he could not conscientiously consent to a delay, that he must return at once. |
| Lexham English Bible | And he said to them, "Do not delay me. Now, Yahweh has made my journey successful. Let me go. I must go to my master." |
| NET Bible® | But he said to them, "Don't detain me - the Lord [The disjunctive clause is circumstantial, indicating a reason for the preceding request.] has granted me success on my journey. Let me leave now so I may return [After the preceding imperative, the cohortative with the prefixed conjunction indicates purpose or result] to my master." |
| Translation for Translators | But he replied to them, "Yahweh has made my journey successful, so do not detain me. Let me take her back to my master now!" |
| The Voice | Servant: Please don't delay my journey. Since the Eternal One has made me successful in my mission, grant me permission to leave and return to my master. |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|---|
| Concordant Literal Version | And saying is he to them, "You must not delay me when Yahweh prospers my way. Send me, and I will go to my lord. |
| English Standard Version | But he said to them, "Do not delay me, since the LORD has prospered my way. Send me away that I may go to my master." |
| World English Bible | He said to them, "Don't hinder me, seeing Yahweh has prospered my way. Send me away that I may go to my master." |
| Young's Updated LT | And he says unto them, "Do not delay me, seeing Jehovah has prospered my way; send me away, and I go to my lord;" |

The gist of this verse: The servant insists that he bring the woman back at this point.

| Genesis 24:56a | | | |
|----------------------------------|--|---|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אמר) [pronounced aw-MAHR] | to say, to speak, to utter; to say [to oneself], to think | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |
| 'el (אל) [pronounced eh] | unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to | directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix | Strong's #413 BDB #39 |
| 'al (אל) [pronounced al] | no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb]; | adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something not be done | Strong's #408 BDB #39 |

Genesis 24:56a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|--------------------------|
| 'âchar (אָחַר) [pronounced aw-KHAHR] | <i>to retard, to delay anyone; to be delayed, to stay behind, to remain behind; to wait; to remain doing something for a long time</i> | 2 nd person masculine plural, Piel imperfect | Strong's #309 BDB #29 |
| 'êth (אֵת) [pronounced ayth] | <i>me; untranslated mark of a direct object; occasionally to, toward</i> | affixed to a 1 st person singular suffix | Strong's #853 BDB #84 |

Translation: But he said to them, "Do not delay me,..."

This is the servant of Abraham speaking primarily to Rebekah's mother and brother, as they seem to be the ones who hold sway over what can and cannot happen. He asks for them not to delay his trip back home.

Genesis 24:56b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|----------------------------|
| w ^e (or v ^e) (וּ, וְ) [pronounced weh] | <i>and; even; in particular, namely; when, since, seeing, though; so, then, therefore; or, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i> | simple wâw conjunction | No Strong's # BDB #251 |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i> | proper noun | Strong's #3068 BDB #217 |
| tsâlach (צָלַח) [pronounced tsaw-LAHCH] | <i>to make successful, to prosper, to make prosperous; to accomplish prosperity, to finish well, to be successful; to bring to a successful [conclusion]</i> | 3 rd person masculine singular, Hiphil perfect | Strong's #6743 BDB #852 |
| derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e] | <i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i> | masculine singular noun with the 1 st person singular suffix | Strong's #1870 BDB #202 |

Translation: ...since Y^ehowah has prospered my journey.

His reasoning seems to be based on two things, the first being that Y^ehowah prospered his journey to that point, and now, that he has done what was required of him, and that God led him to that point; it was time to return.

His argument is, *God has obviously prospered this endeavor; God's hand is clearly seen throughout; therefore, what sense does it make to delay that which is God's will?* ¹¹⁶

¹¹⁶ Partially inspired by Leupold from <http://www.ccel.org/ccel/leupold/genesis.xxvi.html> accessed January 12, 2015.

| Genesis 24:56c | | | |
|---|---|---|-------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| shâlach (שָׁלַח) [pronounced shaw-LAKH] | <i>send, send off, send away [back], dismiss, give over, cast out, let go, set free, shoot forth [branches], shoot [an arrow]</i> | 2 nd person masculine plural, Piel imperative; with the 1 st person singular suffix | Strong's #7971 BDB #1018 |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e] | <i>to go, to come, to depart, to walk; to advance</i> | 1 st person singular, Qal imperfect; with the cohortative hê | Strong's #1980 (and #3212) BDB #229 |
| The hê at the end of a 1 st person verb is called a cohortative hê. We often add a word like <i>let, may, might, ought, should</i> . The cohortative sometimes may be understood as indicating resolve. Another option is to take it as expressing a request, by using the word <i>please</i> . ¹¹⁷ | | | |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| 'âdôwn (אָדוֹן) [pronounced aw-DOHN] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |

Translation: *Send me away and let me go to my master.*"

His second reason is his master. "Send me back to my master" simply suggests that he needs to get back and take care of things, as certainly they have discussed their long journey there.

This servant is very single-minded, and realize that he is not thinking of himself. As a guest, he might quite enjoy the next 10 days as somewhat of a vacation. And it hardly imaginable that he cannot hardly wait to get back on the trail to return, as if the travel was great fun.

Genesis 24:56 *But he said to them, "Do not delay me, since Y^ehowah has prospered my journey. Send me away and let me go to my master."* (Kukis mostly literal translation)

Genesis 24:56 *But he said to them, "Do not allow for there to be any more delays, since Jehovah has prospered my journey to this point. Send me back and allow me to return to my lord."* (Kukis paraphrase)

But he said to them, "Do not delay me, since Y^ehowah has prospered my journey. Send me away and let me go to my master." The servant certainly has to be polite, but there is no good toward Isaac or Abraham for him to remain any longer. He has a job to do, and that is to bring a wife back to Isaac. He looks to bring this task to a successful close.

Obviously, he cannot take the chance that, in ten days, that Laban and the mother say, "Why don't you just stay for ten more days?" Given what has been proposed and agreed to, the servant believes that a clean break is necessary at this time.

The servant is polite but forceful; it is clear what he expects. He wants to be properly sent away, which would include taking Rebekah with him.

¹¹⁷ The latter two sentences. From <http://bible.org/netbible/index.htm?psa61.htm> (Psalm 61:4, footnote); accessed November 22, 2012.

And so they say, “We will call to the young woman and let us ask her mouth.” Genesis 24:57 Then they said, “We will call the young woman and let us ask her opinion [lit., ask her mouth].”

Then they said, “We will call the young woman to ask her opinion.”

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|--|
| Masoretic Text (Hebrew) | And so they say, “We will call to the young woman and let us ask her mouth.” |
| Targum of Onkelos | And they said, We will call <u>Rivekah</u> , and hear what she says. |
| Latin Vulgate | And they said: Let us call the maid, and ask her will. |
| Peshitta (Syriac) | And they said, We will call the damsel, and ask her. |
| Septuagint (Greek) | And they said, Let us call the woman, and ask her personally. |

Significant differences: Rebekah is not named in the Hebrew; she is in the targum. The final phrase I translated literally; the other translations gave the implied meaning instead.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | They said, "Summon the young woman, and let's ask her opinion." |
| Contemporary English V. | They answered, "Let's ask Rebekah what she wants to do." |
| Easy English | Rebekah's brother and mother said, 'We will call the girl and we will ask her.' |
| Easy-to-Read Version | Rebekah's brother and mother said, "We will call Rebekah and ask her what she wants." |
| Good News Bible (TEV) | They answered, "Let's call her and find out what she has to say." |
| New Berkeley Version | They said, "Let us call the girl and ask her personally." |
| New Life Bible | They said, "We will call the girl and ask her what she wants to do." |
| New Living Translation | "Well," they said, "we'll call Rebekah and ask her what she thinks." |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|--|
| American English Bible | And they said, 'Let's call the girl and ask [what she wants to do]. |
| International Standard V | But they said, "We'll call the young lady and see what she has to say about this [The Heb. lacks about this]." |
| NIRV | Then they said, "Let's get Rebekah. We'll ask her about it." |
| Today's NIV | Then they said, "Let's call the girl and ask her about it." |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|--|
| Bible in Basic English | And they said, We will send for the girl, and let her make the decision. |
| Ferar-Fenton Bible | Then they said, "Let the girl be called, and ask her own self." |
| New Advent Bible | And they said: Let us call the maid, and ask her will. |
| NIV, ©2011 | Then they said, "Let's call the young woman and ask her about it." |

Catholic Bibles (those having the imprimatur):

| | |
|--------------------|---|
| The Heritage Bible | And they said, We will call the girl, and inquire at her mouth. |
| New American Bible | They answered, "Let us call the girl and see what she herself has to say about it." |

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
JPS (Tanakh—1985)
Kaplan Translation

They said, "We will call the girl and see what she says."
And they said, "Let us call the girl and ask for her reply."
'Let's call the girl and ask her personally,' they replied.

Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

And they said, We will call the girl and ask her [what is] her desire.
Rebekah's brother and mother said, "We will call Rebekah and ask her what she wants to do [at her mouth]."

Kretzmann's Commentary

And they said, we will call the damsel, and enquire at her mouth. The matter was to rest upon Rebekah's decision.

Lexham English Bible
NET Bible®

And they said, "Let us call the girl and ask {her opinion}."
Then they said, "We'll call the girl and find out what she wants to do [Heb "and we will ask her mouth.]."

Translation for Translators
The Voice

They said, "Let's call the girl and ask her to say what she wants to do." [MTY]
Laban and Rebekah's Mother: We'll call Rebekah *now* and ask her what she wants to do.

Literal, almost word-for-word, renderings:

The Geneva Bible

And they said, We will call the damsel, and enquire at her mouth [This shows that parents do not have the authority to marry their children without the consent of both parties].

Green's Literal Translation

And they said, we will call the girl and ask of her mouth.

NASB

And they said, "We will call the girl and consult her wishes [Lit ask her mouth]."

New King James Version

So they said, "We will call the young woman and ask her personally."

Webster's Bible Translation

And they said, We will call the damsel, and inquire at her mouth.

World English Bible

They said, "We will call the young lady, and ask her."

Young's Updated LT

And they say, "Let us call for the young person, and ask at her mouth;"

The gist of this verse: Laban and his mother then suggest that they call the girl in, and ask her opinion.

| Genesis 24:57a | | | |
|--|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person masculine plural, Qal imperfect | Strong's #559 BDB #55 |
| qârâ' (אָרַךְ) [pronounced <i>kaw-RAW</i>] | <i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i> | 3 rd person plural, Qal imperfect | Strong's #7121 BDB #894 |
| lâmed (ל) [pronounced <i>l'</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| na'ârâh (הַרְעֵנִי) [pronounced <i>nah-ġar-AWH</i>] | <i>girl, damsel, miss, young woman, woman of marriageable age</i> | feminine singular noun with the definite article | Strong's #5291 BDB #655 |

Translation: Then they said, “We will call the young woman...”

Laban and his mother suggest that Rebekah be brought in and her opinion considered. They assumed that she would want to stay with her family as long as possible.

| Genesis 24:57b | | | |
|---|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| shâ'al (שאל) [pronounced <i>shaw-AHL</i>] | <i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i> | 3 rd person plural, Qal imperfect; with the cohortative hê | Strong's #7592 BDB #981 |
| The hê at the end of a 1 st person verb is called a cohortative hê. We often add a word like <i>let, may, might, ought, should</i> . The cohortative sometimes may be understood as indicating resolve. Another option is to take it as expressing a request, by using the word <i>please</i> . ¹¹⁸ | | | |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| peh (פֶּה) [pronounced <i>peh</i>] | <i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i> | masculine singular noun with the 3 rd person feminine singular suffix | Strong's #6310 BDB #804 |

Translation: ...and let us ask her opinion [lit., ask her mouth].”

Although it says, “Let us ask her mouth” the idea is, they are asking the young lady what her opinion is.

Genesis 24:57 Then they said, “We will call the young woman and let us ask her opinion [lit., ask her mouth].” (Kukis mostly literal translation)

Genesis 24:57 Then they said, “We will call the young woman to ask her opinion.” (Kukis paraphrase)

This verse made me smile. You will note that Rebekah’s opinion has not been sought by Laban or by her mother. At no time did they say, “What do you think about this marriage thing?” This leads me to believe that they were more concerned with the dowry than with what Rebekah wanted.

At this point, Rebekah’s opinion has not been stated. It is not clear if she has a say in this and it is not clear if she wants for this to happen. Bear in mind that they all enjoyed a different culture where the opinion of the woman was not sought after as much.

Many people accuse the Bible of being backward and that women have no rights in Scripture. So, let’s examine this situation.

Rebekah and her consent to marriage

¹¹⁸ The latter two sentences. From <http://bible.org/netbible/index.htm?psa61.htm> (Psalm 61:4, footnote); accessed November 22, 2012.

1. We have 3 basic possibilities:
 - 1) Rebekah has not consented at all, and is not willing to go;
 - 2) Rebekah has not given her original consent, but she is willing to go and to marry Isaac;
 - 3) Rebekah has let it be known that this is something that she wants to do.
2. None of these options are stated clearly; although we may eliminate #1 by what she will say in v. 58. Whether or not she has given her initial consent, she is clearly willing to leave and to marry this man that she has never seen before.
3. For some people, her consent to marriage is a very big deal; and they believe that women have no right in Scripture, but that is nowhere clearly stated.
4. Furthermore, let's assume for one moment that she has no say in this matter. What does that mean?
 - 1) It means that is the culture in which she was raised, right or wrong or neither.
 - 2) This does not mean that the Bible wants us to return to such a culture. What we do not find here is, "And Rebekah, being an obedient young woman, obeyed her father and brother regarding this marriage, and God thinks that is good."
5. Therefore, whether you approve of this culture or not (and let me emphasize that we do not even know if this is the actual culture), the Bible nowhere holds this sort of culture up as one to be emulated.
- 6.

When it comes to the ideals found in Scripture, we must distinguish between what is described and what is prescribed.

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At this point, the servant is ready to leave, they certainly do have some misgivings, so *now* they will ask Rebekah how she feels. We do not know whether or not this is the first time that her volition has been engaged; however, this is the first time her volition is recorded regarding this entire situation.

You will notice that there is nothing said by the servant at this point. He does not say, "Okay, whatever she says, I will go with that." He apparently realizes that there is nothing that he can say that will change things one way or the other. They appear to bypass whatever his opinion is and go right for Rebekah.

And so they call to Rebekah and so they say unto her, "Will you go with the man the this?" And so she says, "I will go."

Genesis
24:58

They therefore called Rebekah, saying to her, "Will you go with this man [immediately]?" And she answered [lit., *said*], "I will go [with him]."

They therefore called Rebekah, saying to her, "Will you go with this man right now?" And she answered, "I will go with him today."

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|--|
| Masoretic Text (Hebrew) | And so they call to Rebekah and so they say unto her, "Will you go with the man the this?" And so she says, "I will go." |
| Targum of Onkelos | And they called Rivekah, and said to her, Will you go with this man? And she said, I will go. |
| Latin Vulgate | And they called her, <u>and when she was come</u> , they asked: Will you go with this man? She said: I will go. |
| Peshitta (Syriac) | So they called Rebekah, and said to her, Will you go with this man? And she said, I will go. |

Septuagint (Greek) And they called Rebecca, and said to her, Will you go with this man? And she said, I will go.

Significant differences: The Latin adds an additional phrase at the beginning.

Thought-for-thought translations; paraphrases:

Contemporary English V. They called her and asked, "Are you willing to leave with this man right now?" "Yes," she answered.

Easy English So they called Rebekah. And they asked her whether she would go with Abraham's servant. She said that she would go.

Good News Bible (TEV) So they called Rebecca and asked, "Do you want to go with this man?" "Yes," she answered.

The Message They called Rebekah and asked her, "Do you want to go with this man?" She said, "I'm ready to go."

New Berkeley Version So they called Rebekah and asked her, "Are you willing to go with this man?" Her answer was, "I will go!"

New Century Version They called her and asked her, "Do you want to go with this man now?" She said, "Yes, I do."

New Living Translation So they called Rebekah. "Are you willing to go with this man?" they asked her. And she replied, "Yes, I will go."

Partially literal and partially paraphrased translations:

American English Bible So they called RebekKa and asked, 'Will you go with this man?' And she replied, 'I'll go.'

International Standard V So they called Rebekah and asked her, "Do you want to go with this man?" "I will go," she replied.

NIRV So they sent for her. They asked her, "Will you go with this man?" "Yes," she said.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English And they sent for Rebekah and said to her, Are you ready to go with this man? And she said, I am ready.

Ferar-Fenton Bible So they called Rebekka, and asked her, "Will you go with this man?" "I will go," was her reply.

Catholic Bibles (those having the imprimatur):

Christian Community Bible They called and questioned Rebekah, "Do you want to leave with this man?" She said, "I will go."

The Heritage Bible And they called Rebekah, and said to her, Will you walk with this man? And she said, I will walk.

New American Bible So they called Rebekah and asked her, "Do you wish to go with this man?" She answered, "I do."

New RSV And they called Rebekah, and said to her, 'Will you go with this man?' She said, 'I will.'

Jewish/Hebrew Names Bibles:

Kaplan Translation They summoned Rebecca and said to her, 'Do you want to go with this man?' 'I will go,' she replied.

Expanded/Embellished Bibles:

| | |
|------------------------|---|
| The Expanded Bible | They called her and asked her, "Do you want to go with this man now?" She said, "·Yes, I do [·I will go]." |
| Kretzmann's Commentary | And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. Her simple, characteristically determined and vigorous answer included both her consent to the marriage with Isaac and her decision as to an immediate departure. Although giving into marriage is the prerogative of the parents, yet the girl should not be forced into a marriage without her consent, as Luther remarks. |
| NET Bible® | So they called Rebekah and asked her, "Do you want [The imperfect verbal form here has a modal nuance, expressing desire.] to go with this man?" She replied, "I want to go." |
| The Voice | They called for Rebekah. Laban and Rebekah's Mother (to Rebekah): Are you willing to go with this man? Rebekah: Yes, I will go. |

Literal, almost word-for-word, renderings:

| | |
|----------------------------|--|
| Concordant Literal Version | And calling are they Rebecca and saying to her, "Will you go with this man? And saying is she, "I will go. |
| Young's Updated LT | And they call for Rebekah, and say unto her, "Will you go with this man?" and she says, "I go." |

The gist of this verse: They ask for the opinion of Rebekah and she says that she will go.

| Genesis 24:58a | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| qârâ' (אָרָא) [pronounced <i>kaw-RAW</i>] | <i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i> | 3 rd person plural, Qal imperfect | Strong's #7121 BDB #894 |
| lâmed (ל) [pronounced <i>l</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| Rib ^o qâh (רִיבְקָה) [pronounced <i>rihb-KAW</i>] | <i>ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca</i> | feminine singular proper noun | Strong's #7259 BDB #918 |

Translation: They therefore called Rebekah,...

You notice how we are moving through this portion of the narrative quite quickly. There is no discussion on whether Rebekah ought to be able to cast the deciding vote on when she leaves. That seems to be understood. Did they suggest this and suddenly called her? Was it discussed? We obviously don't know. But this portion of the narrative is clearly moving much faster than the first two-thirds of this chapter. The reason for this is, the servant was a witness to all of the previous events, so he gives them in their fullness. However, he does not

necessarily observe this. He will hear what was said and what was answered; but that was probably at a later time, when Rebekah came out and said, “I’m ready to go.”

| Genesis 24:58b | | | |
|--|---|--|---|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| ʾamar (אמר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person masculine plural, Qal imperfect | Strong's #559 BDB #55 |
| ʾel (אל) [pronounced <i>ehl</i>] | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) with the 3 rd person feminine singular suffix | Strong's #413 BDB #39 |
| hă (ה) [pronounced <i>heh</i>] | interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> . | | Strong's #none BDB #209 |
| hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>] | <i>to go, to come, to depart, to walk; to advance</i> | 2 nd person feminine singular, Qal imperfect | Strong's #1980 (and #3212) BDB #229 |
| ʿim (עם) [pronounced <i>geem</i>] | <i>with, at, by, near; like; from</i> | preposition of nearness and vicinity | Strong's #5973 BDB #767 |
| ʾiysh (איש) [pronounced <i>eesh</i>] | <i>a man, a husband; anyone; a certain one; each, each one, everyone</i> | masculine singular noun (sometimes found where we would use a plural); with the definite article | Strong's #376 BDB #35 |
| zeh (זה) [pronounced <i>zeh</i>] | <i>here, this, this one; thus; possibly another</i> | masculine singular demonstrative adjective with a definite article | Strong's #2088, 2090 (& 2063) BDB #260 |

Translation: ...saying to her, “Will you go with this man [immediately]?”

The brother and mother ask Rebekah if she is ready to go. The way that they ask this is interesting. What is not recorded is the word *now* or the word *today*. Were they setting this up in such a way that she would automatically say *yes*? It is obvious that she is going with Abraham’s servant. However, in the quotation which we have, there is no mention of time.

This is the first time that Rebekah appears to be questioned about this.

You may remember that Rebekah has not really said anything yet. Back in v. 51, her brother and mother answered on her behalf, saying, “Sounds good to us. Take her.” At the well, Rebekah thought that she was setting things up so that these men could simply stay the night with her family. So, it is indeed possible (and suggested by the text) that she is being asked here for the first time, “Do you want to marry Isaac, a man whom you have never met?”

This is not unreasonable. The servant of Abraham said why he had come. Rebekah's brother and mother agreed to what he proposed. At this point, Rebekah has probably been ruminating over these things, during dinner and throughout the evening. She has probably been watching the servant and his men carefully, to get a sense of what kind of men that they are.

In ten days time, Rebekah has time to think and can back out. However, with Abraham's servant ready to go, the time seems ripe to ask her, "Are you sure about this? Are you really ready to marry this stranger?"

| Genesis 24:58c | | | |
|---|--|---|-------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced aw-MAHR] | to say, to speak, to utter; to say [to oneself], to think | 3 rd person feminine singular, Qal imperfect | Strong's #559 BDB #55 |
| hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e] | to go, to come, to depart, to walk; to advance | 1 st person singular, Qal imperfect | Strong's #1980 (and #3212) BDB #229 |

Translation: And she answered [lit., said], "I will go [with him]."

No doubt that Rebekah has thought of nothing else but this for the past 12–20 hours (however long dinner, talking and sleeping took). She is ready to express her positive volition at this point, and agree to this marriage.

It has already been decided, insofar as we can tell, that Rebekah is going. What they have asked her is she ready to go right then at that time.

J. Vernon McGee: *Rebekah has been listening all this time, and now they turn to her. No one has paid much attention to her up to this point, but now all eyes turn to her, and they say, "Rebekah, what about it? Will you go with this man?" She does not hedge or fudge or beat around the bush or hesitate. She says, "I will go." Have you ever noticed that the men whom the Lord Jesus called as His disciples made the same instant decision? They left their nets and followed Him. Oh, I know that they went back a couple of times, but there came a day when they broke loose from those nets, and they never went back to them. They followed Him; they went with Him. The Holy Spirit is still calling today. He is the One who has taken the servant's place. You see, the Father and the Spirit sent the Son into the world to die for the world. And when the Son went back to heaven, He said He would send the Holy Spirit, the Comforter. The Spirit has now come into the world, and He is calling out a bride. He is saying, "Will you go? Here is the One who died for you. He will save you. You have to be redeemed first. You have to come as a sinner to Him, take your rightful position, and accept Him as Savior. When you do, you will be born again; you will become a child of God and be put into the church that is going to be presented to Him someday as a bride." The question is: Will you go? Will you accept the invitation? Will you trust Christ as your Savior? This is not something about which you can beat around the bush - you either do it or you don't.*¹¹⁹

Genesis 24:58 They therefore called Rebekah, saying to her, "Will you go with this man [immediately]?" And she answered [lit., said], "I will go [with him]." (Kukis mostly literal translation)

Genesis 24:58 They therefore called Rebekah, saying to her, "Will you go with this man right now?" And she answered, "I will go with him today." (Kukis paraphrase)

¹¹⁹ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed January 10, 2015.

It is interesting, because time seems to be the important factor back in v. 55–56, but nothing in the question or answer or v. 58 suggests time.

They ask her if she is willing to go with this servant, and she is willing. We do not know the extent of the conversation; I assume that it was much lengthier than what we find here. However, bear in mind that this entire narrative is told from the view of the servant, so he would not have been privy to much of the conversation between Rebekah, her father and her brother.

And so they send away Rebekah their sister and her nurse and a servant of Abraham and his men.

Genesis
24:59

Therefore, they sent away Rebekah, their sister, and her nurse; and Abraham's servant and his men.

Therefore, they sent away Rebekah, their sister, and her nurse; and Abraham's servant and his men.

