People often must face decisions that will change their lives forever. How can we make the most of the opportunities life gives us? Rebekah took initiative in answering the call to become the wife of Isaac and thus to play an important role in the unfolding of God’s promises.

**Words You Should Know**

A. Kindness *chesed* (Heb.)—Goodness, mercy of God.
B. Damsels *na’arah* (Heb.)—Girls, young maidens.

**Say It Correctly**

Rebekah. Re-BEK-ah.
Bethuel. BETH-u-el.

**Aim for Change**

By the end of the lesson we will IDENTIFY the opportunity God gave to Rebekah; RECALL the opportunities God has given us; and RESOLVE to say yes when God gives us new opportunities.

**In Focus**

Rashad had been looking for work for over a year, but was finally feeling hopeful after his friend from church told him about a job fair coming up in his area. He put on his best suit, went to the library to print out twenty copies of his resume, and made sure to wear the cross necklace his mom had given him as a teenager under his shirt. As he walked around the crowded fair he felt a bit overwhelmed with the long lines and professional-looking job-seekers. He stopped by the door and thought to himself. A woman came in dressed fairly casually dragging a big suitcase with her arms clearly full.

“Hey, do you need some help?” Rashad offered.
“Yes, please, thanks a lot. My name is Georgia and you are?” the woman replied.
“My name is Rashad, nice to meet you. Where do you need this?” Rashad responded.
“Oh, that booth down there, thank you again. I’ve been walking for about a block and no one has offered to help me. I’m glad you stopped to care. I’m a recruiter from a Fortune 500 company, I figure someone would have offered to help, but they didn’t. What brings you here?”

_Sometimes having the heart of a servant is the doorway to God’s opportunities for us. Have you ever had an unexpected opportunity or experience because you were willing to be helpful??_

**Keep in Mind**

“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” (Genesis 24:61, KJV).
Focal Verses

KJV

Genesis 24:12 And he said O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.
13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water:
14 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 shewed kindness unto my master.
15 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.
16 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.
17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.
18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.
19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.
20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.
21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.
61 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.
62 And Isaac came from the way of the well Lahairoi; for he dwelt in the south country.
63 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.
64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.
65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself.
66 And the servant told Isaac all things that he had done.
67 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.

NLT

Genesis 24:12 “O LORD, God of my master, Abraham,” he prayed. “Please give me success today, and show unfailing love to my master, Abraham.
13 See, I am standing here beside this spring, and the young women of the town are coming out to draw water.
14 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.”

15 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.
16 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.

17 Running over to her, the servant said, “Please give me a little drink of water from your jug.”

18 “Yes, my lord,” she answered, “have a drink.” And she quickly lowered her jug from her shoulder and gave him a drink.

19 When she had given him a drink, she said, “I’ll draw water for your camels, too, until they have had enough to drink.”

20 So she quickly emptied her jug into the watering trough and ran back to the well to draw water for all his camels.

21 The servant watched her in silence, wondering whether or not the LORD had given him success in his mission.

61 Then Rebekah and her servant girls mounted the camels and followed the man. So Abraham’s servant took Rebekah and went on his way.

62 Meanwhile, Isaac, whose home was in the Negev, had returned from Beer-lahai-roi.

63 One evening as he was walking and meditating in the fields, he looked up and saw the camels coming.

64 When Rebekah looked up and saw Isaac, she quickly dismounted from her camel.

65 “Who is that man walking through the fields to meet us?” she asked the servant. And he replied, “It is my master.” So Rebekah covered her face with her veil.

66 Then the servant told Isaac everything he had done.

67 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.

People, Places, and Times and Background

Rebekah. Like Sarah, Rebekah, too, was barren (Genesis 25:21). In biblical times barrenness was more than a physical or social problem; it was thought to be the result of disobeying God (Deuteronomy 7:14). However Isaac prayed to God and Rebekah conceived, thus carrying two male children in her womb.