Here is how others have translated this verse:

Ancient texts:

| | |
|------------------------------------|--|
| Masoretic Text (Hebrew) | And so they send away Rebekah their sister and her nurse and a servant of Abraham and his men. |
| Targum of Onkelos | And they let Rivekah their sister go, and her nurse, and the servant of Abraham, and his men. |
| Latin Vulgate Peshitta (Syriac) | So they sent her away, and her nurse, and Abraham's servant, and his company. And they sent away Rebekah their sister and her nurse and Abrahams servant and his men. |
| Septuagint (Greek) | So they sent forth Rebecca their sister, and her goods, and the servant of Abraham, and his attendants. |
| Significant differences: | None. |

Thought-for-thought translations; paraphrases:

| | |
|---------------------------------------|--|
| Contemporary English V. | So they agreed to let Rebekah and an old family servant woman leave immediately with Abraham's servant and his men. |
| Easy English | So Rebekah's brother and mother said goodbye to Rebekah and her nurse. The brother and mother said goodbye to Abraham's servant and his men. |
| New Century Version New Life Bible | So they allowed Rebekah and her nurse to go with Abraham's servant and his men. So they sent away their sister Rebekah and her nurse. They went with Abraham's servant and the men who were with him. |
| New Living Translation | So they said good-bye to Rebekah and sent her away with Abraham's servant and his men. The woman who had been Rebekah's childhood nurse went along with her. |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|---|
| American English Bible | So they [agreed to] send their sister RebeKa and all her possessions along with AbraHam's servant and his attendants. |
| International Standard V | So they sent off their sister Rebekah, along with her personal assistant [Lit. <i>nurse</i> ; or <i>cook</i>], Abraham's servant, and his men. |
| Today's NIV | So they sent their sister Rebekah on her way, along with her nurse and Abraham's servant and his men. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|--------------------|--|
| Ferar-Fenton Bible | They, therefore, sent off Rebekka their sister with her nurse, and the steward of Abraham and his attendants,... |
| New Advent Bible | So they sent her away, and her nurse, and Abraham's servant, and his company. |

Catholic Bibles (those having the imprimatur):

| | |
|--------------------|--|
| The Heritage Bible | And they sent away Rebekah, their sister, and her nurse, and Abraham's servant, and his men. |
| New American Bible | At this they allowed their sister Rebekah and her nurse to take leave, along with Abraham's servant and his men. |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|--|
| exeGesés companion Bible | And they send Ribqah their sister and her suckler and the servant of Abraham and his men:... |
| Kaplan Translation | They let their relative Rebecca go [(cf. Exodus 5:1). It can also mean 'sent off,' 'bid farewell,' or 'escorted.'], along with her attendant [Literally, 'nurse.' This may have been Deborah (Genesis 35:8). It may also denote 'childhood companions,' see Genesis 24:61.], Abraham's servant, and his men. |

Expanded/Embellished Bibles:

| | |
|-----------------------------|--|
| <i>The Amplified Bible</i> | So they sent away Rebekah their sister and her nurse [Deborah] and Abraham's servant and his men. |
| The Expanded Bible | So they allowed Rebekah and her nurse to go [sent Rebekah their sister and her nurse] with Abraham's servant and his men. |
| Kretzmann's Commentary | And they sent away Rebekah, their sister, and her nurse, and Abraham's servant, and his men. Laban again being represented as the chief person acting for Bethuel and his wife, Rebekah is formally dismissed to become the bride of Isaac, to whom she was now bound by her word. |
| NET Bible® | So they sent their sister Rebekah on her way, accompanied by her female attendant, with Abraham's servant and his men. |
| Translation for Translators | So they sent Rebekah, a female relative who had nursed her, Abraham's servant, and the men who had come with him. |
| The Voice | So the family <i>gathered and</i> sent Rebekah, their sister, along with her nurse to go with Abraham's servant and his men. |

Literal, almost word-for-word, renderings:

| | |
|------------------------------------|---|
| Concordant Literal Version | And sending are they Rebecca, their sister, and her wet-nurse, and Abraham's servant and his mortals. |
| Green's Literal Translation | And they sent away their sister Rebekah, and her nurse, and Abraham's slave and his men. |
| <i>Young's Literal Translation</i> | And they send away Rebekah their sister, and her nurse, and Abraham's servant, and his men. |

The gist of this verse: Therefore, they sent Rebekah off with her personal servant, the woman who was probably her nanny when she was young.

| Genesis 24:59a | | | |
|---|---|--|-----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| shâlach (שָׁלַח) [pronounced shaw-LAKH] | <i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i> | 3 rd person masculine plural, Piel imperfect | Strong's #7971 BDB #1018 |
| 'êth (אֵת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Rib ^e qâh (רִיבְקָה) [pronounced rihb-KAW] | <i>ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca</i> | feminine singular proper noun | Strong's #7259 BDB #918 |
| 'âchôwth (אָחוּת) [pronounced aw-KHOWTH] | <i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i> | feminine singular noun with the 3 rd person masculine plural suffix | Strong's #269 BDB #27 |

Translation: Therefore, they sent away Rebekah, their sister,...

Since Rebekah has consented, she is sent away with them all. It reads *their sister*. This seems to suggest that she had several brothers; however, in this narrative, we have dealt primarily with Laban and their mother. No idea if the Hebrew would allow for a dual meaning of *sister*, so that for Laban, it was his sister; but for the mother, it is her *relative, beloved*.

| Genesis 24:59b | | | |
|---|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| 'êth (אֵת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| yânaq (יָנָא) [pronounced yaw-NAHK] | <i>nursing, nursing woman, nurse; nanny (root word means to suck)</i> | feminine singular, Hiphil participle with the 3 rd person feminine singular suffix | Strong's #3243 BDB #413 |

The Hiphil stem means *to give suck, to suckle; to cause to taste, to give to eat*.

Translation: ...and her nurse;...

At this point, it becomes reasonably clear that this family to whom Abraham's servant went was not destitute by any means. It was not that they could not have found a suitable suitor for Rebekah. Rebekah has a nurse, a female servant who would presumably help with the children that Rebekah would have. Or, possibly, this was Rebekah's nurse who had become her servant, more or less, as she got older.

In a couple of verses, we are going to find out that Rebekah was tended to by several women (v. 61). In this way, she is every bit the stature of Isaac, her husband to be.

Rebekah herself has a servant, who was probably her nanny originally. This is feminine singular, Hiphil participle of *yānaq* (יָנַק) [pronounced *yaw-NAHK*], which means *nursing, nursing woman, nurse; nanny* (root word means *to suck*). The Hiphil stem means *to give suck, to suckle; to cause to taste, to give to eat*. Strong's #3243 BDB #413. Therefore, this woman is Rebekah's nanny.

The words used for relationship are a bit more general in the Hebrew than they are in the English. The word *sister* means family member, with the emphasis upon the relationship between Laban and Rebekah. The word for *nurse* is a verb which is translated as a noun here and anywhere else where it is in the Hiphil participle (Genesis 35:8 Exodus 2:7 2Kings 11:2, etc.). There is one place where it is translated as an adjective (*milk* in Genesis 32:15; a description of what kind of camels). A more modern translation would be *nanny*. Since Rebekah is obviously grown, her nanny took on a new function as her servant; however, the relationship would have been such that she would have been viewed with the same affection almost as Rebekah's own mother.

What appears to be the case is this nanny will possibly accompany Jacob (Isaac's future son) back to the land of Haran. This will not be found in the narrative, but, soon after Jacob returns to the Land of Promise, Deborah, Rebekah's nanny, dies (Genesis 35:8). This suggests that she has been with him all of this time. She would have been the only person who knew how to recognize Haran and the place where Laban lived.

Genesis 24:59c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|---|----------------------------|
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wāw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>] | <i>slave, servant; underling; subject</i> | masculine singular construct | Strong's #5650 BDB #713 |
| 'Ab ^e râhâm (אֲבִרְחָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>] | <i>father of a multitude, chief of a multitude; transliterated Abraham</i> | masculine singular proper noun | Strong's #85 BDB #4 |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wāw conjunction | No Strong's # BDB #251 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'ânâshîym (אֲנָשִׁים) [pronounced <i>uh-NAW-sheem</i>]; also spelled 'îyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>] | <i>men; inhabitants, citizens; companions; soldiers, followers</i> | masculine plural noun with the 3 rd person masculine singular suffix | Strong's #376 BDB #35 |

Translation: ...and Abraham's servant and his men.

Of course, Abraham's servant and his men are sent away as well.

Genesis 24:59 Therefore, they sent away Rebekah, their sister, and her nurse; and Abraham's servant and his men. (Kukis mostly literal translation)

Genesis 24:59 Therefore, they sent away Rebekah, their sister, and her nurse; and Abraham's servant and his men. (Kukis paraphrase)

Rebekah's family will then give her a blessing:

And so they bless Rebekah and so they say to her, "Our sister you [are]. You be to thousands of myriads and will possess your seed gates of his haters."

Genesis
24:60

Then they blessed Rebekah, saying to her, "You [are] our sister. Be [the mother] of thousands of myriads, and [may] your descendants possess the gates of those who hate them."

Then they blessed Rebekah, saying to her, "You are our sister. Be the mother of millions of descendants, and may your descendants possess the gates of their enemies."

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | And so they bless Rebekah and so they say to her, "Our sister you [are]. You be to thousands of myriads and will possess your seed gates of his haters." |
| Targum of Onkelos | And they blessed Rivekah, and said to her, Up to now, you are our sister; <u>and now you are going and are wedded to the righteous; so prosper you</u> , that from you may come thousands of myriads; and may your sons inherit the <u>cities</u> of those who hate them. |
| Latin Vulgate | Wishing prosperity to their sister, and saying: You are our sister, may you <u>increase</u> to thousands of thousands; and may your seed possess the gates of their enemies. |
| Peshitta (Syriac) | And they blessed Rebekah their sister, and said to her, You are our sister, be <u>the mother</u> of thousands and of millions, and let your descendants inherit the <u>lands</u> of their enemies. |
| Septuagint (Greek) | And they blessed Rebecca, and said to her, You are our sister; <i>may you become the mother of</i> thousands and thousands, and let your seed possess the <u>cities</u> of their enemies. |

Significant differences: The targum insert a couple of extra phrases in what is said to Rebekah. The Latin has the word *increase* rather than a form of the word *to be* (however, we could certainly acknowledge that *increase* is implied). The Syriac inserts the word *mother*, which is apropos to the context.

The targum and the Greek have *cities*; the Syriac has *lands*; whereas the Hebrew has *gates*. When one possesses the gates of one's enemies, that means you control their cities.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Contemporary English V. | They gave Rebekah their blessing and said, "We pray that God will give you many children and grandchildren and that he will help them defeat their enemies." |
| Easy-to-Read Version | The brother and mother *blessed Rebekah. And they said, `Our sister, be the mother of a thousand times ten thousand (1000 times 10 000) people. Let your *descendants take possession of the gates of their enemies' cities.' |
| Good News Bible (TEV) | And they gave Rebecca their blessing in these words: "May you, sister, become the mother of millions! May your descendants conquer the cities of their enemies!" |
| <i>The Message</i> | And they blessed Rebekah saying, You're our sister--live bountifully! And your children, triumphantly! |
| New Berkeley Version | The pronounced a blessing on Rebekah, "You, our sister, may you become the mother of million, and may your offspring possess the gates of those who hate them." |
| New Century Version | They blessed Rebekah and said, "Our sister, may you be the mother of thousands of people, and may your descendants capture the cities of their enemies." |
| New Life Bible | They prayed that good would come to Rebekah, and said to her, "You are our sister. May you become the mother of millions. May your children and all their children's children after them take over the cities of those who hate them. |
| New Living Translation | They gave her this blessing as she parted: "Our sister, may you become the mother of many millions! May your descendants be strong and conquer the cities of their enemies." |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|---|
| American English Bible | Then they [gave] RebekKa a blessing, saying to her, 'You are our sister; now become ten thousands of thousands, and may your seed own the cities of their enemies.' |
| Beck's American Translation | They blessed Rebekah: "Our sister," they said, "become the mother of all lions. And may your descendants conquer the cities of their enemies." |
| International Standard V | As they were leaving, they all blessed Rebekah by [The Heb. lacks <i>by</i>] saying, "Our sister, may you become the mother of tens of millions [Lit. <i>of thousands upon ten thousands</i>]! May your descendants take over the city gates [i.e. the centers of power in their citie] of those who hate them." |
| NIRV | And they gave Rebekah their blessing. They said to her, "Dear sister, may your family grow by thousands and thousands. May your children after you take over the cities of their enemies." |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|------------------------|---|
| Bible in Basic English | And they gave Rebekah their blessing, saying, O sister, may you be the mother of thousands and ten thousands; and may your seed overcome all those who make war against them. |
| Ferar-Fenton Bible | ...and they gave to Rebekka their blessing and said to her; "You are our sister. Increase to thousands, and may your descendants possess the gate of their enemies." |
| New Advent Bible | Wishing prosperity to their sister, and saying: You are our sister, may you increase to thousands of thousands; and may your seed possess the gates of their enemies. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| The Heritage Bible | And they blessed Rebekah, and said to her, You are our sister; become thousands of ten thousands, and your seed will possess the gate of those hating you. |
| New American Bible (R.E.) | They blessed Rebekah and said: "Sister, may you grow into thousands of myriads; And may your descendants gain possession of the gates of their enemies!" Gn 22:17. |
| New RSV | And they blessed Rebekah and said to her, 'May you, our sister, become thousands of myriads; may your offspring gain possession of the gates of their foes.' |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|---|
| Complete Jewish Bible | They blessed Rivkah with these words: "Our sister, may you be the mother of millions, and may your descendants possess the cities of those who hate them." |
| exeGeses companion Bible | ...and they bless Ribqah and say to her, You are our sister - become myriads of millions, so that your seed possesses the portal of those who hate it. |
| JPS (Tanakh—1985) | And they blessed Rebekah and said to her, "O sister! May you grow Into thousands of myriads; May your offspring seize The gates of their foes." |
| Kaplan Translation | They blessed Rebecca and said to her, 'Our sister, grow into thousands of myriads. May your descendants inherit the gate of their foes [Or 'conquer.' See note on Genesis 22:17. This is a blessing given to brides to this very day.] [Genesis 22:17: Or 'possess,' or 'conquer.' Seizing the gate was symbolic of conquering the entire city].' |

Expanded/Embellished Bibles:

| | |
|----------------------------|---|
| <i>The Amplified Bible</i> | And they blessed Rebekah and said to her, You are our sister; may you become the mother of thousands of ten thousands, and let your posterity possess the gate of their enemies. |
| The Expanded Bible | They blessed Rebekah and said, "Our sister, may you ·be the mother of thousands of people [·thousands of myriads], and may your ·descendants [·seed] ·capture [inherit; possess] the ·cities of their enemies [·gates of those who hate us]." |
| Kretzmann's Commentary | 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. That the number of Rebekah's descendants might be a countless host and that all her progeny might always be victorious against all their enemies, that was the sincere and loving blessing which the relatives that dismissed her with a heavy heart laid upon her. The work of Eliezer in the suit of Rebekah having begun so auspiciously, God Himself having manifestly blessed the betrothal, it was best to hurry forward to the consummation of marriage, lest evil tongues sow discord. |

| | |
|-----------------------------|--|
| Lexham English Bible | And they blessed Rebekah and said to her, "You [are] our sister; may you become countless thousands; and may your offspring take possession of the gate of his enemies." |
| NET Bible® | They blessed Rebekah with these words [Heb "and said to her."]: "Our sister, may you become the mother [Heb "become thousands of ten thousands."] [May you become the mother of thousands of ten thousands. The blessing expresses their prayer that she produce children and start a family line that will greatly increase (cf. Gen 17:16).] of thousands of ten thousands! May your descendants possess the strongholds [Heb "gate," which here stands for a walled city. In an ancient Near Eastern city the gate complex was the main area of defense (hence the translation "stronghold"). A similar phrase occurs in Gen 22:17.] of their enemies." |
| Translation for Translators | Before they all left, they <i>asked God to</i> bless Rebekah, and said to her, "Our sister, we ask that Yahweh will cause you to have millions of descendants, and allow them to completely defeat [MET] all those that hate them." |
| The Voice | They all blessed Rebekah, saying, May you, our <i>dear</i> sister, be blessed with thousands upon thousands of children, And may your descendants possess the cities of their enemies. |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|--|
| Concordant Literal Version | And blessing are they Rebecca, their sister, and saying to her, "Our sister are you. May you become thousands of myriads, and may your seed tenant the gateway of those hating them. |
| Context Group Version | And they esteemed Rebekah, and said to her, Our sister, be [the mother] of thousands of ten thousands, and let your seed possess the gate of those that spurn them. |
| Darby updated Translation | And they blessed Rebecca, and said to her, You are our sister; may you become thousands of tens of thousands; and may your seed possess the gate of their enemies! |
| English Standard Version | And they blessed Rebekah and said to her, "Our sister, may you become thousands of ten thousands, and may your offspring possess the gate of those who hate him!" |
| The updated Geneva Bible | And they blessed Rebekah, and said unto her, You [art] our sister, be you [the mother] of thousands of millions, and let your seed possess the gate [That is, let them be victorious over their enemies: a blessing that is fully accomplished through Jesus Christ] of those which hate them. |
| Green's Literal Translation | And they blessed Rebekah, and said to her, Our sister, may you become myriads of thousands, and may your seed possess the gate of <i>ones</i> hating them. |
| New King James Version | 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." |
| World English Bible | They blessed Rebekah, and said to her, "Our sister, may you be the mother of thousands of ten thousands, and let your seed possess the gate of those who hate them." |
| Young's Updated LT | And they bless Rebekah, and say to her, "You are our sister; become you thousands of myriads, and your seed does possess the gate of those hating it." |

The gist of this verse: A blessing is pronounced upon Rebekah, calling for her to be the mother of many millions and for her descendants to possess the gates of those who hate them.

| Genesis 24:60a | | | |
|--|---|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>] | <i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i> | 3 rd person masculine plural, Piel imperfect | Strong's #1288 BDB #138 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Rib ^e qâh (רִיבְקָה) [pronounced <i>rihb-KAW</i>] | <i>ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca</i> | feminine singular proper noun | Strong's #7259 BDB #918 |

Translation: Then they blessed Rebekah,...

The blessing is going to include words that will ask for things to come to pass concerning Rebekah—specifically concerning her descendants. I am beginning to wonder if perhaps such blessings actually mean something. When a believer says something, asks for God to bless or curse someone, isn't that a prayer, if you will? Not all prayers have to be given on our knees, heads down, eyes closed, as has become our tradition in the 20th and 21st centuries.

For this reason, when believers bless other believers, with specifics, then God has to determine if this will actually be fulfilled—and many times, God brings these thing to pass. Remember, there are myriads of angels out there observing all that we do and all that God does, and they observe the interaction between God and man. So when a blessing like this is uttered, it is not just, “Goodbye, have a safe trip, Ciao.” It is far more meaningful than that.

| Genesis 24:60b | | | |
|--|---|---|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אָמַר) [pronounced <i>aw-MAHR</i>] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person masculine plural, Qal imperfect | Strong's #559 BDB #55 |
| lâmed (ל) [pronounced <i>l^e</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 3 rd person feminine singular suffix | No Strong's # BDB #510 |

Translation: ...saying to her,...

You will notice that there has been a change here. Instead of the formal address, *unto*; we have, instead, the less formal *to*. This is because these are Rebekah's relatives speaking to her. When speaking to someone of a higher station or to strangers, the more formal *unto* was employed.

| Genesis 24:60c | | | |
|---|---|--|-------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| 'âchôwth (אָחוּת) [pronounced aw-KHOWTH] | <i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i> | feminine singular noun with the 1 st person plural suffix | Strong's #269 BDB #27 |
| 'atê (אָתְּ) [pronounced aht-TAW] | <i>you</i> (often, the verb <i>to be</i> is implied) | 2 nd person feminine singular, personal pronoun | Strong's #859 BDB #61 |
| hâyâh (הָיָה) [pronounced haw-YAW] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 2 nd person feminine singular, Qal imperative | Strong's #1961 BDB #224 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i> | directional/relational preposition | No Strong's # BDB #510 |
| 'âlâpîhîym (אַלְפֵיִם) pronounced uh-law-FEEM] | <i>thousands, families, [military] units</i> | masculine plural construct | Strong's #505 (and #504) BDB #48 |
| r ^e bâbâh (רַבְרַבָּה) [pronounced r ^{eb} vaw- ^B VAW] | <i>multitude, myriad, ten thousand</i> | feminine singular noun | Strong's #7233 BDB #914 |

Translation:...“You [are] our sister. Be [the mother] of thousands of myriads,...

Rebekah probably has other brothers besides Laban and possibly other sisters. However, here, we do not need to understand this as referring strictly to a sister. The word used here can be used *figuratively of an intimate connection*. Strong's #269 BDB #27.

I have inserted the words *mother of*, since, in the next phrase, they will be speaking of her descendants (lit., *her seed*). So, whether this word dropped out of the text or whether, given these words, it was understood, I do not know. But it is reasonably inserted into the English. They are wishing for her to have lots of children who have lots of children who have lots of children. God will make that happen.

| Genesis 24:60d | | | |
|--|---|------------------------|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| w ^e (or v ^e) (וּ, וְ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |

Genesis 24:60d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|-----------------------------|
| yārash (יָרַשׁ) [pronounced yaw-RASH] | <i>to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out</i> | 3 rd person masculine singular, Qal imperfect | Strong's #3423 BDB #439 |
| zera' (זֶרַע) [pronounced ZEH-rahg'] | <i>a seed, a sowing; an offspring, progeny, descendant; posterity</i> | masculine singular noun with the 2 nd person feminine singular suffix | Strong's #2233 BDB #282 |
| 'êth (אֶת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| sha'ar (שַׁעַר) [pronounced SHAH-gahr] | <i>gate [control of city can be implied]; area inside front gate; entrance</i> | masculine singular construct | Strong's #8179 BDB #1044 |
| sânê' (שׂוֹנְאִים) [pronounced saw-NAY] | <i>hating ones, the ones hating, the haters</i> | masculine plural, Qal active participle; with the 3 rd person masculine singular suffix | Strong's #8130 BDB #971 |

This is the first occurrence of this verb in Scripture.

Translation: ...and [may] your descendants possess the gates of those who hate them.”

And here is a very interesting part of the blessing: the relatives of Rebekah as for her seed to possess the gates of those who hate them. God would see to it that this blessing is fulfilled.

There are two ways to understand *seed* here: (1) as all of the descendants of Rebekah, which would include the Jews, who would possess the gates of their enemies; and (2) the *Seed*, as in Jesus Christ, for Whom God will make His enemies His footstool (Psalm 110:1).

Then you will notice that little thing that is said at the end: “Let your seed possess the gate of those who hate them.” You may recall back in Genesis 22:18, God made this promise to Abraham after Abraham was willing to offer up his son to God as a sacrifice. That took place 30 years ago, and it sounds as if this has become a popular exchange when giving a blessing to another. However, I think that it is more likely that Rebekah’s family is aware of God’s promises to Abraham.¹²⁰ What they say here is exactly in line with God’s promises to Abraham.

Genesis 24:60 Then they blessed Rebekah, saying to her, “You [are] our sister. Be [the mother] of thousands of myriads, and [may] your descendants possess the gates of those who hate them.” (Kukis mostly literal translation)

Genesis 24:60 Then they blessed Rebekah, saying to her, “You are our sister. Be the mother of millions of descendants, and may your descendants possess the gates of their enemies.” (Kukis paraphrase)

¹²⁰ The alternative explanation is, God took a common saying of that day and made it a promise to Abraham. That seems less likely to me.

Recall that God has promised Abraham several times now that his descendants would be like the sand of the sea or the stars of the heavens and it is certain that he told this to his family and servants. This verse makes much more sense if one imagines that the servant relayed God's promises to Abraham to this family. Then what they wish for Rebekah is in line with what God has promised.

Again, we have an idiom *may your descendants possess the gate of those who hate them*. The gate stands for the entire city and this is a wish for her family to possess the land and city of their enemies.

These are not just empty words. God will complete and fulfill these blessings.

Chapter Outline

Charts, Graphics and Short Doctrines

Rebekah Goes with Abraham's Servant Back to Canaan to Meet Isaac

Finally, Rebekah leaves with the servant.

And so rises up Rebekah and her female attendants and so they mount upon the camels, and so they go after the man. And so takes the servant Rebekah and so he goes.

Genesis
24:61

Rebekah then rose up, with her female attendants, and they mounted on the camels and they followed the man. Therefore, the servant took Rebekah and he departed.

Rebekah then arose, along with her female attendants, and they mounted the camels and followed Abraham's servant. Therefore, he secured Rebekah and they departed.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so rises up Rebekah and her female attendants and so they mount upon the camels, and so they go after the man. And so takes the servant Rebekah and so he goes.

Targum of Onkelos

And Rivekah arose, and her damsel, and they rode upon camels, and went after the man. And the servant took Rivekah with him and journeyed. And the servant took Rivekah with him and journeyed. And as the way was shortened to him in his journey to Padan Aram, so was it shortened to him in his return, that in one day he went, and in one day he returned.

Latin Vulgate

So Rebecca and her maids, being set upon camels, followed the man: who with speed returned to his master.

Peshitta (Syriac)

Then Rebekah arose with her maids, and they rode upon the camels, and followed the man; and the servant took Rebekah and went his way.

Septuagint (Greek)

And Rebecca rose up and her maidens, and they mounted the camels and went with the man. And the servant, having taken up Rebecca, departed.

Significant differences:

Rebekah has multiple female attendants; not just one, as in the targum. The targum adds a couple of extra phrases at the end; and the Latin has a different final phrase.

Thought-for-thought translations; paraphrases:

Contemporary English V.

Afterwards, Rebekah and the young women who were to travel with her prepared to leave. Then they got on camels and left with Abraham's servant and his men.

| | |
|-----------------------|--|
| Easy English | Then Rebekah and her maids got ready and they got up on their camels. They followed Abraham's servant. So the servant took Rebekah and he started his journey. |
| Easy-to-Read Version | Then Rebekah and her nurse got on the camels and followed the servant and his men. So the servant took Rebekah and left on the trip back home. |
| Good News Bible (TEV) | Then Rebecca and her young women got ready and mounted the camels to go with Abraham's servant, and they all started out. |
| New Berkeley Version | Then Rebekah started with her maids and, riding on camels, they followed the man; thus the servant obtained Rebekah and took his course. |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|--|
| American English Bible | Thereafter, RebekKa and her female attendants mounted the camels and went along with the man. And the servant, on having received RebekKa, departed. |
| International Standard V | Then Rebekah and her young servant women got up, mounted their camels, and followed Abraham's servant, who took Rebekah and went on his way. |
| NIRV | Then Rebekah and her female servants got ready. They got on their camels to go with the man. So the servant took Rebekah and left. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|-------------------------|---|
| Bible in Basic English | So Rebekah and her servant-women went with the man, seated on the camels; and so the servant took Rebekah and went on his way. |
| Ferar-Fenton Bible | Then they lifted Rebekka and her attendants, and placed them upon camels and they rode after the man; thus the steward took Rebekka and departed. |
| New Advent Bible | So Rebecca and her maids, being set upon camels, followed the man: who with speed returned to his master. |
| New Heart English Bible | Rebekah arose with her ladies. They rode on the camels, and followed the man. The servant took Rebekah, and went his way. |
| NIV – UK | Then Rebekah and her attendants got ready and mounted the camels and went back with the man. So the servant took Rebekah and left. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|---|
| Christian Community Bible | Then Rebekah and her maids got ready, mounted the camels and followed Abraham's servant. So it was that he departed bringing Rebekah. |
| The Heritage Bible | And Rebekah arose, and her maids, and they rode on the camels, and walked after the man; and the servant took Rebekah, and walked. |
| New RSV | Then Rebekah and her maids rose up, mounted the camels, and followed the man; thus the servant took Rebekah, and went his way. |
| Revised English Bible | Rebecca and her companions mounted their camels to follow the man. So the servant took Rebecca and set out. |

Jewish/Hebrew Names Bibles:

| | |
|--------------------|--|
| Kaplan Translation | Rebecca set off with her girls, and they rode on the camels, following the stranger. The servant thus took Rebecca and left. |
|--------------------|--|

Expanded/Embellished Bibles:

| | |
|----------------------------|--|
| <i>The Amplified Bible</i> | And Rebekah and her maids arose and followed the man upon their camels. Thus the servant took Rebekah and went on his way. |
| The Expanded Bible | Then Rebekah and her servant girls got on [rose up and mounted] the camels and followed the servant and his men. So the servant took Rebekah and left. |

Kretzmann's Commentary

Verses 61-67

The Marriage of Isaac and Rebekah

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. Thus the departure of Eliezer with Rebekah took place, Rebekah taking along not only her old nurse, Deborah, Genesis 35:8, but also a number of other slave-girls, her attendants.

Lexham English Bible

And Rebekah and her maidservants arose, and they mounted the camels and {followed} the man. And the servant took Rebekah and left.

NET Bible®

Then Rebekah and her female servants mounted the camels and rode away with [Heb "And she arose, Rebekah and her female servants, and they rode upon camels and went after."] the man. So Abraham's servant [Heb "the servant"; the word "Abraham's" has been supplied in the translation for stylistic reasons.] took Rebekah and left.

Translation for Translators

Then Rebekah and her maid servants got ready and got on their camels and went with Abraham's servant. He took Rebekah and went.

The Voice

At last Rebekah and her maidservants all went out, mounted the camels, and followed Abraham's trusted servant back toward Canaan. This is how the servant found Rebekah and took her to be Isaac's wife.

Literal, almost word-for-word, renderings:

Concordant Literal Version

And rising is Rebecca and her maidens, and they are riding on camels, and are going after the man. And taking is the servant Rebecca and is going.

Green's Literal Translation

And Rebekah and her young women rose up, and they rode on the camels and went after the man. And the slave took Rebekah and went.

New King James Version

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

World English Bible

Rebekah arose with her ladies. They rode on the camels, and followed the man. The servant took Rebekah, and went his way.

Young's Updated LT

And Rebekah and her young women arise, and ride on the camels, and go after the man; and the servant takes Rebekah and goes.

The gist of this verse:

Rebekah and her personal servants accompany Abraham's servant back to Canaan.

Genesis 24:61a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|---|----------------------------|
| wa (or va) (ו) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive | No Strong's # BDB #253 |
| qûwm (קום) [pronounced koom] | to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow | 3 rd person feminine singular, Qal imperfect | Strong's #6965 BDB #877 |
| Rib ^e qâh (רִיבְקָה) [pronounced rihb-KAW] | ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca | feminine singular proper noun | Strong's #7259 BDB #918 |
| w ^e (or v ^e) (ו, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though | simple wâw conjunction | No Strong's # BDB #251 |

Genesis 24:61a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|----------------------------|
| na'ārâh (נָאֲרָאִים) [pronounced nah-gar-AWH] | female attendants, maids; girls, young women, women of marriageable age | feminine plural noun with the 3 rd person feminine singular suffix | Strong's #5291 BDB #655 |

You will note that there is a slightly different meaning here in the plural.

Translation: [Rebekah then rose up, with her female attendants,...](#)

The first verb is a feminine singular, whereas those which follow are feminine plural. The reason is, this first verb, although it describes a physical movement is really all about a person deciding to do something and then going ahead and doing it. This was Rebekah's decision to make. She did not take a vote of her handmaids. She makes the determination and then those who follow her do so because they are her maid servants.

Rebekah has always had a nurse; whether or not these other women attended to her is unknown, but it was not unusual, in that day and time, for servants to be given a young woman going off into marriage. Nor is it unusual for a successful family to have servants.

One has to bear in mind that these people must be sheltered and fed and taken care of. Although we have one particularly negative view of servitude in the United States (as a result of propaganda¹²¹), servants were often a part of the family. The servant who wrote this chapter, who is getting this woman for Isaac—he is in charge of Abraham's wealth. Few responsibilities involve so much trust.

Apparently, the eastern family of Abraham was quite rich as well, and she probably has at least 3 female servants who travel with her (the Hebrew plural is used here).

Matthew Henry comments: *It seems, then, that when she went to the well for water it was not because she had not servants at command, but because she took a pleasure in works of humble industry.*¹²²

Genesis 24:61b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|----------------------------|
| wa (or va) (וּ) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive | No Strong's # BDB #253 |
| râkab (בָּכַר) [pronounced raw-KAH ^B V] | to mount, to mount and ride [sit], to ride; to ride in a chariot | 3 rd person feminine plural, Qal imperfect | Strong's #7392 BDB #938 |
| 'al (לְעַל) [pronounced gah] | upon, beyond, on, against, above, over, by, beside | preposition of proximity | Strong's #5921 BDB #752 |
| gâmâl (לְמַג) [pronounced gaw-MAWL] | camel (this is obviously a transliteration) | masculine plural noun with the definite article | Strong's #1581 BDB #168 |

Translation: [...and they mounted on the camels...](#)

¹²¹ Some aspects of slavery are wrong; but some are not.

¹²² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Genesis 24:54–61.

Rebekah and her female servants all mount the camels. This helps us with the numbers somewhat. Perhaps the servant of Abraham came with 4 other men, and this would allow 5 to return with him. So, it is apparent that Abraham expected that there would be a wife and her female servants as well to come back with his servant. Therefore, several extra camels went along for this ride. Now, these camels would have carried a lot of stuff, some of which was left there with Laban and the rest; some of which went back (along with some things Rebekah and her servant girls would have had).

We do not know the numbers. I simply threw those out as possibilities. Perhaps 2 camels were used to carry additional supplies and possessions.

| Genesis 24:61c | | | |
|--|---|--|-------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>] | <i>to go, to come, to depart, to walk; to advance</i> | 3 rd person feminine plural, Qal imperfect | Strong's #1980 (and #3212) BDB #229 |
| 'achârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>] | <i>behind, after; following; after that, afterwards; hinder parts</i> | preposition; plural form; construct form | Strong's #310 BDB #29 |
| 'îysh (אִישׁ) [pronounced <i>eesh</i>] | <i>a man, a husband; anyone; a certain one; each, each one, everyone</i> | masculine singular noun (sometimes found where we would use a plural); with the definite article | Strong's #376 BDB #35 |

Translation: ...and they followed the man.

Recall how imperfect verbs strung together with wâw consecutives form a logical order or a chronological order in which things are done. That is what we have here. We have 3 actions, which all occur in a chronological order: [Rebekah then rose up, with her female attendants, and they mounted on the camels and they followed the man.](#) Rebekah makes the decision and follows through; she and her maids saddle up; then they follow Abraham's servant back to Canaan.

| Genesis 24:61d | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i>] | <i>to take, to take away, to take in marriage; to seize</i> | 3 rd person masculine singular, Qal imperfect | Strong's #3947 BDB #542 |
| 'ebed (עֶבֶד) [pronounced <i>ĠE^B-ved</i>] | <i>slave, servant; underling; subject</i> | masculine singular noun with the definite article | Strong's #5650 BDB #713 |

Genesis 24:61d

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|----------------------------|
| 'êth (תָּא) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Rib ^e qâh (רִיבְקָה) [pronounced rihb-KAW] | <i>ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca</i> | feminine singular proper noun | Strong's #7259 BDB #918 |

Translation: Therefore, the servant took Rebekah...

The subject of the verb changes. Now we speak of Abraham's servant as the subject. Therefore, this is not an action which necessarily follows the actions above. These two wâw consecutives and their imperfect verbs describe, more or less, acts which take place simultaneously to the first half of this verse. This is more or less a summary, that the servant has done what he was told to do; he takes Rebekah with him.

Genesis 24:61e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|-------------------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e] | <i>to go, to come, to depart, to walk; to advance</i> | 3 rd person masculine singular, Qal imperfect | Strong's #1980 (and #3212) BDB #229 |

Translation: ...and he departed.

And he departs or he goes. This was a very long trip that he made to, and it will be a very long trip back. Again, as at the beginning of this narrative, the actual journey is not spoken of at all.

Genesis 24:61 *Rebekah then rose up, with her female attendants, and they mounted on the camels and they followed the man. Therefore, the servant took Rebekah and he departed.* (Kukis mostly literal translation)

Genesis 24:61 *Rebekah then arose, along with her female attendants, and they mounted the camels and followed Abraham's servant. Therefore, he secured Rebekah and they departed.* (Kukis paraphrase)

J. Vernon McGee: *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. They enter it and come down to Lahai-roj.¹²³

Because of association with Abraham, much of his family was very prosperous. His great niece has several servants of her own (at least three as *maids* is in the plural and not the dual). The area where they lived was named after Abraham's brother, indicating that he was the patriarch of that area. God blesses those that are His and blesses their families. If you desire to leave anything to your children and to your loved ones, pursue God, and they will be blessed beyond what you could imagine.

We have a type of Christ, presented as the servant, in this chapter of the Bible. A *type* is someone whose actions represent or parallel those of our Lord Jesus Christ. He said, "**You search the [Old Testament] Scriptures because you think that in them you have eternal life; and it is these [Scriptures] that bear witness of Me.**" (John 5:39). In this passage, we have a model servant, a type of Jesus Christ.

The Servant is a Type of Christ

1. He is there to represent his master, so even his name is not mentioned. He is there on the business of his master, not for his own pleasure. Our Lord said, "**For I have come down from heaven not to do My own will but the will of Him Who sent Me.**" (John 6:38)
2. This servant had seen his master whom he served. The family that he went to had not. In John 6:46, Jesus said, "**Not that any man has seen the Father, except the One Who is from God; He has seen the Father.**"
3. The servant does not go where he is not sent. The model servant goes exactly to where he is sent. Our Lord, who originally was not sent to the Gentiles, said, "**I was sent noly to the lost sheep of house of Israel.**" (Matthew 5:24)
4. The servant does exactly what he is sent for. Jesus Christ said, **I can do nothing on My own initiative. As I hear, I judge and My judgment is just because I do not seek My own will, but the will of Him Who sent Me.**" (John 5:30)
5. The servant is prayerful and thankful. Scripture records many prayers of our Lord. "**Father, I thank You that You heard Me. Furthermore, I knew that You heard Me always.**" (John 11:41b–42a).
6. The servant speaks not of himself but of his master who sent him. "**He who speaks from himself seeks his own glory; but He Who is seeking the glory of the One who sent Him, He is true and there is no unrighteousness in Him.**" (John 7:18).
7. The servant speaks not of himself but of his master's riches and of Isaac. "**Let not your heart be troubled; You believe in God, believe also in Me. In My Father's home are meany dwelling places; if it were not so, I would have told you..**" (John 14:1–2a).
8. The servant presents a true issue and requires a clear, no-nonsense decision. "**With complete certainty [lit., truly truly] I say to you, he who heard My word and believe Him who sent Me, has eternal life and does not come into judgement, but has passed outof death into life...For God so loved the world that He gave His uniquely-born Son that whoever believes in Him should not perish but have eternal life.**" (John 5:24 3:16).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

As before, nothing will be said of the intervening trip, although it must have been lengthy.

¹²³ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed January 10, 2015.

And Isaac had come from coming [to] Beer-lahai-roi; and he was dwelling in land of the Negev.

Genesis
24:62

Isaac had come from going to Beer-lahai-roi; and he was living in the land of the Negev.

Isaac was returning from having been at Beer-lahai-roi. He lived in the Negev.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | And Isaac had come from coming [to] Beer-lahai-roi; and he was dwelling in land of the Negev. |
| Targum of Onkelos | And Izhak was coming <u>from the school of the Rabba Shem, by the way of the fountain where had been revealed to him the Living and Eternal One, Who sees, and is not seen</u> ; and he resided in the land of the south. |
| Jerusalem targum | And Izhak was coming from <u>the school of the Rabba Shem, at the fountain where had been revealed to him the Shekinah of the Lord</u> ; and he dwelt in the land of the south. |
| Latin Vulgate | At the same time, Isaac was walking along the way to the well which is called Of the living and the seeing: for he dwelt in the south country. |
| Peshitta (Syriac) | And Isaac had returned from the well of Khaya-khezan; for he dwelt in the south country. |
| Septuagint (Greek) | And Isaac went through the wilderness to the Well of the Vision, and he dwelt in the land toward the south. |

Significant differences: The targums have a lot of extra material.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | Now Isaac had come from the region of [Heb uncertain; LXX through the desert of] Beer-lahai-roi and had settled in the arid southern plain. |
| Contemporary English V. | At that time Isaac was living in the southern part of Canaan near a place called "The Well of the Living One Who Sees Me." |
| Easy English | Meanwhile, Isaac had left Beer Lahai Roi and he was living in the area called the Negev. |
| Easy-to-Read Version | Isaac had left Beer Lahai Roi and was now living in the Negev. |
| <i>The Message</i> | Isaac was living in the Negev. He had just come back from a visit to Beer Lahai Roi. |
| New Berkeley Version | Now, Isaac had come from a trip to the well of Lahairoi, for he was living in the South. |
| New Century Version | At this time Isaac had left Beer Lahai Roi and was living in southern Canaan. |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|---|
| American English Bible | Now, IsaAc had traveled through the desert toward the Well of the Vision, and he lived in the southern portion of that land. |
| International Standard V | <i>Isaac Marries Rebekah</i> Later on, as Isaac was returning one evening from Beer-lahai-roi [Lit. <i>The Well of the Living One Who Looks After Me</i> , cf. Gen. 16:13-14] (he had been living in the Negev [i.e. the southern regions of the Sinai peninsula; cf. Josh 10:40]). |
| Today's NIV | Now Isaac had come from Beer Lahai Roi, for he was living in the Negev. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | Isaac [came] from Beer-lahai-roi (The Living Well Saw Me). He dwelled in the land of South-Canaan. |
| Bible in Basic English | Now Isaac had come through the waste land to Beer-lahai-roi; for he was living in the South. |
| Ferar-Fenton Bible | Now, Isaac was traveling toward the Well of Vision, for he resided in the south country;... |
| New Advent Bible | At the same time, Isaac was walking along the way to the well which is called Of the living and the seeing: for he dwelt in the south country. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| The Heritage Bible | And Isaac had come from the entrance of the Well of the Living One Seeing Me, and he was dwelling in the Negev. |
| New American Bible (R.E.) | Meanwhile Isaac had gone from Beer-lahai-roi and was living in the region of the Negeb. Gn 16:13-14; 25:11. |
| New RSV | Now Isaac had come from [Syr Tg: Heb from coming to] Beer-lahai-roi, and was settled in the Negeb. |

Jewish/Hebrew Names Bibles:

| | |
|----------------------------|--|
| Complete Jewish Bible | Meanwhile, Yitz'chak, one evening after coming along the road from Be'er-Lachai-Ro'i - he was living in the Negev -... |
| exeGesés companion Bible | And Yischaq comes from the way of Beer Lachay Roi; for he settles in the south land:... |
| JPS (Tanakh—1985) | Isaac had just come back from the vicinity of Beer-lahai-roi, for he was settled in the region of the Negeb. |
| Kaplan Translation | Isaac was on his way, coming [Literally, 'came from coming.' Others translate it, 'Isaac was coming from his usual journeys to...' (Targum; Ramban; Rashbam; Radak).] from Beer LaChai Roi [See Genesis 16:14. Isaac later lived there (Genesis 25:11). Some say that he prayed there because this was where an angel had been seen (Ramban). Others maintain that he had gone to visit Hagar (Bereshith Rabbah 60; Rashi).] He was then living in the Negev area. |
| <i>The Scriptures</i> 1998 | And Yitshaq came from the way of Be'ēr Laḥai Ro' i, for he dwelt in the South. |

Expanded/Embellished Bibles:

| | |
|-----------------------------|---|
| <i>The Amplified Bible</i> | Now Isaac had returned from going to the well Beer-lahai-roi [A well to the Living One Who sees me], for he [now] dwelt in the South country (the Negeb). |
| The Expanded Bible | At this time Isaac had left Beer Lahai Roi [16:14] and was living in southern Canaan [Negev] . |
| Kretzmann's Commentary | And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. It appears from this note that Isaac, at least, if not his father as well, had journeyed down into the southern part of Canaan, near the well of Hagar, Gen_16:14, probably to inspect the flocks in this part of the country. |
| Lexham English Bible | Now Isaac [was] coming from the direction of Beer-Lahai-Roi. And he [was] living in the land of the Negev. |
| NET Bible® | Now [The disjunctive clause switches the audience's attention to Isaac and signals a new episode in the story.] Isaac came from [Heb "from the way of."] Beer Lahai Roi [The Hebrew name Beer Lahai Roi (יֵאֵר יַחַל הַאֵב, bÿ'er lakhay ro'i) means "The well of the Living One who sees me." See Gen 16:14.], for [This disjunctive clause is explanatory.] he was living in the Negev [Or "the South [country]."] [Negev is the name for the southern desert region in the land of Canaan.] |
| Translation for Translators | Isaac was living in the Negev desert. He had gone there from Beer-Lahai-Roi. |

The Voice Meanwhile, Isaac had come back from a trip to Beer-lahai-roi and was living in the Negev.

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|--|
| Concordant Literal Version | Now Isaac comes into the wilderness, to the well Lehirai. And dwelling is he in the land of the south-rim. |
| Darby Translation | And Isaac had just returned from Beer-lahai-roi; for he was dwelling in the south country. |
| <i>Emphasized Bible</i> | Now, Isaac, had come in at the entrance, of Beer-lahai-roi,—for, he, was dwelling in the land of the South: |
| English Standard Version | Now Isaac had returned from Beer-lahai-roi and was dwelling in the Negeb. |
| Green’s Literal Translation | And Isaac had come from the gate of the Well of the Living One My Beholder. And he was dwelling in the land of the Negeb. |
| Modern KJV | And Isaac came from the way of the well, The Well of the Living One, my Beholder. For he lived in the south country. |
| New King James Version | Now Isaac came from the way of Beer Lahai Roi, for he dwelt in the South. |
| World English Bible | Isaac came from the way of Beer Lahai Roi. For he lived in the land of the South. |
| Young’s Updated LT | And Isaac has come in from the entrance of the Well of the Living One, my Beholder; and he is dwelling in the land of the south. |

The gist of this verse: Isaac has been at the Well of the Living One, and he lived in the Negev area.

| Genesis 24:62a | | | |
|--|---|--|------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong’s # |
| w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong’s # BDB #251 |
| Yis ^e châq (יִשְׁחָק) [pronounced <i>yihs^e-KHAWK</i>] | <i>he laughs; laughing; transliterated Isaac</i> | masculine singular proper noun | Strong’s #3327 & #3446 BDB #850 |
| bôw’ (אוּב) [pronounced <i>boh</i>] | <i>to come in, to come, to go in, to go, to enter, to advance</i> | 3 rd person masculine singular, Qal perfect | Strong’s #935 BDB #97 |
| min (מִן) [pronounced <i>mihn</i>] | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i> | preposition of separation | Strong’s #4480 BDB #577 |
| bôw’ (אוּב) [pronounced <i>boh</i>] | <i>to come in, to come, to go in, to go, to enter, to advance</i> | Qal infinitive construct | Strong’s #935 BDB #97 |
| b ^e êr (בְּעַר) [pronounced <i>b^e-AIR</i>] | <i>well, pit; spring</i> | feminine singular noun | Strong’s #875 BDB #91 |
| lâmed (ל) [pronounced <i>l^e</i>] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong’s # BDB #510 |
| chay (חַי) [pronounced <i>KHAH-ee</i>] | <i>life</i> | substantive; masculine singular noun | Strong’s #2416 BDB #311 |

Genesis 24:62a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|-------------------------|----------------------------|
| rô'yî (רֹאִי) [pronounced row-EE] | <i>looking, seeing, sight; vision, appearance; spectacle, example, gazing-stock</i> | masculine singular noun | Strong's #7210 BDB #909 |
| The word above is exactly how this is spelled here. The Hebrew Dictionary associates this final word with Strong's #7203 and BDB associates it with Strong's #7208. All of these are forms of the verb <i>to see</i> (Strong's #7200); Strong's #7210 is exactly the form found in this passage. | | | |
| These 3 words + the preposition are taken as one word, a proper noun: | | | |
| B ^e êr Lahey Rô'yî (רֹאִי לַחַי הַיְהוּדָי) [pronounced b ^e -AIR-lah-HAY-row-EE] | <i>Well to Life of Seeing, Well of the Living One Who Sees Me; transliterated Beer Lachay Roi, Beer-lahai-roi</i> | proper masculine noun | Strong's #883 BDB #91 |

Translation: Isaac had come from going to Beer-lahai-roi;...

This is a tricky phrase with the 2 occurrences of the same verb. It appears that Isaac was returning from Beer-lahai-roi, where he had just recently traveled to.

Beer-lahai-roi means *the well of Him who lives and sees me*. It could also mean *the well of the life and vision* (see also Genesis 16:13–14). This was likely named by Isaac and this name reveals that he is a believer in the Revealed Lord.

Interestingly enough, this is the well where Hagar and Ishmael had found water (Genesis 16:7–14). It appears as if a city developed there, as Isaac is returning from there, and he will live there in Genesis 25:11. This well is in the Negev between Kadesh and Bered (Genesis 16:14).

This well of living water appears to have saved Ishmael; but this is a place where Isaac will actually live. We have contrasted Lot and Abraham for so many chapters; and this is one of the few contrasts drawn between half-brothers Isaac and Ishmael.

Because Abraham's servant will know where to find him, it does not appear that Isaac has recently moved. So, he may have come back from the Well of the Living One Who Sees Me, but there would have been a reason for that trip and it was not where he lived at this time (although he was close to it).

The *Well of the Living One* is in southern Judah, between Kadesh and Bered (Genesis 16:14). This is not far from where Isaac had lived and where he would eventually live at a later time (Genesis 25:11).

Genesis 24:62b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|----------------------------|
| w ^e (or v ^e) (וּ, וְ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hûw' (אוּהוּ) [pronounced hoo] | <i>he, it; himself as a demonstrative pronoun: that, this (one)</i> | 3 rd person masculine singular, personal pronoun; sometimes the verb <i>is</i> , is implied | Strong's #1931 BDB #214 |

| Genesis 24:62b | | | |
|--|--|---|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| yāshab (יָשַׁב) [pronounced yaw-SHAH ^{BV}] | <i>inhabiting, staying, remaining, dwelling, sitting</i> | Qal active participle | Strong's #3427 BDB #442 |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| 'erets (אֶרֶץ) [pronounced EH-rets] | <i>earthward (all or a portion thereof), on [toward, upon] the earth; on [upon, toward] the land [territory, country, continent; ground, soil]</i> | feminine singular construct | Strong's #776 BDB #75 |
| negeb (נֶגֶב) [pronounced ne-GHE ^{BV}] | <i>south, south-country; southern portion of Judah, southern district of Palestine; often transliterated Negev or Negeb</i> | masculine singular noun with the definite article | Strong's #5045 BDB #616 |

Translation: ...and he was living in the land of the Negev.

Isaac, at this time, was living in southern Israel.

We follow Abraham's life fairly closely, and how he moved from point A to point B to point C. When it comes to Isaac, we really know very little. He lives a reasonable amount of time, but we spend very little time studying his life in the book of Genesis.

Genesis 24:62 Isaac had come from going to Beer-lahai-roi; and he was living in the land of the Negev. (Kukis mostly literal translation)

Genesis 24:62 Isaac was returning from having been at Beer-lahai-roi. He lived in the Negev. (Kukis paraphrase)

This verse reads: Isaac had come from going to Beer-lahai-roi; and he was living in the land of the Negev. So, it appears that Isaac has a farm/ranch in the southern portion of the Land of Promise; and that it is quite near Beer-lahai-roi, where he perhaps went to fetch water? It is not entirely clear here, even if he has come from a long trip or if the well is quite nearby and his main well for the house (or his tent). Genesis 25:11 will read: After the death of Abraham, God blessed Isaac his son. And Isaac settled at Beer-lahai-roi. (ESV)



Map of Southern Israel (Including Beer-lahai-roi, Gerar and Beersheba); from [Leon's Message Board](#); accessed August 6, 2015.

In any case, the mention of Beer-lahai-roi ought to conjure up images of God's provision, being that he provided for Ishmael and his mother at this well, keeping them alive (Genesis 16:13–14), and eventually allowing them to prosper.

| | | |
|--|------------------|---|
| And so goes Isaac to meditate in the field to turn an evening. And so he lifts up his [two] eyes and so he looks, and, behold, camels are coming. | Genesis 24:63 | Isaac went to meditate in the field at the turning of the evening, when he lifted up his eyes and looked, and, behold, [there were] camels coming [off in the distance]. |
|--|------------------|---|

Isaac went to meditate in the field at the beginning of the evening, when he lifted up his eyes and looked to see that there were camels coming from off in the distance.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | And so goes Isaac to meditate in the field to turn an evening. And so he lifts up his [two] eyes and so he looks, and, behold, camels are coming. |
| Targum of Onkelos | And Izhak went forth to pray upon the face of the field at the time of evening; and he lifted up his eyes, and saw, and, behold, the camels were approaching. |
| Latin Vulgate | And he was gone forth to meditate in the field, the day being now well spent: and when he had lifted up his eyes, he saw camels coming afar off. |
| Peshitta (Syriac) | Now Isaac <u>strolled</u> in the field in the evening; and he lifted up his eyes and saw, and behold, the camels were coming. |
| Septuagint (Greek) | And Isaac went forth into the plain toward evening to meditate; and having lifted up his eyes, he saw camels coming. |

Significant differences: The Latin does not have Isaac's name. The Syriac has him strolling in the field, but not doing anything of a spiritual nature.

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Common English Bible | One evening, Isaac went out to inspect the pasture [Heb uncertain; possibly to walk around in the pasture or to meditate in the pasture], and while staring he saw camels approaching. |
| Contemporary English V. | One evening he was walking out in the fields, when suddenly he saw a group of people approaching on camels. So he started toward them. |
| Easy English | Isaac went out into the field in the evening. And he saw some camels that were coming. |
| Easy-to-Read Version | One evening, Isaac went out to the field to think [Or, "to go for a stroll."]. Isaac looked up and saw the camels coming from far away. |
| Good News Bible (TEV) | He went out in the early evening to take a walk in the fields and saw camels coming. |
| New Berkeley Version | He had gone out in the field for his twilight meditations and looking up, he saw camels coming. |
| New Century Version | One evening when he went out to the field to think, he looked up and saw camels coming. |

Partially literal and partially paraphrased translations:

| | |
|------------------------|--|
| American English Bible | And toward evening, IsaAc went out into the plains to meditate. And when he looked up, he saw camels coming. |
|------------------------|--|

| | |
|--------------------------|---|
| God's Word™ | Toward evening Isaac went out into the field to meditate. When he looked up, he saw camels coming. |
| International Standard V | Isaac [Lit. <i>he</i>] went out walking [Or <i>meditating</i>] in a field. He looked up, and all of a sudden there were some camels coming. |
| NIRV | One evening he went out to the field. He wanted to spend some time thinking. When he looked up, he saw camels approaching. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|---|
| Ancient Roots Translinear | Isaac proceeded to reckon the field facing the evening. He lifted his eyes, and saw and beheld the camels coming. |
| Bible in Basic English | And when the evening was near, he went wandering out into the fields, and lifting up his eyes he saw camels coming. |
| Ferar-Fenton Bible | ...and he had come out to meditate in the field at the approach of the evening, and there he raised his eyes and looked, and saw camels coming. |
| New Advent Bible | And he had gone forth to meditate in the field, the day being now well spent: and when he had lifted up his eyes, he saw camels coming afar off. |
| NIV, ©2011 | He went out to the field one evening to meditate [The meaning of the Hebrew for this word is uncertain.], and as he looked up, he saw camels approaching. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| The Heritage Bible | And Isaac had gone out to meditate in the field as the dusk turned about, and he lifted up his eyes, and saw, and behold, the camels <i>were</i> coming. |
| New American Bible | One day toward evening he went out. . . in the field, and as he looked around, he noticed that camels were approaching. |
| New American Bible (R.E.) | One day toward evening he went out to walk in the field, and caught sight of camels approaching. |
| New RSV | Isaac went out in the evening to walk [Meaning of Heb word is uncertain] in the field; and looking up, he saw camels coming. |
| Revised English Bible | One evening when he had gone out into the open country hoping to meet them, he looked and saw camels approaching. |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|---|
| exeGesés companion Bible | ...and Yischaq goes to meditate in the field at the face of the evening: and he lifts his eyes and sees, and behold, the camels coming. |
| Kaplan Translation | Isaac went out to meditate in the field toward evening. He raised his eyes, and saw camels approaching. |

Expanded/Embellished Bibles:

| | |
|----------------------------|--|
| <i>The Amplified Bible</i> | And Isaac went out to meditate and bow down [in prayer] in the open country in the evening; and he looked up and saw that, behold, the camels were coming. |
| The Expanded Bible | One evening when he went out to the field to think [meditate; reflect; or walk], he looked up [raised his eyes] and saw camels coming. |
| Kretzmann's Commentary | And Isaac went out to meditate in the field at the eventide, for meditation, deliberation, and prayer, very likely also with regard to the very important step, his approaching marriage. And he lifted up his eyes, and saw, and, behold, the camels were coming, which he probably recognized at once as those belonging to his establishment. |

| | |
|-----------------------------|---|
| Lexham English Bible | And Isaac went out to meditate in the field {early in the evening}, and he lifted up his eyes and saw--behold, camels were coming. |
| NET Bible® | He [Heb "Isaac"; the proper name has been replaced by the pronoun ("he") in the translation for stylistic reasons.] went out to relax [The meaning of this Hebrew term is uncertain (cf. NASB, NIV "to meditate"; NRSV "to walk").] in the field in the early evening [Heb "at the turning of the evening."]. Then he looked up [Heb "And he lifted up his eyes." This idiom emphasizes the careful look Isaac had at the approaching caravan.] and saw that [Heb "and look." The clause introduced by the particle הִנֵּה (hinneh, "look") invites the audience to view the scene through Isaac's eyes.] there were camels approaching. |
| Translation for Translators | One evening he went out into the field to meditate as he walked. He looked up and was surprised to see some camels coming. |
| The Voice | Isaac went outside toward evening to <i>take a walk</i> in the field. As he was deep in thought, he looked up and saw the camels coming <i>toward him</i> . |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|--|
| Concordant Literal Version | And forth is Isaac faring to worship in the field before the evening. And lifting is he his eyes and seeing. And behold! Camels are coming. |
| The Geneva Bible | And Isaac went out to meditate [This was the habit of the godly fathers to meditate on Gods promises, and to pray for the accomplishment of it. The custom was that the bride was brought to her husband, her head covered, a token of humbleness and purity.] in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels [were] coming. |
| Green's Literal Translation | And Isaac had gone out to meditate in the field as <i>it</i> turned evening. And he raised his eyes and looked. And behold, camels were coming. |
| NASB | Isaac went out to meditate [Or stroll; meaning uncertain] in the field toward evening; and he lifted up his eyes and looked, and behold, camels were coming. |
| Third Millennium Bible | 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. |
| World English Bible | Isaac went out to meditate in the field at the evening. He lifted up his eyes, and saw, and, behold, there were camels coming. |
| Young's Updated LT | And Isaac goes out to meditate in the field, at the turning of the evening, and he lifts up his eyes, and looks, and lo, camels are coming. |

The gist of this verse: Isaac, in the early evening, goes out into the field to meditate; and he looks up and sees the camels coming.

Genesis 24:63a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|------------------------------------|
| wa (or va) (ו) [pronounced waw] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| yâtsâ' (יָצָא) [pronounced yaw-TZAWH] | <i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i> | 3 rd person masculine singular, Qal imperfect | Strong's #3318 BDB #422 |
| Yis'châq (יִשְׁחַק) [pronounced yihs'-KHAWK] | <i>he laughs; laughing; transliterated Isaac</i> | masculine singular proper noun | Strong's #3327 & #3446 BDB #850 |

Genesis 24:63a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|---|----------------------------|
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| sûwach (שׁוּׁׁחַ) [pronounced SOO-ahkh] | <i>to meditate, to muse, to commune, to speak, to complain</i> | Qal infinitive construct | Strong's #7742 BDB #962 |
| We only find this word here. BDB places this word, without a definition, in p. 962, and also places it as a possible form of the word Strong's #7751 BDB #1001 (on p. 1002). Gesenius suggests ¹²⁴ that he was out there with friends or out there to tend the herds. Gesenius also mentions other interpretations, e.g., <i>to take a walk</i> (especially as this relates to religion). | | | |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| sâdeh (שׂדֵה) [pronounced saw-DEH] | <i>field, land, country, open field, open country</i> | masculine singular noun with the definite article | Strong's #7704 BDB #961 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| pânâh (פָּנָה) [pronounced paw-NAWH] | <i>to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to</i> | Qal infinitive construct | Strong's #6437 BDB #815 |
| 'ereb (עֶרֶב) [pronounced GEH-re ^{bv}] | <i>evening, sunset</i> | masculine singular noun, pausal form | Strong's #6153 BDB #787 |

Translation: Isaac went to meditate in the field at the turning of the evening,...

It is very nearly evening, and Isaac is in the field. We do not know exactly what he was doing there, because the word used is only found here and it does not have cognates. So, as noted above, there are a list of definitions along with musings by Gesenius. I would like to understand this as Isaac going out in the field for spiritual refreshment, although we do not know the mechanics of how this would have been accomplished.

We do not actually know for certain what this word *meditate* really means. It only occurs here in the Old Testament. Most translators believe this act has a spiritual connotation.

If I was to make a guess, it would be that Isaac went out and repeated the words of Genesis, as he had learned them, and repeated these words every evening. Since Scripture was committed to animals skins after this, we do not find this word used again. Again, this is just a guess.

The modified ESV is used for most of the passages below (I capitalize their pronominal references to God).

¹²⁴ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 785.

The Importance of Knowing the Word of God in the Old Testament

| Scripture | Text/Commentary |
|------------------|---|
| Joshua 1:8 | This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. |
| Psalms 1:1–2 | Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the LORD, and on his law he meditates day and night. |
| Psalms 77:11–14 | I will remember the deeds of the LORD; yes, I will remember your wonders of old. I will ponder all your work, and meditate on your mighty deeds. Your way, O God, is holy. What god is great like our God? You are the God who works wonders; you have made known your might among the peoples. |
| Psalms 104:34 | May my meditation be pleasing to him, for I rejoice in the LORD. |
| Psalms 119:15–16 | I will meditate on your precepts and fix my eyes on your ways. I will delight in your statutes; I will not forget your word. |
| Psalms 139:17–18 | How precious to me are your thoughts, O God! How vast is the sum of them! If I would count them, they are more than the sand. I awake, and I am still with you. |
| Psalms 143:5 | I remember the days of old; I meditate on all that you have done; I ponder the work of your hands. I stretch out my hands to you; my soul thirsts for you like a parched land. Selah |

This was just a list of Scriptures which came from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Genesis 24:63. There are many additional Old Testament Scriptures which testify as to the importance of the Word of God.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Obviously, Isaac had no idea that the servant would bring his wife to him that very evening. There were too many variables to even know what week the servant would return; and even if he would be successful (although, logically, he would be successful, as Isaac must have an heir to fulfill God's promises).

God has not contacted Isaac, telling him, "Head for home, now; your new wife is coming." For the most part, God does not interfere with our lives. He did not show up in Abraham's life every other day saying, "Okay, Abraham, this is what you are going to do next." It seems like God spoke with Abraham a lot, but that is because Abraham recorded those experiences and skipped a lot of things that occurred in between. Obviously, the times that God interacted with Abraham were of the greatest importance; but God does not appear to ever drop by merely to chat. Very rare in the Bible, do you read of God speaking to Abraham, or to anyone else, saying, "Hey, how's it going?" or "What's up?"

Time-wise, everything is set up. There is no need for God to intervene at any juncture right now.

On the other hand, we might find ourselves going to God on multiple occasions—sometimes several times daily—to speak with God about this or that distressing situation.

Genesis 24:63b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|--|-------------------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>] | <i>to lift up, to bear, to carry</i> | 3 rd person masculine singular, Qal imperfect | Strong's #5375 (and #4984) BDB #669 |
| 'êynayim (עֵינַיִם) [pronounced <i>ġay-nah-YIM</i>] | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i> | feminine dual noun with the 3 rd person masculine singular suffix | Strong's #5869 (and #5871) BDB #744 |

Translation: ...when he lifted up his eyes...

Whatever he is doing, he seems to stop for a moment and to lift up his eyes. My guess is, he could either hear or sense some commotion from off in the distance. I would think that 10 camels with 8 or 10 riders would probably make a bit of sound as they move toward Isaac.

Genesis 24:63c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|---|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i>] | <i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i> | 3 rd person masculine singular, Qal imperfect | Strong's #7200 BDB #906 |
| w ^e (or v ^e) (וּ, ו) [pronounced <i>weh</i>] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's # BDB #251 |
| hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>] | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i> | interjection, demonstrative particle | Strong's #2009 (and #518, 2006) BDB #243 |
| gâmâl (גָּמָל) [pronounced <i>gaw-MAWL</i>] | <i>camel (this is obviously a transliteration)</i> | masculine plural noun | Strong's #1581 BDB #168 |
| bôw' (בָּוּ) [pronounced <i>boh</i>] | <i>ones entering [coming, going, advancing] [in]; those entering [going, coming (in)]</i> | masculine plural, Qal active participle | Strong's #935 BDB #97 |

Translation: ...and looked, and, behold, [there were] camels coming [off in the distance].

Isaac, having looked up, can see camels off in the distance. Obviously, this is the caravan of Abraham's servant, which caravan included Isaac's future wife, Rebekah.

I really like the NET Bible's explanation at this point: *Heb "and look." The clause introduced by the particle הִנֵּה (hinneh, "look") invites the audience to view the scene through Isaac's eyes.*¹²⁵

Genesis 24:63 Isaac went to meditate in the field at the turning of the evening, when he lifted up his eyes and looked, and, behold, [there were] camels coming [off in the distance]. (Kukis mostly literal translation)

Genesis 24:63 Isaac went to meditate in the field at the beginning of the evening, when he lifted up his eyes and looked to see that there were camels coming from off in the distance. (Kukis paraphrase)

It is likely that Isaac was aware of what Abraham was doing, and, although the Bible does not make a big deal out of it, this appears to be an arranged marriage. Isaac's future son will choose his wife himself. That new generation.

Isaac can see the camels coming; Rebekah sees Isaac off in the distance.

And so lifts up Rebekah her [two] eyes and so she sees Isaac and so she descends from upon the camel.

Genesis
24:64

At the same time [lit., and so], Rebekah lifted up her eyes and saw Isaac; therefore, she got down from the camel.

At the same time, Rebekah lifted up her eyes as well and saw Isaac. Therefore, she got down from her camel as she drew near to him.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | And so lifts up Rebekah her [two] eyes and so she sees Isaac and so she descends from upon the camel. |
| Targum of Onkelos | And Rivekah lifted up her eyes, and saw Izhak, and she bowed upon the camel. |
| Latin Vulgate | Rebecca also, when she saw Isaac, lighted off the camel. |
| Peshitta (Syriac) | And Rebekah lifted up her eyes, and when she saw Isaac, she leaned over the camel. |
| Septuagint (Greek) | And Rebecca lifted up her eyes, and saw Isaac; and she dismounted briskly from the camel,... |

Significant differences: The Latin leaves off that

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|--|
| Common English Bible | Rebekah stared at Isaac. She got down from the camel... Many of the translations treat vv. 64–65 as one sentence, or continue a portion of v. 64 into v. 65. |
| Contemporary English V. | Rebekah saw him coming; she got down from her camel, and asked, "Who is that man?" |
| Easy English | Rebekah looked up and she saw Isaac. She got down from her camel and she said to the servant, 'A man is walking in the field over there. And he is coming to meet us. Who is he?' The servant replied, 'It is my master.' So Rebekah covered herself with her *veil. Vv. 64 and 65 are herein combined. |
| Easy-to-Read Version | Rebekah looked and saw Isaac. Then she jumped down from the camel. |
| New Berkeley Version | Rebekah looked up, too. When she saw Isaac, she slid down from the camel... |
| New Century Version | Rebekah also looked and saw Isaac. Then she jumped down from the camel... |

¹²⁵ From <http://bible.org/netbible/index.htm?gen24.htm> accessed February 10, 2013.

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|--|
| American English Bible | Also, RebekKa looked up and saw IsaAc. So she quickly dismounted the camel... |
| Beck's American Translation | Rebekah looked up too, and seeing Isaac, she dropped down from her camel. |
| International Standard V | Rebekah looked up, and when she saw Isaac, she quickly dismounted from her camel and asked the servant, "Who is that man coming in the field to meet us?" "That's my master," the servant told her. So she reached for a veil and covered herself V. 65 is included for context. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | Rebekah lifted her eyes and she saw Isaac, and she fell from the camel. |
| Bible in Basic English | And when Rebekah, looking up, saw Isaac, she got down from her camel,... |
| Ferar-Fenton Bible | Rebekka also raised her eyes, and saw Isaac, and dismounted from her camel,... |
| New Advent Bible | Rebecca also, when she saw Isaac, lighted off the camel,... |
| NIV – UK | Rebekah also looked up and saw Isaac. She got down from her camel... |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|---|
| The Heritage Bible | And Rebekah lifted up her eyes, and when she saw Isaac she dismounted from the camel. |
| New American Bible | Rebekah, too, was looking about, and when she saw him, she alighted from her camel... |
| New American Bible (R.E.) | Rebekah, too, caught sight of Isaac, and got down from her camel. |
| New Jerusalem Bible | And Rebekah looked up and saw Isaac. She jumped down from her camel,... |
| New RSV | And Rebekah looked up, and when she saw Isaac, she slipped quickly from the camel,... |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|--|
| Complete Jewish Bible | Rivkah too looked up; and when she saw Yitz'chak, she quickly dismounted the camel. |
| exeGesés companion Bible | And Ribqah lifts her eyes and she sees Yischaq, and she falls off the camel:... |
| Kaplan Translation | When Rebecca looked up and saw Isaac, she fell [Or, 'almost fell' (Saadia).] from the camel. |

Expanded/Embellished Bibles:

| | |
|------------------------|---|
| The Expanded Bible | Rebekah also ·looked [^l raised her eyes] and saw Isaac. Then she ·jumped down [^l fell] from the camel... |
| Kretzmann's Commentary | And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. She dropped or sprang down from the camel which she was riding; this action was characteristic of her energy and quick decision. It was customary for a rider to descend from the animal he was riding in meeting some distinguished person. |
| Lexham English Bible | And Rebekah lifted up her eyes and saw Isaac. And she got down from the camel. |

Literal, almost word-for-word, renderings:

| | |
|---|--|
| Concordant Literal Version <i>Emphasized Bible</i> | And lifting is Rebecca her eyes and is seeing Isaac and is alighting off the camel. And Rebekah lifted up her eyes, and saw Isaac,—so she alighted with haste from off the camel;... |
| World English Bible | Rebekah lifted up her eyes, and when she saw Isaac, she dismounted from the camel. |

Young's Updated LT

And Rebekah lifts up her eyes, and sees Isaac, and alights from off the camel.

The gist of this verse:

It appears that, when Rebekah saw Isaac, she fell from her camel.

Genesis 24:64a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|-------------------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>] | <i>to lift up, to bear, to carry</i> | 3 rd person feminine singular, Qal imperfect | Strong's #5375 (and #4984) BDB #669 |
| Rib ^e qâh (רִיבְקָה) [pronounced <i>rihb-KAW</i>] | <i>ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca</i> | feminine singular proper noun | Strong's #7259 BDB #918 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| 'êynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>] | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i> | feminine dual noun with the 3 rd person feminine singular suffix | Strong's #5869 (and #5871) BDB #744 |

Translation: *At the same time [lit., and so], Rebekah lifted up her eyes...*

The Hebrew is interesting here, because we have essentially the same words as we find with Isaac, except from Rebekah's point of view. She lifts up her eyes, as did Isaac. Isaac probably heard the camels off in the distance; Abraham's servant probably called out to Rebekah and pointed toward Isaac while they were riding.

There is also a more formal description of what Rebekah is doing, as we find the sign of the direct object used twice in this verse, where it is not used with Isaac.

Genesis 24:64b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i>] | <i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i> | 3 rd person feminine singular, Qal imperfect | Strong's #7200 BDB #906 |
| 'êth (אֶת) [pronounced <i>ayth</i>] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |

Genesis 24:64b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|-----------------------------------|------------------------------------|
| Yis ^e châq (יִשְׁחַק) [pronounced <i>yihse</i> - KHAWK] | <i>he laughs; laughing;</i> transliterated <i>Isaac</i> | masculine singular proper noun | Strong's #3327 & #3446 BDB #850 |

Translation: ...and saw Isaac;...

Isaac looked up *and behold*, he saw camels. She looks up and she sees Isaac. Is this a difference of the sexes? No. This simply means that Isaac looked up when she was further away, when he could probably hear the camels, and, when he looks up, he sees the 10 camels. At that point, he could not necessarily recognize the riders. However, at this point, Rebekah is closer to Isaac, where she can actually see him. So when Abraham's servant gets her attention and points to Isaac, she is able to see him specifically.

Peter Pett: *There can be no doubt of the writer's romantic streak. Isaac lifts up his eyes, and Rebekah lifts up her eyes. And in a sense they meet. The writer is hinting that the sight of the camels, fairly rare and therefore quite probably carrying the expected bride, must have stirred something within him.*¹²⁶

Genesis 24:64c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|--|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so,</i> <i>that, yet, therefore,</i> <i>consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| nâphal (נָפַל) [pronounced <i>naw-FAHL</i>] | <i>to fall, to lie, to die a violent</i> <i>death, to be brought down, to</i> <i>settle, to sleep deeply; to desert</i> | 3 rd person feminine singular, Qal imperfect | Strong's #5307 BDB #656 |

Extended Qal meanings: *to fall [to the ground, in battle], to die, to die a violent death; a man felled [by sickness]; [a building] falling down [in decay]; about to fall, about to come to ruin; [a fetus] falling out [or, being born, being aborted]; to fall away [used of members of a body]; [a face being] cast down [in sorrow], to fall down, to come down [from heaven], to descend; [sleep, terror, calamity] to fall upon [anyone]; to throw oneself, to cast oneself; to rush upon; to fall prostrate, to prostrate oneself; to fall upon someone [in affection]; to fall upon [an enemy], to attack; to alight [from a beast or chariot], to let oneself down; to encamp [as an army]; [a prayer] to fall before [someone for consideration, to be heard]; to fall away, to desert, to defect.*¹²⁷ I hope that the relationship is clear between the basic meaning, *to fall*, and the extended understanding of this verb.

Although this word is used almost always in a violent sense for human conflict, here, it simply means that she *comes down* or *descends*.

| | | | |
|--|---|---------------------------|-----------------------------------|
| min (מִן) [pronounced <i>mihn</i>] | <i>from, away from, out from, out of</i> <i>from, off, on account of, since,</i> <i>above, than, so that not, beyond,</i> <i>more than</i> | preposition of separation | Strong's #4480 BDB #577 |
| 'al (עַל) [pronounced <i>gahl</i>] | <i>upon, beyond, on, against,</i> <i>above, over, by, beside</i> | preposition of proximity | Strong's #5920, #5921 BDB #752 |

¹²⁶ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=0&ch=24> accessed January 10, 2015.

¹²⁷ Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 557.

Genesis 24:64c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|--|---|----------------------------|
| Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> . | | | |
| gâmâl (גמל) [pronounced gaw-MAWL] | <i>camel</i> (this is obviously a transliteration) | masculine singular construct with the definite article; pausal form | Strong's #1581 BDB #168 |

Translation: ...therefore, she got down from the camel.

This woman then gets off the camel. Quite obviously, the camels have all been brought to a halt.

Genesis 24:64 *At the same time [lit., and so], Rebekah lifted up her eyes and saw Isaac; therefore, she got down from the camel.* (Kukis mostly literal translation)

Genesis 24:64 *At the same time, Rebekah lifted up her eyes as well and saw Isaac. Therefore, she got down from her camel as she drew near to him.* (Kukis paraphrase)

In nearly all of the translations, Rebecca *quickly dismounted* or she *alighted from her camel* (or Rotherham's *she alighted with haste*). However, the word used here, *to fall*, suggests that this was not a graceful dismount. Perhaps this should read, *she attempted a dismount from her camel, but fell on her keister*. However, the Bible is more gracious toward her than this. This does not mean that she did not know how to ride camels. We have no idea about that. But she had been riding a very long time. I've never ridden a camel—I doubt that will go on my bucket list—but I can see being dogged tired from riding, coming to a halt, and then being less than graceful at the dismount. As far as I know, only the Exegesis Companion Bible picked up on this.

Let me ask you a serious question now: where else are you going to find out about this?

They are nearing Isaac. Perhaps they are 200 ft. or a 200 yards away. All of these servants and her handmaids are probably dismounting, but only Rebekah is mentioned in Scripture. So this means she is close enough for Isaac to pick her out from the group, so that is where his focus is.

And so she says unto the servant, "Who [is] the man this one, the one walking in the field to meet us?" And so says the servant, "He [is] my adonai." And so she takes the veil and so she covers herself.

Genesis
24:65

She asks [lit., said to] the servant, "Who [is] this man, the one walking in the field to meet us?" And the servant answered [lit., said], "He [is] my master." Therefore, she took the veil and covered herself.

She asks the servant, "Who is this man, the one there walking toward us?" And the servant answered, "He is my master." Therefore, she took the veil and covered herself.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And so she says unto the servant, "Who [is] the man this one, the one walking in the field to meet us?" And so says the servant, "He [is] my adonai." And so she takes the veil and so she covers herself. |
| Targum of Onkelos | And she said to the servant, Who is the man <u>(so) majestic and graceful</u> , who walks in the field before us? And the servant said, He is my master. And she took a veil and covered herself. |
| Jerusalem targum | And she took a veil, and wrapped herself in it. |
| Latin Vulgate | And said to the servant: Who is that man who comes towards us along the field? And he said to her: <u>That man</u> is my master. But she <u>quickly</u> took her <u>cloak</u> , and covered herself. |
| Peshitta (Syriac) | And she said to the servant, Who is this man who is walking in the field to meet us? And the servant said, It is my master; therefore she took a veil and covered herself. |
| Septuagint (Greek) | ...and said to the servant, Who is that man that walks in the plain to meet us? And the servant said, This is my master; and she took her veil and covered herself. |
| Significant differences: | The targum adds a bit of fluff, as they often do. The Latin has <i>that man</i> and <i>quickly</i> . The Latin also has <i>cloak</i> rather than <i>veil</i> . |

Thought-for-thought translations; paraphrases:

| | |
|---|--|
| Common English Bible | ...and said to the servant, "Who is this man walking through the pasture to meet us?" The servant said, "He's my master." So she took her headscarf and covered herself. |
| Contemporary English V. | ...and asked, "Who is that man?" "He is my master Isaac," the servant answered. Then Rebekah covered her face with her veil. |
| Easy-to-Read Version Good News Bible (TEV) | She said to the servant, "Who is that young man walking in the field to meet us?" ...and asked Abraham's servant, "Who is that man walking toward us in the field?" "He is my master," the servant answered. So she took her scarf and covered her face. |
| New Life Bible | ...and said to Abraham's servant, "Who is that man walking in the field to meet us?" Abraham's servant said, "He is my boss." So she took a cloth and covered her face. |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|--|
| American English Bible | ...and asked the servant, 'Who is the man that is walking across the plains to meet us?' And the servant said, 'This is my master.' So she took her veil and covered herself. |
| Beck's American Translation | "Who is that man over there coming through the field to meet us?" she asked the servant. |
| God's Word™ | She asked the servant, "Who is that man over there coming through the field to meet us?" "That is my master," the servant answered. Then she took her veil and covered herself. |
| International Standard V | Rebekah looked up, and when she saw Isaac, she quickly dismounted from her camel and asked the servant, "Who is that man coming in the field to meet us?" "That's my master," the servant told her. So she reached for a veil and covered herself. V. 64 is included for context. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | For she said to the servant, "Who is this man going in the field to greet us?" The servant said, "It's my lord." She took a veil, and covered. |
| Bible in Basic English | And said to the servant, Who is that man coming to us through the field? And the servant said, It is my master: then she took her veil, covering her face with it. |

| | |
|--------------------|---|
| Ferar-Fenton Bible | ...and asked the steward, "What man is that who walks in the field?" and the steward replied, "He is my master." So she took a veil, and put it on. |
| New Advent Bible | ...and said to the servant: Who is that man who comes towards us along the field? And he said to her: That man is my master. But she quickly took her cloak, and covered herself. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|---|
| New American Bible (R.E.) | She asked the servant, "Who is the man over there, walking through the fields toward us?" "That is my master," replied the servant. Then she took her veil and covered herself. |
| New Jerusalem Bible | ...and asked the servant, 'Who is that man walking through the fields towards us?' The servant replied, 'That is my master.' So she took her veil and covered herself up. |
| Revised English Bible | ...saying to the servant, 'Who is that man walking across the open country towards us?' |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|---|
| exeGesés companion Bible | ...and she says to the servant, Who is this very man walking in the field to meet us? And the servant says, It is my adoni. - and she takes a veil and covers herself. |
| Kaplan Translation | She asked the servant, 'Who is this man coming toward us in the field?' 'That is my master,' replied the servant. [Rebecca] took her veil and covered herself. |

Expanded/Embellished Bibles:

| | |
|-----------------------------|--|
| <i>The Amplified Bible</i> | For she [had] said to the servant, Who is that man walking across the field to meet us? And the servant [had] said, He is my master. So she took a veil and concealed herself with it. |
| Kretzmann's Commentary | For she had said unto the servant, What man is this that walketh in the field to meet us? These words were addressed to Eliezer after she had alighted from the camel. And the servant had said, It is my master; therefore she took a veil, and covered herself. She drew down the mantle-like veil which covered her head, for it was customary for the bride to appear before the bridegroom veiled. |
| Lexham English Bible | And she said to the servant, "Who [is] this man walking around in the field to meet us?" And the servant said, "That [is] my master." And she took her veil and covered herself. |
| NET Bible® | ...and asked [Heb "and she said to."] Abraham's servant [Heb "the servant." The word "Abraham's" has been supplied in the translation for clarity.], "Who is that man walking in the field toward us?" "That is my master," the servant replied [Heb "and the servant said." The order of the introductory clause and the direct discourse has been rearranged in the translation for stylistic reasons.]. So she took her veil and covered herself. |
| Translation for Translators | Rebekah also looked up and saw Isaac. She got off the camel, and asked the servant, "Who is that man who is approaching?" The servant replied, "That is Isaac, my master." So she took her veil and covered her face, which was the custom for a woman who was about to be married. V. 64 is included for context. |
| The Voice | <i>At the same time</i> , Rebekah looked up; and when she saw Isaac, she slipped down quickly from the camel and spoke <i>softly</i> to the servant. Rebekah: Who is that man over there, walking in the field to meet us? Servant: Ah, it is my young master. |

So she took her veil and covered herself so as to be in proper attire to meet her future husband. V. 64 is included for context.

Literal, almost word-for-word, renderings:

| | |
|----------------------------|--|
| Concordant Literal Version | And saying is she to the servant, "What man is this going in the field to meet us? And saying is the servant, "He is my lord. And taking is she a veil and covering herself. |
| Context Group Version | And she said to the slave, What man is this that walks in the field to meet us? And the slave said, It is my master. And she took her veil, and covered herself. |
| New King James Version | ...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. |
| World English Bible | She said to the servant, "Who is the man who is walking in the field to meet us?" The servant said, "It is my master." She took her veil, and covered herself. |
| Young's Updated LT | And she says unto the servant, "Who is this man who is walking in the field to meet us?" and the servant says, "It is my lord;" and she takes the veil, and covers herself. |

The gist of this verse: Rebekah has already fallen from her camel, but she asks the servant who this man is coming toward them.

| Genesis 24:65a | | | |
|--|--|--|-------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive | No Strong's # BDB #253 |
| 'âmar (אמר) [pronounced aw-MAHR] | to say, to speak, to utter; to say [to oneself], to think | 3 rd person feminine singular, Qal imperfect | Strong's #559 BDB #55 |
| 'el (אל) [pronounced eh] | unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to | directional preposition (respect or deference may be implied) with the 3 rd person feminine singular suffix | Strong's #413 BDB #39 |
| 'ebed (עבד) [pronounced GE ^B -ved] | slave, servant; underling; subject | masculine singular noun with the definite article | Strong's #5650 BDB #713 |
| mîy (מי) [pronounced mee] | who, whom; whose, whomever; what; occasionally rendered how, in what way | pronominal interrogative; the verb to be may be implied | Strong's #4310 BDB #566 |
| 'îysh (איש) [pronounced eesh] | a man, a husband; anyone; a certain one; each, each one, everyone | masculine singular noun (sometimes found where we would use a plural); with the definite article | Strong's #376 BDB #35 |
| hallâzeh (הַזֵּה) [pronounced hahl-law-ZEH] | this, this one, this very [one]; the one yonder; who, which | demonstrative feminine pronoun | Strong's #1976 BDB #229 |
| hâlak ^e (הלך) [pronounced haw-LAHK ^e] | is walking, is going, is departing, is advancing, is traveling | Qal active participle with the definite article | Strong's #1980 (and #3212) BDB #229 |

| Genesis 24:65a | | | |
|--|--|--|------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| b ^e (ב) [pronounced b ^{eh}] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity | No Strong's # BDB #88 |
| sâdeh (שָׂדֶה) [pronounced saw-DEH] | <i>field, land, country, open field, open country</i> | masculine singular noun with the definite article | Strong's #7704 BDB #961 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| qârâ' (אָרַךְ) [pronounced kaw-RAW] | <i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i> | Qal infinitive construct with the 1 st person singular suffix | Strong's #7122 & #7125 BDB #896 |

Translation: She asks [lit., *said to*] the servant, “Who [is] this man, the one walking in the field to meet us?”

You will note that Abraham’s servant is now being called *the servant* again, rather than *the man*. When leading those men on camels to find Rebekah, he was the one in command, even though he is Abraham’s servant. Therefore, in the portion of this chapter, he was called *the man*. However, at his return to Abraham and Isaac, he is once again their *servant*.

The woman carefully examines Isaac in the field, walking toward them, and inquires who he is. Interestingly enough, part of what she says is, literally, “Who the man?” So, in case you have heard that phrase before, remember that it first came from the Bible.

This gives us an order of events. They are riding toward Isaac’s ranch, and, more than likely, there is a lot of noise associated with riding a pack of camels.¹²⁸ More than likely, the servant, knowing where they were and knowing Isaac from afar, points toward him from a distance (he cannot be heard over the camels). She looks up and can see him, and falls off her camel (let’s assume that her dismount was not of the standard variety). She rights herself, when on the ground, and, now that the galloping camels have come to a halt, she asks the servant, “Is that Isaac?” (Literally, “Who the man?”)

She appears to have reasonably guessed that this was Isaac, and dismounted. Then she asks the servant for confirmation, at which point, she veiled herself. Nearly all of the verbs found are imperfect verbs held together with wâw consecutives, which generally suggests successive actions.

| Genesis 24:65b | | | |
|------------------------------------|---|--|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| ’âmar (אָמַר) [pronounced aw-MAHR] | <i>to say, to speak, to utter; to say [to oneself], to think</i> | 3 rd person masculine singular, Qal imperfect | Strong's #559 BDB #55 |

¹²⁸ I know that is the correct designation for the cigarettes; not sure if it is the right one for camels.

Genesis 24:65b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|----------------------------|
| 'ebed (עֶבֶד) [pronounced GE ^B -ved] | <i>slave, servant; underling; subject</i> | masculine singular noun with the definite article | Strong's #5650 BDB #713 |
| hûw' (אוּה) [pronounced hoo] | <i>he, it; himself as a demonstrative pronoun: that, this (one)</i> | 3 rd person masculine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied | Strong's #1931 BDB #214 |
| 'âdôwn (אֲדוֹן) [pronounced aw-DOHN] | <i>lord, master, owner, superior, sovereign</i> | masculine singular noun with the 1 st person singular suffix | Strong's #113 BDB #10 |

Translation: And the servant answered [lit., said], "He [is] my master."

This servant is beholden to Abraham and to Isaac, his son. Therefore, it is proper for the servant to refer to Isaac as his master. The woman clearly understands that this is Isaac and not Abraham (also, there is a great age discrepancy).

You will remember that, once the servant had gotten to Haran, he was no longer called the *servant* but he was the *man*. And he no doubt appeared to have a rather exalted position (which he in fact did have); and he would have impressed a young Rebekah at their first meeting. But note what he does now—he calls Isaac his master, which would have made Isaac appear all the most impressive in the eyes of his new bride.

Genesis 24:65c

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|---|----------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| lâqach (לָקַח) [pronounced law-KAHKH] | <i>to take, to take away, to take in marriage; to seize</i> | 3 rd person feminine singular, Qal imperfect | Strong's #3947 BDB #542 |
| tsâ'iyph (צִיפָה) [pronounced tsaw-GEEF] | <i>[a woman's] veil; a wrapper, a shawl</i> | masculine singular noun with the definite article | Strong's #6809 BDB #858 |

This is the first occurrence of this word in Scripture.

Translation: Therefore, she took the veil...

So, the woman realizes that this is the man she is to marry, and she takes a hold of her veil.

Clarke: *a veil... was generally used by women in the east as a sign of chastity, modesty, and*



subjection.¹²⁹ From Jamieson, Fausset and Brown: *[In that culture] The veil is an essential part of female dress...it is drawn over the face, as to conceal all but the eyes. In a bride it was a token of her reverence and subjection to her husband.*¹³⁰

The Pulpit Commentary: *That married ladies did not always use the veil when traveling appears from the case of Sarah; (Genesis 20:16) but that brides did not discover their faces to their intended husbands until after marriage may be inferred from the case of Leah. (Genesis 29:23, 25) Thus modestly attired, she meekly yields herself to one whom she had never before seen, in the confident persuasion that so Jehovah willed.*¹³¹

Rebekah's Veil (a graphic) from [safeguarding the eternal](#); accessed January 14, 2015. She asks the servant, "Who is this man, the one there walking toward us?" And the servant answered, "He is my master." Therefore, she took the veil and covered herself.

| Genesis 24:65d | | | |
|--------------------------------------|--|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (וַ) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive | No Strong's # BDB #253 |
| kâçâh (כָּסָה) [pronounced kaw-SAWH] | to cover oneself, to clothe oneself | 3 rd person feminine singular, Hithpael imperfect | Strong's #3680 BDB #491 |

Translation: ...and covered herself.

She covers herself with her veil, which was a common tradition in the ancient world.

Genesis 24:65 She asks [lit., said to] the servant, "Who [is] this man, the one walking in the field to meet us?" And the servant answered [lit., said], "He [is] my master." Therefore, she took the veil and covered herself. (Kukis mostly literal translation)

Genesis 24:65 She asks the servant, "Who is this man, the one there walking toward us?" And the servant answered, "He is my master." Therefore, she took the veil and covered herself. (Kukis paraphrase)

Despite her clumsy appearance at first, which was seen from a great distance, the woman arranges herself, which would include putting on her veil, as was done in those times.

Veiling the face in the ancient world was a long-standing tradition. This is a tradition for that time and place. There is no indication that God expects women to go about veiled in modern society. If you are a liberal and reading this, please do not think that fundamentalist Christians are trying to pass legislation to require veils.

And so recounts the servant to Isaac all the words which he had done. Genesis 24:66 **Then the servant enumerated to Isaac all the things which he had done.**

¹²⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Genesis 24:65.

¹³⁰ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Genesis 24:65.

¹³¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Genesis 24:65.

Then the servant told Isaac about all that happened.

Here is how others have translated this verse:

Ancient texts:

| | |
|-------------------------|---|
| Masoretic Text (Hebrew) | And so recounts the servant to Isaac all the words which he had done. |
| Targum of Onkelos | And the servant related to Izhak everything he had done. |
| Latin Vulgate | And the servant told Isaac all that he had done. |
| Peshitta (Syriac) | And the servant told Isaac all the things that <u>she</u> had done. |
| Septuagint (Greek) | And the servant told Isaac all that he had done. |

Significant differences: The Syriac has the feminine singular final verb rather than the masculine singular final verb.

Thought-for-thought translations; paraphrases:

| | |
|----------------------|---|
| Easy English | The servant told Isaac everything that he (the servant) had done. |
| Easy-to-Read Version | The servant told Isaac about all the things that had happened. |
| <i>The Message</i> | After the servant told Isaac the whole story of the trip,... |
| New Century Version | The servant told Isaac everything that had happened. |

Partially literal and partially paraphrased translations:

| | |
|--------------------------|---|
| American English Bible | Thereafter, the servant told IsaAc everything that he had done. |
| International Standard V | Then the servant informed Isaac about everything he had done. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | The servant accounted to Isaac all the words that he did. |
| Bible in Basic English | Then the servant gave Isaac the story of all he had done. |
| Ferar-Fenton Bible | Then the steward reported to Isaac all the things that he had done;... |
| New Heart English Bible | The servant told Isaac all the things that he had done. |

Catholic Bibles (those having the imprimatur):

| | |
|---------------------------|--|
| The Heritage Bible | And the servant recounted to Isaac all words that he had done. |
| Christian Community Bible | The servant related to Isaac all that he had done... |
| New American Bible (R.E.) | The servant recounted to Isaac all the things he had done. |
| New Jerusalem Bible | The servant told Isaac the whole story. |

Jewish/Hebrew Names Bibles:

| | |
|----------------------------|--|
| Complete Jewish Bible | The servant told Yitz'chak everything he had done. |
| exeGesés companion Bible | And the servant describes to Yischaq all words he worked. |
| Hebrew Names Version | The servant told Yitzchak all the things that he had done. |
| Kaplan Translation | The servant told Isaac all that had happened. |
| <i>The Scriptures</i> 1998 | And the servant told Yitshaq all the matters he had done. |

Expanded/Embellished Bibles:

| | |
|----------------------------|---|
| <i>The Amplified Bible</i> | And the servant told Isaac everything that he had done. |
|----------------------------|---|

| | |
|------------------------|--|
| Kretzmann's Commentary | And the servant told Isaac all things that he had done; he rendered a brief report of his journey and its success. |
| NET Bible® | The servant told Isaac everything that had happened. |
| The Voice | When Isaac reached them, the servant told him all of the amazing things that had happened. |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|--|
| Concordant Literal Version | And relating is the servant to Isaac all the things which he had done. |
| Emphasized Bible | And the servant recounted to Isaac,—all the things which he had done. |
| Green's Literal Translation | And the slave told Isaac all the things that he had done. |
| World English Bible | The servant told Isaac all the things that he had done. |
| Young's Updated LT | And the servant recounts to Isaac all the things that he has done. |

The gist of this verse: The servant tells Isaac the entire story.

| Genesis 24:66 | | | |
|--|---|---|------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive | No Strong's # BDB #253 |
| çâphar (סַפַּר) [pronounced saw-FAHR] | to recount, to enumerate, to tell with praise, to celebrate, to recall, to declare, to narrate, to tell or declare something from memory, to declare the facts or particulars of, to tell in a specific order | 3 rd person masculine plural, Piel imperfect | Strong's #5608 BDB #707 |
| 'ebed (עֲבָד) [pronounced GE ^B -ved] | slave, servant; underling; subject | masculine singular noun with the definite article | Strong's #5650 BDB #713 |
| lâmed (ל) [pronounced l ^e] | to, for, towards, in regards to | directional/relational preposition | No Strong's # BDB #510 |
| Yis ^e châq (יִשְׁחַק) [pronounced yih ^s -KHAWK] | he laughs; laughing; transliterated Isaac | masculine singular proper noun | Strong's #3327 & #3446 BDB #850 |
| 'êth (אֵת) [pronounced ayth] | untranslated generally; occasionally to, toward | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| kôl (כֹּל) [pronounced kohl] | the whole, all of, the entirety of, all; can also be rendered any of | masculine singular construct followed by a definite article | Strong's #3605 BDB #481 |
| d ^e bârîym (דְּבָרַיִם) [pronounced daw ^b -vawr-EEM] | words, sayings, doctrines, commands; things, matters, reports | masculine plural noun with the definite article | Strong's #1697 BDB #182 |
| 'âsher (אֲשֶׁר) [pronounced ash-ER] | that, which, when, who, whom | relative pronoun | Strong's #834 BDB #81 |

Genesis 24:66

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|--|--|----------------------------|
| ʿâsâh (אָסָה) [pronounced <i>gaw-SAWH</i>] | <i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i> | 3 rd person masculine singular, Qal perfect | Strong's #6213 BDB #793 |

Translation: Then the servant enumerated to Isaac all the things which he had done.

Isaac was certain aware that Abraham had sent this servant to procure a wife for him. The servant explains all that happened, perhaps in the same sort of detail that we read right here in this chapter, where things did get sped up at the end.

Genesis 24:66 Then the servant enumerated to Isaac all the things which he had done. (Kukis mostly literal translation)

Genesis 24:66 Then the servant told Isaac about all that happened. (Kukis paraphrase)

As has been previously suggested, after hearing this entire story, both Isaac and Rebekah remembered it and probably told it to Jacob and Esau when they were infants and toddlers. The servant himself may have put the children to bed with this story (although Isaac and Rebekah would not have children for another 20 years).

Knowing this servant, everyone probably stood around for 30 minutes while he told every detail of this story to Isaac.

Scofield: This is the model servant:

Scofield on the Servant

1. The servant does not run unsent; he does not simply go of his own accord. Genesis 24:2–9
2. The servant goes exactly where he is sent. Genesis 24:4 Genesis 24:10
3. The servant does nothing else. He does not have a private agenda which he sees to at the same time.
4. This servant is prayerful and thankful. Genesis 24:12–14 Genesis 24:26 Genesis 24:27
5. This servant is wise to win. Genesis 24:17–18 Genesis 24:21 Compare John 4:7
6. This servant speaks not of himself, but of his master's riches and Isaac's heirship. Genesis 24:22 Genesis 24:34–36 Acts 1:8
7. This servant presents the true issue, and requires clear decision. Genesis 24:49

Obviously, Scofield is making a parallel between how this servant is and how we ought to be.

From C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Genesis 24:66 (edited).

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The servant would have reported the events blow by blow to Abraham upon his return. From that information, Abraham would have written down what had occurred as part of God's Word. However, I think that the servant or Rebekah recounted this story to Jacob, after he was born—and he added it to the Word of God.

We do not know exactly how the Word of God was appended in the book of Genesis, as it took place over a very long period of time. I have suggested that 8 to 10 men authored Genesis, which I do not think is difficult to prove, given the very person nature of several passages (as well as the limited number of people who experienced numerous successive narratives). But of even more interest to me—that is, to speculate about—is, *at what point was Genesis recognized as the Word of God? Was it recognized section-by-section? How was it assembled?*

Who decided what would be added to it? Well, some of these I can make a reasonable guess at. The person who recorded the history decided what would be in that set of narratives. That ought to be fairly obvious. But it is not obvious at what point narrative B was added to narrative A—and did anyone recognize A as being divinely inspired? Well, if they did, then adding B to it means that they knew B was divinely inspired. In this regard, it is much more difficult to determine what was seen as divinely inspired and when; and when a new author decided to add his words to “The History of Man and God” (which may have been how they understood the book of Genesis to be).

We may gain some clues from the book of Deuteronomy, which is a series of sermons by Moses made at the end of his life. Prior to this, in Exodus, Leviticus and Numbers, Moses was very careful to distinguish between the historical narrative and what he said from what God said. However, when we come to Deuteronomy, Moses is speaking with great authority. He does not have to stop every few minutes and say, “And this is what God said to me, so you need to listen carefully to this part.” What he said in Deuteronomy is recognized as divine truth—every bit as inspired as Exodus, Leviticus and Numbers—and yet Moses did all of the talking.

And brings her Isaac the tent-ward, Sarah, his mother. And so he takes [in marriage] Rebekah; and she is to him for a wife. And so he loves her and so is comforted Isaac after his mother.

Genesis
24:67

Isaac brought her to the tent of Sarah, his mother. So he took Rebekah [in marriage] and she became his wife [lit., and so she is to him for a wife]. Isaac loves her and is comforted [by her] after [the death of] his mother [lit., and so he love her and Isaac is comforted after (the death of) his mother].

Isaac brought Rebekah to the tent of Sarah, his mother. He took Rebekah in marriage and she became his wife. Isaac loved Rebekah and was thereby comforted by her after the death of his mother.

Here is how others have translated this verse:

Ancient texts:

| | |
|--------------------------|---|
| Masoretic Text (Hebrew) | And brings her Isaac the tent-ward, Sarah, his mother. And so he takes [in marriage] Rebekah; and she is to him for a wife. And so he loves her and so is comforted Isaac after his mother. |
| Jerusalem targum | And Izhak introduced her into the tabernacle of Sarah his mother, <u>and thereupon the light (again) shined which had gone out at the time of Sarah's death</u> . And he took Rivekah, and she was his wife, and he loved her; <u>for he saw her works that they were upright as the works of his mother</u> . And Izhak was consoled after his mother's death. |
| Latin Vulgate | Who brought her into the tent of Sara his mother, and took her to wife: and he loved her so much, that it moderated the sorrow which was occasioned by his mother's death. |
| Peshitta (Syriac) | 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. |
| Septuagint (Greek) | And Isaac went into the house of his mother, and took Rebecca, and she became his wife, and he loved her; and Isaac was comforted over Sarah his mother. |
| Significant differences: | The Latin leaves ut Isaac's name in the first phrase. The targum adds two extra phrases. The Latin condenses two phrases into one (Isaac's marriage to Sarah). Although <i>death</i> is implied in the final phrase, it is not found in the Hebrew. It appears to be found in the Latin, Syriac and targum. |

Thought-for-thought translations; paraphrases:

| | |
|-------------------------|---|
| Common English Bible | Isaac brought Rebekah into his mother Sarah's tent. He married Rebekah and loved her. So Isaac found comfort after his mother's death. |
| Contemporary English V. | Isaac took Rebekah into the tent where his mother had lived before she died, and Rebekah became his wife. He loved her and was comforted over the loss of his mother. |
| Easy English | Then Isaac took Rebekah into Sarah's tent. Isaac took Rebekah and he married her. He loved her and she comforted him after his mother's death. |
| Easy-to-Read Version | Then Isaac brought the girl into his mother's tent. Rebekah became Isaac's wife that day. Isaac loved her very much. So Isaac was comforted after his mother's death. |
| Good News Bible (TEV) | Then Isaac brought Rebecca into the tent that his mother Sarah had lived in, and she became his wife. Isaac loved Rebecca, and so he was comforted for the loss of his mother. |
| New Berkeley Version | ...and Isaac conducted her inside his mother Sarah's tent. He married Rebekah; she became his wife, and he came to love her. So Isaac found consolation after his mother's death. Both were hopeful and neither was disappointed. Both seem to have been disciplined in the give-and-take ways of living and thus made a better match than results from purely physical attraction. Habitually relating his interests to God, Isaac's feet turned him for his mediation in the direction from which his bride was coming. |
| New Living Translation | And Isaac brought Rebekah into his mother Sarah's tent, and she became his wife. He loved her deeply, and she was a special comfort to him after the death of his mother. |

Partially literal and partially paraphrased translations:

| | |
|-----------------------------|---|
| American English Bible | And Isaac went to the house of his mother and took Rebekah, so she became his woman. and he loved her. and Isaac was given comfort for [the death of] his mother Sarah. |
| Beck's American Translation | Isaac took her into the tent of his mother Sarah. And he married Rebekah; and loving her, Isaac found comfort after his mother's death. |
| God's Word™ | Isaac took her into his mother Sarah's tent. He married Rebekah. She became his wife, and he loved her. So Isaac was comforted after his mother's death. |
| International Standard V | Later, Isaac brought Rebekah into the tent that had belonged to his mother Sarah and married her. Isaac loved her, and that's how he was comforted following the loss of [The Heb. lacks <i>the loss of</i>] his mother. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|---------------------------|--|
| Ancient Roots Translinear | Isaac brought her to the tent of his mother Sarah. He took Rebekah, and she was his woman. Isaac loved her, and comforted in <i>her</i> after his mother. |
| Bible in Basic English | And Isaac took Rebekah into his tent and she became his wife; and in his love for her, Isaac was comforted after his father's death. |
| New Advent Bible | Who brought her into the tent of Sara his mother, and took her to wife: and he loved her so much, that it moderated the sorrow which was occasioned by his mother's death. |

Catholic Bibles (those having the imprimatur):

| | |
|--------------------|---|
| The Heritage Bible | 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. Gen 5:29; 6:6-7. |
|--------------------|---|

| | |
|---------------------------|--|
| New American Bible (R.E.) | Then Isaac brought Rebekah into the tent of his mother Sarah. He took Rebekah as his wife. Isaac loved her and found solace after the death of his mother. |
| New Jerusalem Bible | Then Isaac took her into his tent. He married Rebekah and made her his wife. And in his love for her, Isaac was consoled for the loss of his mother. |

Jewish/Hebrew Names Bibles:

| | |
|---------------------------|--|
| Complete Jewish Bible | Then Yitz'chak brought her into his mother Sarah's tent and took Rivkah, and she became his wife, and he loved her. Thus was Yitz'chak comforted for the loss of his mother. |
| exeGesés companion Bible | And Yischaq brings her into the tent of his mother Sarah and takes Ribqah: and she becomes his woman; and he loves her: and Yischaq sighs after his mother. |
| JPS (Tanakh—1985) | Isaac conducted her into the tent and took her as his wife. So she became his wife, and he loved her and was consoled for the death of his mother. |
| Judaica Press Complete T. | And Isaac brought her to the tent of Sarah his mother, and he took Rebecca, and she became his wife, and he loved her. And Isaac was comforted for <i>the loss of his mother</i> . |
| Kaplan Translation | Isaac brought [the girl] into his mother Sarah's tent, and he married Rebecca. She became his wife, and he loved her. Isaac was then consoled for the loss of his mother. |

Expanded/Embellished Bibles:

| | |
|-----------------------------|---|
| <i>The Amplified Bible</i> | And Isaac brought her into his mother Sarah's tent, and he took Rebekah and she became his wife, and he loved her; thus Isaac was comforted after his mother's death. |
| The Expanded Bible | Then Isaac brought Rebekah into the tent of Sarah, his mother, and she became his wife. Isaac loved her very much, and so he was comforted after his mother's death. |
| Kretzmann's Commentary | And Isaac brought her in to 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 Lord Himself worked in the heart of Isaac the true bridal love for the woman so evidently destined to be his wife. So he took her to Hebron, to Sarah's tent, where Abraham's chief station was located. In this way the grief which had taken hold upon Isaac after the death of his mother was gradually assuaged. Thus the marriage which had begun with God was carried forward under His blessing. |
| Lexham English Bible | And Isaac brought her to the tent of Sarah his mother. And he took Rebekah, and she became his wife. And Isaac loved her and was comforted after [the death of] his mother. |
| NET Bible® | Then Isaac brought Rebekah [Heb "her"; the referent has been specified here in the translation for clarity.] into his mother Sarah's tent. He took her [Heb "Rebekah"; here the proper name was replaced by the pronoun ("her") in the translation for stylistic reasons.] as his wife and loved her [Heb "and he took Rebekah and she became his wife and he loved her."]. So Isaac was comforted after his mother's death [Heb "after his mother." This must refer to Sarah's death.]. |
| Translation for Translators | Then Isaac took Rebekah into the tent that belonged to his mother, Sarah, and she became his wife. And he loved her. So Isaac was comforted about his mother's death. |
| The Voice | Then Isaac brought Rebekah into his mother Sarah's tent. He took her as his wife <i>and slept with her</i> , and grew to love her <i>deeply</i> . In this way, Isaac found comfort in the wake of his mother's death. |

Literal, almost word-for-word, renderings:

| | |
|-----------------------------|---|
| Concordant Literal Version | And bringing her is Isaac to the tent of Sarah, his mother. And taking is he Rebecca, and becoming is she his wife, and he is loving her. And comforted is Isaac after the loss of his mother, Sarah. |
| Context Group Version | And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his woman { or wife }. And he gave allegiance to her. And Isaac was comforted after his mother's death. |
| Darby Translation | And Isaac led her into his mother Sarah's tent; and he took Rebecca, and she became his wife, and he loved her. And Isaac was comforted after [the death of] his mother. |
| English Standard Version | Then Isaac brought her into the tent of Sarah his mother and took Rebekah, and she became his wife, and he loved her. So Isaac was comforted after his mother's death. |
| Green's Literal Translation | And Isaac brought her into the tent of his mother Sarah. And he took Rebekah, and she became his wife; and he loved her. And Isaac was comforted after his mother. |
| Webster's Bible Translation | 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]. |
| World English Bible | Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife. He loved her. Isaac was comforted after his mother's death. |
| Young's Updated LT | And Isaac brings her in unto the tent of Sarah his mother, and he takes Rebekah, and she becomes his wife, and he loves her, and Isaac is comforted after the death of his mother. |

The gist of this verse: Isaac takes Rebekah as his wife and he is comforted by her after his mother's death.

| Genesis 24:67a | | | |
|--|--|--|------------------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| bôw' (אָב) [pronounced <i>boh</i>] | <i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i> | 3 rd person masculine singular, Hiphil imperfect with the 3 rd person feminine singular suffix | Strong's #935 BDB #97 |
| Yis ^e châq (יִשְׁחַק) [pronounced <i>yihse'-KHAWK</i>] | <i>he laughs; laughing; transliterated Isaac</i> | masculine singular proper noun | Strong's #3327 & #3446 BDB #850 |
| 'ohel (אֹהֶל) [pronounced <i>OH-hel</i>] | <i>tent, tabernacle, house, temporary dwelling</i> | masculine singular noun with the definite article and the directional hê | Strong's #168 BDB #13 |
| Sârâh (סָרָה) [pronounced <i>saw-RAW</i>] | <i>princess, noble woman; transliterated Sarah</i> | proper noun; feminine singular | Strong's #8283 BDB #979 |

Genesis 24:67a

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|----------------------------|---|--|--------------------------|
| 'ēm (אֵם) [pronounced aim] | <i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i> | feminine singular noun with the 3 rd person masculine singular suffix | Strong's #517 BDB #51 |

Translation: Isaac brought her to the tent of Sarah, his mother.

This tells us that Sarah's death was recent, because her tent is still refer to as her tent.

There is a little interest nugget of information buried in this and another verse in this chapter. You will note that Sarah, Abraham's wife had her own tent. She has passed away in the previous chapter, but it is so recent that this tent is still called Sarah's tent. What appears to be the situation is, this tent is being given to her as her own.

So, it appears that a husband and a wife, in those days, by that culture, had different tents. Did they sleep in different tents? That we do not know. I know in this culture, many women would love to have a his and hers bathroom,¹³² so I don't think that this is too far removed from that concept.

Genesis 24:67b

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|---|---|---|----------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| lâqach (לָקַח) [pronounced law-KAHKH] | <i>to take, to take away, to take in marriage; to seize</i> | 3 rd person masculine singular, Qal imperfect | Strong's #3947 BDB #542 |
| 'êth (אֵת) [pronounced ayth] | untranslated generally; occasionally <i>to, toward</i> | indicates that the following substantive is a direct object | Strong's #853 BDB #84 |
| Rib ^o qâh (רִיבְקָה) [pronounced rihb-KAW] | <i>ensnarer; a noose; fat, fattened; a quarrel appeased; which is transliterated Rebekah, Rebekkah, Rebecca</i> | feminine singular proper noun | Strong's #7259 BDB #918 |

Translation: So he took Rebekah [in marriage]...

We have seen this word *to take* over and over again in this chapter. It is often used to indicate that a man takes a woman in marriage, and that is what we find here. Isaac agrees to the arranged marriage in fact.

We have no idea what celebration—if any—ensued. We have no idea if there were formalities that were involved or if this was all simply consummated and that was that. However, when Jacob (their future son) gets married, there will be a party, and the end results will not be optimal for Jacob.

¹³² Maybe this will start a trend by mentioning this?

| Genesis 24:67c | | | |
|---|---|--|----------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| hâyâh (הָיָה) [pronounced haw-YAW] | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 3 rd person feminine singular, Qal imperfect | Strong's #1961 BDB #224 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition with the 3 rd person masculine singular suffix | No Strong's # BDB #510 |
| lâmed (ל) [pronounced l ^e] | <i>to, for, towards, in regards to</i> | directional/relational preposition | No Strong's # BDB #510 |
| ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW] | <i>woman, wife</i> | feminine singular noun | Strong's #802 BDB #61 |

Translation: ...and she became his wife [lit., and so she is to him for a wife].

We have the phrase *is to him*, which indicates ownership of some sort. I have translated as many translated this: *and she became his wife*. This is not a distortion of the translation, even though it is certainly not a word-for-word translation.

| Genesis 24:67d | | | |
|--|--|---|---------------------------|
| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| ʾâhêb (אָהֵב) [pronounced aw-HAYV ^ê] | <i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i> | 3 rd person masculine singular, Qal imperfect with the 3 rd person feminine singular suffix | Strong's #157 BDB #12 |

Translation: Isaac loves her...

This is something that may surprise many of your romantics. This marriage was arranged for Isaac. Isaac apparently married this woman because of Abraham and his servant took care of everything in order to make this happen. Isaac still learns to love her. In fact, because it is said here, his love for her developed quite quickly. We know this because of this and the next phrase, both of the wâw consecutives followed by imperfect verbs. This means that the action of these two verbs is conterminous or this verb *to love* precedes the next verb *to be*

comforted. Logically, these two things occurred in tandem; a little more love would develop, and his pain of losing his mother would lessen a little as well.

Application: This is an important circumstance to ponder. With Jacob, he will love his wife Rachel, and he will work for a very long time to take her as his wife. A marriage completely by choice based upon love. Isaac here agrees to an arranged marriage, and he falls in love with his wife. There seems to be an age at which love between a man and a woman is most easily cultivated, and a love which can take marriage to the death of either spouse.

The Expositor's Bible Commentary: *God may keep us longer waiting than the world does, but He gives us never the wrong thing.*¹³³

There is also this thing with a veil which is quite interesting. Men of that era did not see the faces of women, other than those they would never marry (their sisters or mothers or maids or women who belonged to other men). But men did not see the faces of dozens of single women. That culture simply did not allow for it. Therefore, when a man married a woman, he saw her face and figure as different from other women. She was his woman; and not having seen a lot of women other than his mother and sisters, was generally very satisfied with the result. Furthermore, we know that Sarah, Rebekah and Rachel are all very attractive women.

Don't get me wrong—I am not arguing that we reinstate the veil. So, when you have not looked upon the faces of hundreds of women; and when you have sex with just this one woman (and vice versa), these things helped to strengthen the marriage itself. Given these facts, along with the sensibility of parents who know from experience who is good for their son and who is not, even arranged marriages could result a lifelong love affair.

J. Vernon McGee makes some interesting comments here: *And so he tells his strange business. He has come to get a bride for his master's son, Isaac. I can see this servant as he brings out the gifts to give to this family - gold and silver trinkets. Abraham, you must remember, was a very rich man. Then the servant begins to tell about the master. As he speaks, I see that family circle around the fire, and in the background, standing just beyond the others, I see a very beautiful girl with deep brown eyes. She is listening intently. She hears the servant tell about Abraham and about how Isaac was born. The servant tells about Isaac's miraculous birth and about his life. Then he tells about the day that his father took him yonder to the top of Mount Moriah to offer him as a sacrifice and how God spared him and would not take his life but gave him back to the father alive. And finally he tells how the father has sent him, a servant, to get a bride for Isaac. They do not want to get a bride for him from among the Canaanites. They must get one who is of like mind, one who has the same capacity for the living God, one who is born again of the Word of God. He is looking for a bride.*¹³⁴

The 3 great events of Isaac's life are typical of the great arc of God's relationship to Israel.

The 3 Great Life Events of Isaac and What They Point to

| Isaac's Life as a Type | The Antitype |
|--|---|
| Isaac is born. His birth is promised; it is unique; and it is the fulfilment of God's promises to Abraham. | The birth of our Lord, which birth is unique, it was promised to us, and it fulfills the promises which God made to Abraham. See the Parallels Between the Birth of Isaac and the Birth of Jesus (HTML) (PDF) (WPD). |
| Isaac is offered to God by his father at Moriah. | Jesus is offered by His Father to atone for our sins. See Typology: Abraham's Offering of Isaac/God's offering of Jesus (HTML) (PDF) (WPD). |

¹³³ From <http://www.studylight.org/commentaries/teb/view.cgi?bk=0&ch=24> accessed January 11, 2015.

¹³⁴ From https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt accessed January 10, 2015.

The 3 Great Life Events of Isaac and What They Point to

Isaac's Life as a Type

The Antitype

Isaac is married.

God describes His relationship to Israel as a marriage. Most of these verses describe a **faithless wife**. Isaiah 54:5 Jer. 3:14 Ezekiel 16:8-14 Hosea 2:7

The birth of our Lord and His death for the sins of Israel *logically* occurs before the redemption and wedding between God and His people.

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[Charts, Graphics and Short Doctrines](#)

Genesis 24:67e

| Hebrew/Pronunciation | Common English Meanings | Notes/Morphology | BDB and Strong's # |
|--|---|--|------------------------------------|
| wa (or va) (ו) [pronounced <i>wah</i>] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive | No Strong's # BDB #253 |
| nâcham (נחם) [pronounced <i>naw-KHAHM</i>] | <i>to be sorry, to be moved to pity, to lament, to grieve, to have compassion, to pity, to suffer grief, to rue; to repent, to regret; to comfort [console] oneself, be comforted, to comfort oneself, ease oneself</i> | 3 rd person masculine singular, Niphal imperfect | Strong's #5162 BDB #636 |
| Yis'châq (ישׁחק) [pronounced <i>yih'se-KHAWK</i>] | <i>he laughs; laughing; transliterated Isaac</i> | masculine singular proper noun | Strong's #3327 & #3446 BDB #850 |
| 'achârêy (אחראי) [pronounced <i>ah-kuh-RAY</i>] | <i>behind, after; following; after that, afterwards; hinder parts</i> | preposition; plural form; construct form | Strong's #310 BDB #29 |
| 'êm (אם) [pronounced <i>aim</i>] | <i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i> | feminine singular noun with the 3 rd person masculine singular suffix | Strong's #517 BDB #51 |

Translation: ...and is comforted [by her] after [the death of] his mother [lit., and so he love her and Isaac is comforted after (the death of) his mother].

We are not really given much of a time frame at the beginning of this chapter, but it clearly appears that Isaac is still grieving over the death of his mother. Therefore, Genesis 24 had to occur simultaneous with or shortly after Genesis 23. These are very different narratives, even though they involve some of the same people.

Genesis 24:67 Isaac brought her to the tent of Sarah, his mother. So he took Rebekah [in marriage] and she became his wife [lit., and so she is to him for a wife]. Isaac loves her and is comforted [by her] after [the death

of] his mother [lit., and so he love her and Isaac is comforted after (the death of) his mother]. (Kukis mostly literal translation)

Genesis 24:67 Isaac brought Rebekah to the tent of Sarah, his mother. He took Rebekah in marriage and she became his wife. Isaac loved Rebekah and was thereby comforted by her after the death of his mother. (Kukis paraphrase)

This suggests that Isaac had just recently lost his mother. So, in referring to the Abrahamic Timeline, Sarah dies when Abraham is approximately 137 years old (making Isaac 37 years old); and Isaac is married around age 40. So, give or take a couple years, this all fits together chronologically.

Because we are not given the time frame, we do not know if Isaac has grieved for too long or if this was just recently. Let me suggest that his grief occurred over a longer period of time. He is okay with his wife going into his mother's tent, so that she did not die just yesterday (in the narrative); but this comforting herein mentioned indicates that he is still greatly saddened by his mother's death.

That Abraham decided that Isaac needed a wife was possibly predicated by the death of Sarah, recognizing the intense grief that Isaac felt, having no other woman close to him in his life. Abraham likely recognized that this was a situation that needed to be solved.

Therefore, let me suggest that it was Genesis 23—the death of Sarah—which motivated Abraham to seek a wife for Isaac. The intent was to deal with Isaac's grief and to continue the cycle of life, which was a necessity in the line of Abraham.

In the cycle of life, one of the comforts that one is given in death is his or her spouse.

Application: It is quite fascinating that an arranged marriage like this will last for decades, whereas, many marriages in the United States, where so much is known in advance about the other person, and such marriages might last 1 to 5 years.

This is based upon the culture differences that we have studied.

The Culture of Genesis and the Bible

1. There ought to be no more irrelevant book in the world than the Bible.
2. Notice how dramatically different things were in day of Isaac (who lived about 4000 years ago):
 - 1) Owning a personal slave was commonplace for the rich.
 - 2) When an oath was taken, a contract was not signed; but the hand was placed under the thigh—an approach related possibly to the **genitals** and possibly to circumcision (we do not know today exactly where the hand went).
 - 3) Arranged marriages were not out of the ordinary.
 - 4) There is no dating which takes place between Isaac and Rebekah—they see each other for the first time in vv. 63–64.
 - 5) Men often did not even see the faces of the women that they married until they married. Single women were often veiled.
 - 6) Isaac's love for Rebekah appears to occur after they are married.
 - 7) Men and women who were married lived in separate tents.
3. Some of these differences from our culture are presented in Scripture; others of them have to be dug out logically. But, the fact remains that the culture of man in Genesis is far, far different than our culture today in 21st Century America.
4. It ought to strike you as quite amazing that a book from this era, where things were so dramatically different between our cultures, that it should have any relevancy at all.
5. We ought to read and study this book as a fascinating document of history, as a document of perhaps great interest; but as a book of eternal morality? How can that be when the culture is so different?

The Culture of Genesis and the Bible

6. Yet, for me personally, Genesis is one of the most fascinating books of the Bible. And no matter how carefully I study a chapter and no matter how carefully I unearth all that is here, I know that I still miss a great deal.
7. And what ought to strike you is, Genesis is strangely relevant. The book of Genesis is far more than a study of a different culture of man from long, long ago.
8. The basic essence of man is still the same. Man is a creature made from the hand of God, who is corrupt, who carries a sin nature, and so small with regards to the universe—and yet God loves us and provides for us. This is found in the book of Genesis; this is found in the gospels; this is found in the book of Revelation; and this is found today in real life.
9. That the culture of man should be so different in the book of Genesis, and yet, this books speaks to us today, is one of the great arguments for the divine nature of the book of Genesis in particular and the Bible in general.

Although, in some ways, we strip out the culture when studying these ancient books, that does not mean that we lay aside the moral values clearly presented herein. For instance, the Bible clearly teaches that homosexual relations are sinful; there is no way for us to study the Bible and conclude that this is merely an irrelevant cultural norm. The way an oath is taken or the way marriage is arranged here are purely cultural; and no other part of Scripture suggests that they be adhered to in this way. In fact, in this passage, these things are presented as a part of the narrative, but not as important norms to carry on from generation to generation.

Let me simply take one example from above to make it clear that there are cultural norms in this chapter which are not necessarily to be followed in other ages. Isaac’s marriage to Rebekah is arranged, and it is a lifetime marriage. Jacob (Isaac’s son), on the other hand, will choose his bride from the family of Laban. There is nothing in either narrative which suggests that one approach is superior over the other. At no time in the Mosaic Law, does God say, “And you may not choose your own bride; allow your parents to do this for you.” Therefore, we know that the way a bride is chosen might be a matter of cultural acceptance, but it is not something which is strictly right or wrong.

My point is, the Bible is a book written over 2000-3000 years, and is filled with references to a variety of cultural norms and standards, applicable to that day and time. Yet, the Bible is written in such a way as to be able to distinguish when we are dealing with a matter of right and wrong; and when we are dealing with a matter which is simply a cultural norm.

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A Set of Summary Doctrines and Commentary

An Abbreviated Exegesis of Genesis 24:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y^ehowah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

The writing style of Genesis 24 is radically different from the rest of Genesis, and it indicates to us that, Genesis was not dictated by God to anyone; nor did Moses sit down a few times and write this book, having been inspired or whatever. If God dictated Genesis to anyone (like Moses), then there would have been no change of style. Furthermore, there is no indication anywhere in the book of Genesis that God dictated it to anyone (when God speaks directly to a man or through a man, we read about it in that same context).

Moses did not sit down and simply write the book of Genesis by means of spiritual inspiration. Again, that is not something which is told to us at any time (and it never occurred in any of Moses' writings); and the style should have remained the same throughout this book. Why would Moses think to himself, "You know what I need to do in this chapter? I need to massively change my style of writing. Let's go!" There would be no reason for him to do that. Furthermore, this is almost the exact opposite of Moses' style of writing. If he can reduce the dialogue within a narrative, without losing the context or train of thought, then he would do that. We see this throughout the book of Exodus.

Genesis was composed (not written) by real men, many of whom lived the incidents and historic events presented to us. In Genesis 24, there is one primary witness to everything (Abraham's slave); and one secondary witness to most of it (Rebecca). Abraham's slave was particularly exact in all that he wrote. Anything that was a pertinent detail, he included. He did not seem concerned about repeating himself.

Had this set of events happened to Moses, the length of this chapter would have been 30 verses or so (and not 47). Had Joseph written it, it would have been more interesting.

What this is all about is, Abraham needs to find a wife for Isaac; and it is clear that choosing a wife from among the Hittites (or any of the other Canaanites) is the wrong way to go. Part of Abraham's family remained in Haran when Abraham, Sarah and Lot left for Canaan. Abraham believed the best thing for Isaac would be to find a woman from their family to marry him. This way, many of their beliefs, customs and personal training will be the same.

Genesis 24:1 **And Abraham was old, advanced in years. And יהוה [= YHWH, Y^ehowah] had blessed Abraham in every way.**

Abraham had grown quite old and he recognized his many blessings. He was blessed by God in every way because Abraham was in supergrace status.

Genesis 24:2–4 **And Abraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh, so that I make you swear by יהוה, the Elohim [= God] of the heavens and the Elohim**

of the earth, that you do not take a wife for my son from the daughters of the Kena'anites [= *Canannites*], among whom I dwell, but to go to my land and to my relatives, and take a wife for my son Yitshaq [= *Isaac*].”

Abraham is going to entrust his oldest servant with the responsibility of finding a wife for Isaac. She could not come from the Canaanites.

The servant was to go to the land of Abraham's relatives, which was in Haran. This servant would have been well aware of Haran, as he probably traveled with Sarah and Abraham from Haran to Canaan.

Genesis 24:5 And the servant said to him, “What if the woman refuses to follow me to this land? Do I then take your son back to the land from which you came?”

This is an extremely smart servant and the first problem he sees is, he travels to Haran, no one remembers him; and no woman wants to come back with him to Canaan.

The servant says, “Should I then come back here and get Isaac, and go back?”

I think what the servant had in mind was to take Isaac from the jump. You bring the merchandise; and you let the woman look him over. Finding a wife will be easier doing it that way (I am suggesting that this is what the servant thought). I am not saying that the servant is sneaky. I am saying that he is smart and realistic. But what he cannot do is tell Abraham, “That is a good idea, but I've got a better one.” And then tell him about taking Isaac. He is the servant; so that is suggesting too much by way of changing Abraham's plan. If he proposes a different way, he needs to be subtle.

Genesis 24:6 And Abraham said to him, “Beware lest you take my son back there!

Abraham does not want Isaac removed from the land of promise at all for any reason.

Then Abraham tells why he has taken that stance:

Genesis 24:7 “הוהי, Elohim of the heavens, who took me from my father's house and from the land of my relatives, and who spoke to me and swore to me, saying, ‘To your seed I give this land,’ He sends His messenger before you, and you shall take a wife for my son from there.

God has made promises to Abraham and these promises are related directly to the land of promise.

Genesis 24:8 “And if the woman refuses to follow you, then you shall be released from this oath; only, do not take my son back there.”

“If you find a suitable woman, but she will not come here, then I release you from this oath,” Abraham promises his servant.

Genesis 24:9 Then the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

Apparently putting one's hand under the thigh of another is one way that swearing an oath takes place.

Genesis 24:10 And the servant took ten of his master's camels and left, for all his master's good gifts were in his hand. And he arose and went to Aram Naharayim, to the city of Naḥor.

The servant leaves with a great deal of wealth, which is part of what is used to convince the prospective bride.

Genesis 24:11 And he made his camels kneel down outside the city by a fountain of water at evening time, the time when women go out to draw water.

The servant does not tell us about the actual trip. In v. 10a, he has a lot of wealth with him; in vv. 10b–11, he is already there at Haran, just outside the city. At first, I assumed that he is at this well, knowing that he will receive guidance of how to find his master's family. However, he appears to be at the well to meet Isaac's future bride in person.

Genesis 24:12 **And he said, “הוהי, Elohim of my master Abraham, please cause her to meet before me this day, and show loving-commitment to my master Abraham.**

The servant prays directly to God to meet this woman for Isaac on this day.

Genesis 24:13 **“See, I am standing here by the fountain of water, and the daughters of the men of the city are coming out to draw water.**

He narrates where he is to God.

Genesis 24:14 **“Now let it be that the young woman to whom I say, ‘Please let down your jar to let me drink,’ and she says, ‘Drink, and let me water your camels too,’ let her be the one whom You have appointed for Your servant Yitshaq. And let me know by this that You have shown loving-commitment to my master.”**

He even asks for a sign from God to know that he is speaking to the right person. “Let her say, ‘Drink; and let me water your camels as well.’ ”

One of the things that the servant is looking for is a woman who is not lazy; a woman who anticipates the needs of others and sees to them if she can. The servant is considering the character of the woman (we do not know if he and Abraham discussed this or if this is him acting on his own using good, common sense).

Genesis 24:15 **And it came to be, before he had ended speaking, that see, Ribqah [= Rebekah], who was born to Bethu'el, son of Milkah, the wife of Naḥor, Abraham's brother, came out with her jar on her shoulder.**

At the end of his prayer, he sees Rebekah. If I am figuring this out correctly in my brain, she would be the third cousin to Isaac.

Obviously, the servant does not know all of this about Rebekah yet. He will find this out later on, but he front-loads this information in the narrative that he composes.

Let me suggest that, when it comes to recounting *God's history with man*, the servant is aware that his audience will be Abraham, Isaac, Rebekah and any children they may have. Therefore, he clearly identifies Rebekah from the start.

Genesis 24:16 **And the young woman was very good-looking, a maiden, no man having known her. And she went down to the fountain, filled her jar, and came up.**

The woman is very attractive and she is still a virgin. Obviously, the servant cannot look at Rebekah and determine this. This is information which would come out later when he goes with her to meet Abraham's family. However, this information is also front-loaded into this account.

Genesis 24:17 **And the servant ran to meet her and said, “Please let me drink a little water from your jar.”**

The servant goes to her—I am assuming that she is the first woman that he approaches—and asks for a drink of water. Then he listens carefully for her response.

Genesis 24:18 **And she said, “Drink, my master.” And she hurried and let her jar down to her hand, and gave him a drink.**

She gives him a drink, calling him *master*.

Genesis 24:19 And when she had finished giving him a drink, she said, "Let me draw water for your camels too, until they have finished drinking."

Then she adds, "Let me help you water your camels as well." She does exactly as the servant had prayed.

Genesis 24:20 And she hurried and emptied her jar into the trough, ran back to the fountain to draw water, and drew for all his camels.

Remember that this guy has ten camels with him, so providing them with enough to drink is a big job.

The camels are not brought close to the well in order to keep the area around the well clean. There cannot be animals standing close to the well and urinating and whatnot.

Genesis 24:21 And watching her, the man remained silent in order to know whether הוהי had prospered his way or not.

The man watches her carefully, trying to determine if God has prospered him by letting him meet the right person right off the bat.

Genesis 24:22–23 And it came to be, when the camels had finished drinking, that the man took a golden nose ring weighing half a sheqel, and two bracelets for her wrists weighing ten sheqels of gold, and said, "Whose daughter are you? Please inform me, is there room in your father's house for us to spend the night?"

The servant gives the young woman some very expensive gifts and asks if there is a place in their home where he can stay for the night.

Genesis 24:24 And she said to him, "I am the daughter of Bethu'el, Milkah's son, whom she bore to Naḥor."

At this point, Rebekah begins to reveal exactly who she is. The servant would be very familiar with Abraham's family. He already knows these names and he knows who is who. You may recall that these people have already had their names recorded in the Word of God. See Genesis 11:29 22:20–24. The servant is aware of these words because the people of God would have gathered together and the elder among them, Abraham, would speak the words of Genesis so far (up to Genesis 23). When Abraham was done with this, the servant would stand up and he would say the words of this chapter.

Genesis 24:25 And she said to him, "We have both straw and fodder enough, and room to spend the night."

The woman is bright and observant. She knows that there is sufficient food available for the camels; and that there is room for him to spend the night.

Genesis 24:26 And the man bowed down his head and worshipped הוהי.

The man bows his head and worships Y^ehowah as a result.

Genesis 24:27 And he said, "Blessed be הוהי Elohim of my master Abraham, who has not forsaken His loving-commitment and His truth toward my master. As for me, being on the way, הוהי led me to the house of my master's brothers."

He prays aloud (apparently), appreciating that God has not forsaken His gracious commitment to Abraham. God has hooked him up with the right family from the start.

Genesis 24:28 Then the young woman ran and informed those of her mother's house these matters.

The young woman runs and tells those of her mother's home about these things (apparently, her father is dead at this point).

Genesis 24:29 **And Ribqah had a brother whose name was Laban, and Laban ran out to the man, to the fountain.**

Rebekah has a brother Laban, and he is out for himself in any way that he might be prospered. He is very different from his sister.

Genesis 24:30 **And it came to be, when he saw the nose ring, and the bracelets on his sister's wrists, and when he heard the words of his sister Ribqah, saying, "Thus the man spoke to me," that he went to the man and saw him standing by the camels at the fountain.**

When he hears this story and sees the gifts his sister is wearing, he is completely onboard with bringing this man into their home.

Genesis 24:31 **And he said, "Come in, O blessed of הוה! Why do you stand outside? I myself have prepared the house, and a place for the camels."**

Now, Laban sounds very spiritual. He calls this man, *blessed of Y^ehowah*. Now, did he actually prepare the house for this visit and did he prepare a place for the camels? Maybe he assigned this work to a couple of servants.

Genesis 24:32–33 **So the man came into the house, while he unloaded the camels and provided straw and fodder for the camels and water to wash his feet and the feet of the men who were with him, and set food before him to eat. But he said, "Let me not eat until I have spoken my word." And he said, "Speak on."**

Unloading the camels means that they have supplies and saddles and other things on them. Now that they have a place to rest and eat, these things are removed.

The servant insists on taking care of his master's business before eating.

Genesis 24:34 **And he said, "I am Abraham's servant."**

The servant clearly identifies himself.

Genesis 24:35 **"And הוה has blessed my master exceedingly, and he has become great. And He has given him flocks and herds, and silver and gold, and male and female servants, and camels and donkeys."**

He tells how God has blessed his master Abraham; and how he has become great. "God has given Abraham flocks and herds, silver and gold, male and female servants, as well as camels and donkeys." By ancient world standards, this is the epitome of wealth.

One thing which I have noticed about many current Christians is, some of them are overly concerned about the wealth of some pastor-teachers. There is one in particular, whose name I will not mention, who is talked about on the internet all of the time. Do you know that it is none of your business and none of my business how much income Charley Brown has or Lucy Van Pelt. As the Bible says, "Before their own master, they stand or fall."

Can you recall a single time that God went to Abraham and said, "Listen, buddy, you are getting too rich. You need to offload some of these riches, just to be fair." His son Isaac would become very rich, his son Jacob would be very rich, and his son Joseph will become extremely wealthy. David was very wealthy and so was his son Solomon. How many times do we read about God going to any of these men and saying, "You know, you have far too much wealth. It is very unseemly. You need to spread this wealth around." Now, if God does not tell any of these men how much they should have, and when they have reached their limit, then it is none of our business how much money this or that pastor has (and wealthy pastors are a very rare commodity, so that when people are

aware of one, they think that it is their business to comment—it isn't). Let me add one more thing: having wealth is not the same as being greedy. These are two very different things. They may occur together and they may not.

Genesis 24:36 “And Sarah my master’s wife bore a son to my master when she was old. And he has given to him all that he has.

He tells the family in Haran what has happened in Canaan. My guess is, everyone there is familiar with what happened to Abraham. But this confirms the identity of this servant.

Genesis 24:37–38 “And my master made me swear, saying, ‘Do not take a wife for my son from the daughters of the Kena’anites [= *Canaanites*], in whose land I dwell, but go to my father’s house and to my relatives, and take a wife for my son.’

Abraham charged his servant not to find a Canaanite wife for Abraham, but to find someone who also believes in the Revealed God.

Genesis 24:39 “And I said to my master, ‘What if the woman does not follow me?’

This servant includes a great many details when speaking to this family, including his discussion with Abraham about, *what if no one comes back with him?*

Genesis 24:40 “But he said to me, ‘הוהי, before whom I walk, sends His messenger with you and shall prosper your way. And you shall take a wife for my son from my relatives and from my father’s house.

Abraham knew that his desire to find a woman from this family would be honored by God. The line of Abraham must be continued.

Genesis 24:41 Then, when you go to my relatives, you are to be released from this oath. And if they do not give her to you, then you are released from my oath.’

Abraham agreed to release the servant from his obligation if the right woman would not come back with him.

Genesis 24:42–44 “And this day I came to the fountain and said, ‘הוהי, Elohim of my master Abraham, please, if You are prospering the way in which I am going, see, I am standing by the fountain of water, and when the young woman comes out to draw water, and I say to her, “Please give me a little water from your jar to drink,” Maiden. and she says to me, “Drink, and let me draw for your camels too,” let her be the woman whom הוהי has appointed for my master’s son.’

He tells them there exactly what he prayed.

Genesis 24:45 “I had not yet ended speaking in my heart, then see, Ribqah was coming out with her jar on her shoulder. And she went down to the fountain and drew water. And I said to her, ‘Please let me drink.’

He tells exactly what happened after he prayed.

Genesis 24:46 “And she hurried and let her jar down from her shoulder, and said, ‘Drink, and let me water your camels too.’ So I drank, and she watered the camels too.

He tells how Rebekah was an answer to his prayer.

Genesis 24:47 “And I asked her, and said, ‘Whose daughter are you?’ And she said, ‘The daughter of Bethu’el, Naḥor’s son, whom Milkah bore to him.’ Then I put the nose ring on her nose and the bracelets on her wrists.

He tells about whose daughter she said she is. The servant knows that he is speaking to the daughter of the correct family.

Now, just so you know, if Moses composed this narrative, he would never ever repeat all of this information. The book of Exodus carefully keeps from repeating information which does not move the narrative along; but this author—and only this author in Genesis—is very repetitious about what he remembers.

Genesis 24:48 “And I bowed my head and worshipped הוהי, and blessed הוהי, Elohim of my master Abraham, who had led me in the true way to take the daughter of my master’s brother for his son.

He tells them about his prayer afterwards.

Genesis 24:49 “And now, if you are going to show loving-commitment and truth to my master, let me know, and if not, let me know, so that I turn to the right or to the left.”

Then he asks the people there, “What do you all say to this?”

Genesis 24:50 And Laban answered – Bethu’el too – and said, “The matter comes from הוהי, we are not able to speak to you either evil or good.

Laban and Bethuel really have no commentary, as how do you comment on what God says and does?

Genesis 24:51 “See, Ribqah is before you. Take her and go, and let her be your master’s son’s wife, as הוהי has spoken.”

They say, “Here’s Rebekah. Take her and go. Just as Yehowah has spoken.”

Genesis 24:52 And it came to be, when Abraham’s servant heard their words, that he bowed himself towards the earth before הוהי.

Abraham’s servant bows to the ground and thanks God again.

Genesis 24:53 And the servant brought out ornaments of silver, and ornaments of gold, and garments, and gave them to Ribqah. He also gave costly gifts to her brother and to her mother.

He then gives costly gifts to Rebekah and to her brother and mother.

Genesis 24:54 And he and the men who were with him ate and drank and spent the night. When they arose in the morning he said, “Let me go to my master.”

They are all treated to a good meal, and when the morning comes, he says, “Let us go.”

Genesis 24:55 But her brother and her mother said, “Let the young woman stay with us a few days, at least ten, then you go.”

The brother says, “Now, just hold on for a bit. Give us at least ten days before we send you on your way.”

They have received a considerable dowry, but there are still things in sacks laying next to the camels. Maybe there is more. Ten more days might produce more gifts.

Genesis 24:56 And he said to them, “Do not delay me, since הוהי has prospered my way. Let me go so that I go to my master.”

The servant asks them not to delay him.

Genesis 24:57 And they said, "Let us call the young woman and ask her."

They decide to put this on Rebekah, so they call her in.

Genesis 24:58 So they called Ribqah and said to her, "Are you going with this man?" And she said, "I shall go."

Rebekah tells them, "I am ready to go."

Genesis 24:59 So they let go Ribqah their sister and her nurse, and Abraham's servant and his men.

So they agree to let them all go.

Genesis 24:60 And they blessed Ribqah and said to her, "Let our sister become the mother of thousands of ten thousands, and let your seed possess the gates of those who hate them."

They make a few statements, like, "Let our sister be the mother of thousands of ten thousands. Let your seed possess the gates of those hating them." This may have been a popular thing to say when a family member would leave.

Genesis 24:61 And Ribqah and her young women arose, and they rode on the camels and followed the man. So the servant took Ribqah and left.

Rebekah leaves with her young women, suggesting that she had several servants.

Genesis 24:62 And Yitshaq came from the way of Be'ër Laḥai Ro'i, for he dwelt in the South.

Isaac seems to be getting antsy, so he goes further north to meet them all sooner. Let me suggest that he sent some servants in that direction to tell his servant which way to come. Or he kept in touch with Abraham, who might see his servant first.

Genesis 24:63 And Yitshaq went out to meditate in the field in the evening. And he lifted his eyes and looked and saw the camels coming.

One evening, Isaac went into the field in the evening to meditate and he looks up and sees many camels coming his way.

We do not know exactly what this word *meditate* means. It is only found here in this verse. Is he taking stock of his life? Is he remembering his mother, who recently passed away? At best, we can speculate as to what this word actually means.

Genesis 24:64–65 And Ribqah lifted her eyes, and when she saw Yitshaq she dismounted from her camel, and she had said to the servant, "Who is this man walking in the field to meet us?" And the servant said, "It is my master." So she took a veil and covered herself.

When Rebekah approaches the home of Isaac, she dismounts and covers her face with a veil. She is far enough away that she cannot be seen. Apparently, this is a custom of the day, to cover her features prior to marriage.

Genesis 24:66 And the servant told Yitshaq all the matters he had done.

The servant tells Isaac all that took place (no doubt, he recounted all of this in excruciating detail).

Genesis 24:67 And Yitshaq brought her into his mother Sarah's tent. And he took Ribqah and she became his wife, and he loved her. Thus Yitshaq was comforted after his mother's death.

Isaac meets his bride-to-be soon after the death of his own mother. He was comforted by this.

Addendum

The idea here is, there are things which we find in this chapter which are extremely important.

Why Genesis 24 is in the Word of God

1. There is an unmistakable style and perspective found in this chapter. This helps us to determine the authorship of this chapter and how it may have been originally passed down.
2. There is a clear parallel between the servant of this chapter and Jesus Christ.
3. We are able to see the line of the wife of Isaac; that they are relatives (and probably worship the same God).
4. We see a clear difference between man's history and God's history.
5. We see that families hundreds of miles apart were able to keep in touch (although not very often).
6. The difference in cultures should make Genesis an obsolete book; but it is clearly God's Word for all time.
7. This chapter allowed us to consider the servant of Abraham and to recognize what an exalted position that he had as Abraham's slave.
8. We find that Abraham used camels in this era.
9. We see how this servant is a type of Christ.
10. In fact, we see how the 3 great life events of Isaac are types.

The big picture of this chapter is how Isaac's birth, offering and then marriage all are types for the LORD.

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These are things which we learn while studying this particular chapter.

What We Learn from Genesis 24

1. This particular chapter caused us to take a look at the concept of racial intermarriage and to determine what the Bible teaches about it.
2. We see how we might have the impact in this life like Paul or Billy Graham. It is important for the believer to realize what an active role that he plays in the Christian life today.
3. We studied Jesus and the rich young ruler, as well as the silly notion that Jesus is the first socialist.
4. We had the opportunity to study interracial marriage and how it relates to this and other chapters of the Bible.
5. We also studied marriage to some degree; what it means to be unequally yoked; and how a woman may recognize her right man and vice versa.
6. We studied the 5 divine institutions, several of which are pertinent to this chapter.
7. We even spent sometime studying camels and if it is possible that Abraham owned trained camels in this era.
8. We studied the doctrine of divine blessing.
9. We discussed the Bethuel controversy.

Even though this chapter was mostly narrative; there was still a lot to learn.

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The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

CHAPTER 16. HOW ISAAC TOOK REBEKA TO WIFE.

1. NOW when Abraham, the father of Isaac, had resolved to take Rebeka, who was grand-daughter to his brother Nahor, for a wife to his son Isaac, who was then about forty years old, he sent the ancientest of his servants to betroth her, after he had obliged him to give him the strongest assurances of his fidelity; which assurances were given after the manner following : - They put each other's hands under each other's thighs; then they called upon God as the witness of what was to be done. He also sent such presents to those that were there as were in esteem, on account that that they either rarely or never were seen in that country, The servant got there not under a considerable time; for it requires much time to pass through Meopotamia, in which it is tedious traveling, both in the winter for the depth of the clay, and in summer for want of water; and, besides this, for the robberies there committed, which are not to be avoided by travelers but by caution beforehand. However, the servant came to Haran; and when he was in the suburbs, he met a considerable number of maidens going to the water; he therefore prayed to God that Rebeka might be found among them, or her whom Abraham sent him as his servant to espouse to his son, in case his will were that this marriage should be consummated, and that she might be made known to him by the sign, That while others denied him water to drink, she might give it him.

2. With this intention he went to the well, and desired the maidens to give him some water to drink: but while the others refused, on pretense that they wanted it all at home, and could spare none for him, one only of the company rebuked them for their peevish behavior towards the stranger; and said, What is there that you will ever communicate to anybody, who have not so much as given the man some water? She then offered him water in an obliging manner. And now he began to hope that his grand affair would succeed; but desiring still to know the truth, he commended her for her generosity and good nature, that she did not scruple to afford a sufficiency of water to those that wanted it, though it cost her some pains to draw it; and asked who were her parents, and wished them joy of such a daughter. "And mayst thou be espoused," said he, "to their satisfaction, into the family of an agreeable husband, and bring him legitimate children." Nor did she disdain to satisfy his inquiries, but told him her family. "They," says she, "call me Rebeka; my father was Bethuel, but he is dead; and Laban is my brother; and, together with my mother, takes care of all our family affairs, and is the guardian of my virginity." When the servant heard this, he was very glad at what had happened, and at what was told him, as perceiving that God had thus plainly directed his journey; and producing his bracelets, and some other ornaments which it was esteemed decent for virgins to wear, he gave them to the damsel, by way of acknowledgment, and as a reward for her kindness in giving him water to drink; saying, it was but just that she should have them, because she was so much more obliging than any of the rest. She desired also that he would come and lodge with them, since the approach of the night gave him not time to proceed farther. And producing his precious ornaments for women, he said he desired to trust them to none more safely than to such as she had shown herself to be; and that he believed he might guess at the humanity of her mother and brother, that they would not be displeased, from the virtue he found in her; for he would not be burdensome, but would pay the hire for his entertainment, and spend his own money. To which she replied, that he guessed right as to the humanity of her parents; but complained that he should think them so parsimonious as to take money, for that he should have all on free cost. But she said she would first inform her brother Laban, and, if he gave her leave, she would conduct him in.

3. As soon then as this was over, she introduced the stranger; and for the camels, the servants of Laban brought them in, and took care of them; and he was himself brought in to supper by Laban. And, after supper, he says to him, and to the mother of the damsel, addressing himself to her, "Abraham is the son of Terah, and a kinsman of yours; for Nahor, the grandfather of these children, was the brother of Abraham, by both father and mother; upon which account he hath sent me to you, being desirous to take this damsel for his son to wife. He is his legitimate son, and is brought up as his only heir. He could indeed have had the most happy of all the women in that country for him, but he would not have his son marry any of them; but, out of regard to his own relations, he desired him to match here, whose affection and inclination I would not have you despise; for it was by the good pleasure of God that other accidents fell out in my journey, and that thereby I lighted upon your daughter and your house; for when I was near to the city, I saw a great many maidens coming to a well, and

Josephus' History of this Time Period

I prayed that I might meet with this damsel, which has come to pass accordingly. Do you therefore confirm that marriage, whose espousals have been already made by a Divine appearance; and show the respect you have for Abraham, who hath sent me with so much solicitude, in giving your consent to the marriage of this damsel." Upon this they understood it to be the will of God, and greatly approved of the offer, and sent their daughter, as was desired. Accordingly Isaac married her, the inheritance being now come to him; for the children by Keturah were gone to their own remote habitations.

From: <http://www.sacred-texts.com/jud/josephus/ant-1.htm> accessed February 12, 2013. Josephus *Antiquities of the Jews*; Book 1, Chapter 16.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 15, entitled *The Marriage of Isaac - Birth of Esau and Jacob - Esau sells his Birthright - Isaac at Gerar - Esau's Marriage*.

Edersheim Summarizes Genesis 24

THE sacred narrative now turns to the history of Isaac, the heir to the promises, still marking in its course the same dealings on the part of God which had characterized the life of Abraham. Viewed in connection with the Divine promises, the marriage of Isaac would necessarily appear a subject of the deepest importance to Abraham. Two things were quite firmly settled in the mind of the patriarch: Isaac must on no account take a wife from among the Canaanites around, - he must not enter into alliance with those who were to be dispossessed of the land; and Jehovah, who had so often proved a faithful God, and in obedience to whose will he now refused what might have seemed highly advantageous connections, would Himself provide a suitable partner for Isaac. These two convictions determined Abraham's conduct, as they also guided that of "his eldest servant," whom Abraham commissioned to execute his wishes, and who, in general, seems to have been deeply imbued with the spirit of his master.

Some time before (Genesis 22:20) Abraham had been informed that his brother Nahor, whom he left behind in Haran, had been blessed with numerous descendants. To him the patriarch now dispatched "his servant, the elder of his house, who ruled over all that was his" - generally supposed to have been Eliezer of Damascus (Genesis 15:2), though at that time he must, like his master, have been far advanced in years. But before departing, he made him swear by Jehovah - since this matter concerned the very essence of the covenant - to avoid every alliance with the Canaanites, and to apply to his "kindred." And when the servant put before him the possibility, that the execution of this wish might render it necessary for Isaac to return to the land whence Abraham had come, the patriarch emphatically negated the suggestion, as equally contrary to the Divine will, while his faith anticipated no difficulty, but calmly trusted the result in God's hands. In all this Abraham had no fresh revelation from heaven; nor needed he any. He only applied to present circumstances what he had formerly received as the will of God, just as in all circumstances of life we need no fresh communication from above - only to understand and to apply the will of God as revealed to us in His holy word.

The result proved how true had been Abraham's expectations. Arrived at Haran, Abraham's servant made it a matter of prayer that God would "prosper his way," for even when in the way of God's appointment, we must seek and ask His special blessing. There, as he stood outside the city by the well to which, according to the custom of the East, the maidens would resort at even to draw water for their households, it naturally occurred to him to connect in his prayer a mark of that religious courtesy, hospitality, and kindness to which he had been accustomed in his master's house, with the kindred of Abraham, and hence with the object of his journey. His prayer was scarcely finished when the answer came. "Before he had done speaking" (Comp. Daniel 9:20, 21) Rebekah, the daughter of Bethuel, the son of Nahor, Abraham's brother, came to the well by which the stranger

Edersheim Summarizes Genesis 24

stood with his camels. Her appearance was exceedingly prepossessing ("the damsel was very fair to look upon"), and her bearing modest and becoming. According to the sign on which he had fixed in his own mind, he asked her for water to drink; and according to the same sign, she exceeded his request by drawing for his camels also. But even so Abraham's servant did not yield to his first impressions; only at the literality of the answer to his prayer, "the man wondering at her, held his peace, to know whether Jehovah had made his way prosperous or not."

Before asking further who her kindred were, and seeking their hospitality, he rewarded her kindness by splendid presents. But when the answers of Rebekah showed him that Jehovah had actually led him straight "to the house of his master's brethren," the man, fairly overcome by his feelings, "bowed down his head, and worshipped Jehovah."

The description of what now ensued is not only exceedingly graphic, but true to the life. It is said that Rebekah "ran and told her mother's house," that is, evidently to the female portion of the household. Next, Laban, Rebekah's brother, seeing the jewels and hearing her tale, hastens to invite the stranger with true Eastern profusion of welcome. But the terms in which Laban, partially at least an idolater, addressed Abraham's servant: "Thou blessed of Jehovah," remind us how easily the language of Abraham - in other words, religious language, is picked up by those who have really no claim to use it. The servant of Abraham, on the other hand, is quite like his master in his dignified bearing and earnestness of purpose. Before accepting hospitality at the hands of Bethuel and Laban, he will have an answer to the commission on which he has been sent, nor can persuasions or entreaty prevail on him to prolong his stay, even over the following day. With the full consent of Rebekah, the caravan returns to Canaan. Once more it is evening when the end of the journey is reached. It so happens that Isaac has "gone out to meditate in the field" - an expression which implies religious communion with God, probably in connection with this very marriage - when he meets the returning caravan. Rebekah receives her future husband with the becoming modesty of an Eastern bride, and the heart-happiness of the son of promise is secured to him in union with her whom the Lord Himself had "provided" as his wife. Isaac was at the time of his marriage forty years old.

From <http://www.lewendwater.org/books/v1bhot.pdf> accessed February 12, 2013.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 24

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Abraham has his servant swear and oath to him to bring Isaac a wife from his eastern relatives

Now Abraham had become old; he had advanced in years and Y^ehowah has blessed Abraham in all things.

Now Abraham had grown old, but Jehovah has blessed Abraham in all things throughout his long life.

Therefore, Abraham said to his slave, the eldest of his house—the one who ruled over all that he had [lit., *in all that {was} to him*]: "Please place your hand under my thigh. Now I bind you to an oath by Y^ehowah, Elohim of the heavens, Elohim of the earth, that you will not take a wife for my son from among the daughters of the Canaanites, [among] whom I am living. Instead [lit., *for, that*] you will go unto my country and unto my family, and you will take a wife for my son Isaac."

Therefore, Abraham said to his slave, the one who had the most responsibility over his estate: "Please place your hand under my thigh. Now I bind you to an oath by Jehovah, God of heaven and earth, that you will not take a wife for my son out from the Canaanite women, among whom I presently live. Instead, you will go to my old country and to my family there, and you will take a wife from there for my son Isaac."

| A Complete Translation of Genesis 24 | |
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| A Reasonably Literal Translation | A Reasonably Literal Paraphrase |
| The servant said to him, “Perhaps the woman is unwilling to come after me to this land—[in] returning, should I return [with] your son to the land from which you have come?” | The servant said to him, “What if the woman is unwilling to come with me back to this land? Should I return with your son to the land of your birth?” |
| Abraham then answered him, “Take care to yourself so that you do not return my son there. Y ^e howah, Elohim of heaven, Who took me out of my father’s house and out from the land of my kindred, and Who spoke to me and who swore to me, saying, ‘I will give this land to your seed.’ He will send His angel before you and you will take a wife for my son from there. But if the woman is not willing to follow after you, then you are freed of this oath of mine, provided [that] you do not return my son there.” | Abraham then answered him, “Do not, under any circumstance, take my son back there. Jehovah, the God of heaven—the One Who took me out of my father’s house and Who took me away from the land of my kindred, and the One Who swore to me, “I will give this land to your seed;’ it is He Who will send His angel before you so that, as a result, you can bring a wife for my son from there. However, if no woman is willing to follow you back to here, then you are freed of this oath, provided that you do not take my son back there.” |
| Therefore, the servant placed his hand under the thigh of Abraham, his lord [lit., <i>his adonai</i>]; and he swore this thing to him. | Therefore, the servant placed his hand under the thigh of Abraham, his lord, swearing this oath to him. |
| Abraham’s servant prays to God to come upon Isaac’s woman; and God answers this prayer | |
| So the servant took ten camels from his lord’s camels and he went, and every good thing of his lord was in his hand. Therefore, he arose and went to Aram-naharaim, to the city of Nahor. | So the servant took 10 of his master’s camels and every good thing he could take that was appropriate. Then he arose and went to Aram-naharaim, to the city of Abraham’s brother Nahor. |
| He caused his camels to knee down outside of the city at the water well towards the evening at [lit., <i>to, for</i>] the time women go out to draw water. | At the time in the evening when women came outside the city to draw water, Abraham’s servant was causing his camels to kneel down. |
| He prayed [lit., <i>said</i>], “Y ^e howah, Elohim of my lord, Abraham, cause a meeting, please, before me today and [by this] manufacture grace toward my lord, Abraham. Observe [that] I am standing over a fountain of waters and the young women [lit., <i>daughters of men</i>] of the city [will be] coming out to draw water. And [I pray] it will come to pass [that] a young woman [to] whom I will say [lit., <i>say unto her</i>], ‘Please extend your water-vessel and I will drink.’ Then she will say, ‘Drink and I will also make your camels to drink.’ [It is] she [whom] You have appointed for Your servant for Isaac, and by [this interaction with] her, I will know that You have manufactured grace toward my adonai.” | He prayed, “Jehovah, the God of my lord, Abraham, please cause me to meet a woman today [for Isaac], and by this, You will manufacture grace toward my lord, Abraham. You see that I am standing over the city fountain where the young women of the city will be coming in order to draw water for their household. And I pray that it will be that a young woman will appear. And I will say to her, ‘Please allow me to drink from your water vessel.’ Then she will answer, ‘Drink and I will also provide water for your camels, as well.’ I will know that this is the woman whom You have appointed for Your servant to bring back for Isaac; and that I will know that you have, by this interaction with her, that You have manufactured grace to my lord, Abraham.” |

| A Complete Translation of Genesis 24 | |
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| A Reasonably Literal Translation | A Reasonably Literal Paraphrase |
| And it is, before he completed speaking [to God], that, observe, Rebekah was coming out [to the fountain] Rebekah was born to [lit., <i>who was born to</i>] Bethuel, [who is] the son of Milcah, the wife of Nahor, [who is] the brother of Abraham. | And, before Abraham's servant had completed his prayer, Rebekah was walking toward the fountain, carrying a water-jug on her shoulder. Now, Rebekah was the daughter of Bethuel, who was the son of Milcah, Nahor's wife. Nahor is the brother of Abraham. |
| [She came out with] her water-jug upon her shoulder. The young woman is very good of appearance, [and] a virgin—no man had known her. | The young woman is very attractive and a virgin—no man had violated her. |
| She went down to the fountain and filled up her water-jar and then went [back] up. The servant then ran to meet her and he said, "Please give me a drink, a little water from your water-jar." | She went down to the fountain and filled up her water-jar, and then went back up. The servant then ran to meet her and he asked, "Would you please give me a drink from your water-jar?" |
| She said, "Drink, my adonai." She then quickly [lit., <i>hastens and</i>] lowered her water jar upon her hand and gave him a drink. | She said, "Drink, my lord." She then quickly lowered her water jar to give him a drink. |
| When she was finished causing him to drink, she said, "Also, I will draw water for your camels until they have finished drinking." She then quickly empties out her water-jar into the water trough. Then she ran again to the well to draw out [more] water. She drew out [additional water] for all his camels. | When she was finished giving him water to drink, she said, "I will also draw water for your camels until they have drunk their fill as well." She then quickly emptied out her water-jar into the water trough. Then she went back again to draw out more water. She drew out enough water for all of his camels. |
| And the man is gazing silently toward her, to determine if Y ^e howah has made his journey successful or not. | The man studied her in silence, trying to determine if the Lord was indicating that this woman was designed for Isaac. |
| And it is, just as the camels finished drinking, that the man took a gold ring (its weight [was] a beka) and two bracelets [to be placed] upon her wrists (their weight [being] 10 zahab). | And it happened that, after the camels finished drinking, that the man took a gold ring and two bracelets to give to the young maiden. |
| He then said, "Whose daughter [are] you? Please tell me if there [is] a place [in] your father's home for us to spend the night." | He then asked her, "Whose daughter are you? Please tell me if there is a place in your father's home for us to spend the night." |
| She answered, saying [lit., <i>and so she said</i>], "I [am] the daughter of Bethuel, [who is] the son of Milcah, the man [lit., <i>whom</i>] she bore to Nahor. She also said to him, "[We have] both straw and animal feed with us; and a place to lodge." | She answered, saying, "I am the daughter of Bethuel, the son of Nahor and Milcah." She also said to him, "We have both straw and animal feed with us, as well as a place to lodge." |
| He then bowed down and did obeisance to Y ^e howah and said, "Blessed is Y ^e howah, Elohim of my master, Abraham; Who has never forsaken His grace or His fidelity from with my master. [As for] me, Y ^e howah has led me to the house of my master's relatives." | Abraham's servant then bowed down and did obeisance to Jehovah and said, "Blessed is Jehovah, the God of my lord, Abraham; the God Who has never forsaken His grace or His faithfulness toward my lord. And with regards to me, Jehovah led me to the house of my lord's relatives." |

| A Complete Translation of Genesis 24 | |
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| A Reasonably Literal Translation | A Reasonably Literal Paraphrase |
| Then the young woman ran and told the household of her mother about these things. | The young women then ran home and told those in her mother's household about what happened. |
| Laban, Rebekah's brother, comes and fetches Abraham's servant | |
| Rebekah had a brother [lit., <i>to Rebekah, a brother</i>] and his name [was] Laban. Laban ran to the man outside to the spring. When he saw the ring and the bracelets on the wrists of his sister, and as soon as he heard the words of Rebekah, his sister, saying, "So the man spoke to me;" [he ran to the spring]. | Rebekah had a brother named Laban. As soon as Laban saw the ring and bracelets on the arms of his sister, and after he heard his sister say, "This is what the man said to me;" he ran out to the spring to bring this man to their home. |
| He came to the man and observed [that he] is standing by the camels near the spring. Laban [lit., <i>he</i>] said [to the servant], "Come in [to my home], O blessed of Y ^e howah. Why do you [continue to] stand outside? I [personally] have prepared the house [for you] and a place for the camels." | Laban came to the man and saw him standing by his camels near the spring. Laban said to the servant, "Don't just stand there; come with me to my home, O blessed one of Jehovah. I personally have prepared my home for you as well as a place for your camels." |
| Therefore the man [Abraham's servant] came to the house. Laban [lit., <i>he</i>] loosened [the burden on] the camels and gave them straw and fodder. [He also gave] water to wash the man's feet [lit., <i>his feef</i>] and the feet of the men who [were] with him. | Therefore, the man came to his house, Laban then unloaded the camels and gave them straw and fodder. He also gave water to the men to wash their feet. |
| Before they begin dinner, Abraham's servant explains (in detail) why he is there | |
| After [food] is placed before him to eat, he said, "I will not eat until I have told I have spoken [of] my matter." Therefore, Laban [lit., <i>he</i>] said, "Speak." | After food was placed before Abraham's servant, he said, "I cannot eat until I have first told you why I am here." Therefore, Laban said, "Speak." |
| He said, "I [am] Abraham's servant and Y ^e howah has greatly blessed my master so that he has become great [in wealth and prosperity]. He has given him flocks and herds, silver and gold, male and female servants, and camels and donkeys. The wife of my master, Sarah, bore a son to my master after her old age. Therefore, my master [lit., <i>he</i>] gave to him all that belongs to him [lit., <i>all that (is) to him</i>]." | He said, "I am Abraham's servant and Jehovah has greatly blessed my lord so that he has become great in wealth and prosperity. God has given him flocks and herds, silver and gold, both male and female servants, and an assortment of other useful domesticated animals such as camels and donkeys. The wife of my lord, Sarah, bore a son to him after she had become old. Therefore, my lord has given this son all that belongs to him. |
| My master made me swear, saying, 'Do not take a woman for my son from the daughters of the Canaanites, [with] whom I am living in the land. Surely, you will go to the house of my father and to my family, and you will take [from them] a woman for my son.' | My lord made me swear, saying, 'Do not take a wife for my son out from the daughters of the Canaanites, with whom I am living in the land. Surely, you will go to the house of my father in the east, to where my family is living, and you will take from them a wife for my son.' |
| But I said to my master, 'Suppose the woman will not follow after me.' | But I said to my lord, 'Suppose the woman does not want to follow after me.' |

A Complete Translation of Genesis 24

| A Reasonably Literal Translation | A Reasonably Literal Paraphrase |
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| He then said to me, 'Y ^e howah, before Whom I walk, will send a messenger [or, <i>an angel</i>] with you and he will make your journey successful. Therefore [lit., <i>and</i>], you will take a wife for my son from my family and from my father's house; after that, you have been made free from my oath. [If] at that time you go to my family and they do not give [the woman] to you, then you have been freed from my solemn oath.' | He then said to me, 'Jehovah, before Whom I walk, will send an angel with you to make your journey a success. Therefore, you will take a wife for my son from my family there, from my father's house; after that, you have fulfilled your obligation to me. Or, if you go to my family and they do not give this woman to you, then you are free of this oath to me.' |
| So, when I came today to the spring, I said, 'Y ^e howah, Elohim of my master Abraham, if You're ready, [You] will prosper the way that I am going (on it). | So, when I arrive at the spring today, I prayed, 'Jehovah, the God of my lord Abraham, if You're ready, then prosper my journey.' |
| Listen, I am standing at the spring of waters, and it has come to be a young woman coming out to draw [water]. So I will say to her, "Give me a drink, please, a little water from your water-jar." And then she will say to me, "Both you [may] drink and I will draw [water] for your camels [as well]." [Let] her [be] the woman whom Y ^e howah has appointed for the son of my master.' | At this time, I am standing at the spring and this young woman is coming out to draw water. 'So, I will request of her, "Please give me a little drink of water from your water jug;" and she will reply, "I will draw water for both you and your camels to drink." Let he be the woman whom You have appointed for the son of my lord.' |
| [And] before I had finished speaking to my heart, observe, Rebekah is coming out with her jar on her shoulder. She went down to the spring and draw out [some water]. Then I said, 'Give me a drink, please.' | And even before I had finished praying, suddenly, I see Rebekah coming out with a jar on her shoulder. She went down to the spring to draw out water. Therefore, I said, 'Give me a drink, if you would please.' |
| She quickly brought down her water jar from upon her [shoulder] and said, 'Drink. Also, I will give drink [to] your camels.' So I drank and she caused the camels to drink as well. | She quickly brought down her water-jug from upon her shoulder, and offered me a drink. She also said that she would give water to my camels. Therefore, I drank and she also brought water for the camels to drink. |
| Then I asked her, saying, 'Whose daughter [are] you?' She said, '[I am] the daughter of Bethuel, [who is] Nahor's son; [to] whom Milcah gave birth [to].' Therefore, I put the ring to her nose and the bracelets on her wrists. | Then I asked her, saying, 'Whose daughter are you?' She answered, "I am the daughter of Milcah and Bethuel (who is Nahor's son)." For this reason, I placed the ring in her nose and the bracelets upon her wrists. |
| Therefore I bowed down and prostrated myself to Y ^e howah and I blessed [or, <i>celebrated</i>] Y ^e howah, the Elohim of my master, Abraham; Who led me in [this] faithful [and true] journey to take a daughter of the relatives of my master for his son. | Therefore, I bowed down and worshiped Jehovah and I thanked Jehovah, the God of my lord, Abraham; the God Who guided me faithfully on this journey to bring back a daughter from my lord's relatives for his son. |
| Now, therefore, if there [are among] you those who will be gracious and true with my master, tell me; and if not, tell me; and I will turn to the right or to the left [depending upon your answer]." | Now, therefore, let me know what you think of this proposition, whether you will be gracious and true to my master or not—just tell me; and I will go to the left or to the right, depending upon your answer." |
| Laban and Bethuel agree that Rebekah could be Isaac's bride | |

| A Complete Translation of Genesis 24 | |
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| A Reasonably Literal Translation | A Reasonably Literal Paraphrase |
| And so Laban answered—and [his father] Bethuel [as well]—saying, “This [lit., <i>the</i>] thing comes from Y ^e howah; we cannot speak bad or good to you. Observe, Rebekah [stands] before you: take [her] and go, and let her become the wife of your master’s son, just as Y ^e howah has spoken.” | Laban first answered, and Bethuel said a few things as well, saying, “This thing is obviously from Jehovah; so we cannot lay our own value judgments on it. Look, Rebekah stands before you: take her and go, and let her become the wife of your lord’s son, just as Jehovah has said.” |
| And it is, just as the servant of Abraham heard their words, that he prostrated himself toward the ground before Y ^e howah. | And as soon as the servant of Abraham heard these words, he prostrated himself on the ground before Jehovah. |
| Then the servant brought out silver jewelry and gold jewelry and [beautiful] garments and gave [these things] to Rebekah. He gave other expensive items to her brother and to her mother. | Then the servant brought out silver and gold jewelry along with beautiful clothing to give to Rebekah. He also gave a number of expensive presents to her brother and to her mother. |
| He and the men with him ate and drank and they spent the night [there]. When they rose up in the morning, he said, “Send me back to my master.” | The servant and his men then ate and drank and spent the night there. When they rose up the next morning, the servants said, “Send me back to my lord.” |
| Her brother then said (along with the mother), “Let the young woman remain with us—perhaps [for] ten [more] days? Afterwards, she may go.” | The brother then said (supported by her mother), “Let the young woman remain with us—say, for another ten days. Then she can go.” |
| But he said to them, “Do not delay me, since Y ^e howah has prospered my journey. Send me away and let me go to my master.” | But he said to them, “Do not allow for there to be any more delays, since Jehovah has prospered my journey to this point. Send me back and allow me to return to my lord.” |
| Then they said, “We will call the young woman and let us ask her opinion [lit., <i>ask her mouth</i>].” They therefore called Rebekah, saying to her, “Will you go with this man [immediately]?” | Then they said, “We will call the young woman to ask her opinion.” They therefore called Rebekah, saying to her, “Will you go with this man right now?” |
| And she answered [lit., <i>said</i>], “I will go [with him].” | And she answered, “I will go with him today.” |
| Therefore, they sent away Rebekah, their sister, and her nurse; and Abraham’s servant and his men. Then they blessed Rebekah, saying to her, “You [are] our sister. Be [the mother] of thousands of myriads, and [may] your descendants possess the gates of those who hate them.” | Therefore, they sent away Rebekah, their sister, and her nurse; and Abraham’s servant and his men. Then they blessed Rebekah, saying to her, “Be the mother of millions of descendants, and may your descendants possess the gates of their enemies.” |
| The servant of Abraham takes Rebekah to Isaac | |
| Rebekah then rose up, with her female attendants, and they mounted on the camels and they followed the man. Therefore, the servant took Rebekah and he departed. | Rebekah then arose, along with her female attendants, and they mounted the camels and followed Abraham’s servant. Therefore, he secured Rebekah and they departed. |

| A Complete Translation of Genesis 24 | |
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| A Reasonably Literal Translation | A Reasonably Literal Paraphrase |
| Isaac had come from going to Beer-lahai-roi; and he was living in the land of the Negev. Isaac went to meditate in the field at the turning of the evening, when he lifted up his eyes and looked, and, behold, [there were] camels coming [off in the distance]. | Isaac was returning from having been at Beer-lahai-roi. He lived in the Negev. Isaac went to meditate in the field at the beginning of the evening, when he lifted up his eyes and looked to see that there were camels coming from off in the distance. |
| At the same time [lit., <i>and so</i>], Rebekah lifted up her eyes and saw Isaac; therefore, she got down from the camel. She asks [lit., <i>said to</i>] the servant, "Who [is] this man, the one walking in the field to meet us?" | At the same time, Rebekah lifted up her eyes as well and saw Isaac. Therefore, she got down from her camel as she drew near to him. She asks the servant, "Who is this man, the one there walking toward us?" |
| And the servant answered [lit., <i>said</i>], "He [is] my master." | And the servant answered, "He is my master." |
| Therefore, she took the veil and covered herself. Then the servant enumerated to Isaac all the things which he had done. | Therefore, she took the veil and covered herself. Then the servant told Isaac about all that happened. |
| Isaac brought her to the tent of Sarah, his mother. So he took Rebekah [in marriage] and she became his wife [lit., <i>and so she is to him for a wife</i>]. Isaac loves her and is comforted [by her] after [the death of] his mother [lit., <i>and so he love her and Isaac is comforted after (the death of) his mother</i>]. | Isaac brought Rebekah to the tent of Sarah, his mother. He took Rebekah in marriage and she became his wife. Isaac loved Rebekah and was thereby comforted by her after the death of his mother. |
| Chapter Outline | Charts, Graphics and Short Doctrines |

Doctrinal Teachers* Who Have Taught Genesis 24

| Series | Lesson (s) | Passage |
|---|---|---------------|
| R. B. Thieme, Jr. did not cover this chapter in any available lesson. | | |
| Ken Reed | https://www.lakeeriebiblechurch.org/exegesis/ | Genesis 38–50 |
| Dr. Robert Dean | https://deanbible.org/old-testament-menuitem/genesis-menuitem | Genesis 1–50 |
| Bill Wenstrom | https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124 | Genesis 1–50 |
| Jack M. Ballinger | http://www.versebyverse.org/classnotes/Genesis/genesisindex.html | Genesis 1–49 |
| Ron Snider | http://www.makarios-bible-church.org/oldtest.html | Genesis 1–50 |

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and

that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

These two graphics should be very similar; this means that the exegesis of Genesis 24 has stayed on topic and has covered the information found in this chapter of the Word of God.

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