Background

In today’s text, Abraham and his family are in the midst of some major transitions. In Genesis 23, Abraham experiences the death of his wife Sarah, who lives to be a hundred and twenty-seven years old. Abraham spends time weeping and mourning his wife in Canaan. Despite being offered land among the Hittites to bury Sarah without charge, Abraham strikes a deal with the Hittites and is deeded Ephron’s field in a place called Machpelah, which housed the cave where Abraham ultimately buries her in the land of Canaan (Genesis 23:17).

At the beginning of Genesis 24, after securing the deed for his family burial ground in Canaan and laying his wife to rest, Abraham is now very old and has been blessed “in every way” (Genesis 24:1, NLT). The final order of business for Abraham is to ensure the continuation of his family legacy through his son Isaac. Abraham summons his oldest servant and sends him on an assignment to bring Isaac a wife from among the people in Abraham’s homeland. Abraham’s instructions are specific and tactical, and Abraham makes his servant swear by oath to bring Isaac a wife from among his people, but never to take Isaac to the land of his father.
At a Glance and In Depth

At-A-Glance

1. The Retention of Culture (Genesis 24:12–14)
2. A Reliance on Confirmation (vv. 15–21)
3. A Reward of Special Comfort (vv. 61–67)

In Depth

1. The Retention of Culture (Genesis 24:12–14)

The text opens in verse 12 with Abraham’s oldest servant asking God for success in finding and bringing back a wife for Isaac from among Abraham’s family. For Abraham, it is critical that Isaac not marry a woman from the Canaanites, among whom they currently live. As Abraham’s bargaining session with Ephron and the Hittites in the previous chapter reveals, Abraham is revered as a “mighty prince” (Genesis 23:6) in the land and it is likely that Isaac would have had very little trouble finding a wife among the Canaanites. But Abraham knew that the customs, practices, and god of the Canaanites were not consistent with those of his own people. For Abraham, Isaac needed to live out the covenant that was made between him and the Lord with a wife who shared his culture, beliefs, and love for the true and living God.

How important is it for you to be in covenant relationship with people of common culture and beliefs?

2. A Reliance on Confirmation (vv. 15–21)

In the midst of the servant’s prayer before meeting Rebekah, the servant sets up a “test” to confirm the success of his mission and God’s unfailing love to Abraham in selecting a wife for Isaac. In verse 14, the servant prays, “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.” The servant’s test is brilliant on two levels. First, asking God to confirm His presence in the selection process speaks to the servant’s love for Abraham and trust in his God. It was not enough for the servant to come home with a good choice; he desired God’s choice. Moreover, the servant’s test is one that has nothing to do with the young woman’s external beauty. A woman who would offer to relieve both the servant and his camels would be displaying a great deal of compassion, kindness, and a willingness to serve. A reliance on God for confirmation in this way ensured that the woman who the servant brought back to Canaan would be one favored by God and who possessed a holistic beauty.

How can we be sure that the choices we make are consistent with God’s best for us?
3. A Reward of Special Comfort (vv. 61–67)

Verses 61–67 reveal the faithfulness of God in a dynamic way. As Isaac is meditating after a trip from Beer-lahai-roi, he looks up to see Rebekah and her servants coming toward him in the distance. When Rebekah sees Isaac, she confirms his identity with the servant first and proceeds to symbolically indicate to Isaac that she is his bride. She dismounts her camel as a sign of honor and submission, ceremoniously veils her face, and soon enters into Sarah’s tent and becomes Isaac’s wife.

It is interesting that this scene plays out following Isaac’s trip to Beer-lahai-roi, which was the place of Hagar’s well (Genesis 16:14). Beer-lahai-roi stood as a reminder to Isaac (and his father Abraham) of the loss of relationship he experienced with his older brother Ishmael earlier in his life—and he comes from that place during the season in which he is also mourning the loss of his mother Sarah. Yet the Bible records that Rebekah was “a special comfort to him after the death of his mother” (v. 67, NLT). It is a beautiful reminder of the faithfulness of God! While Abraham orchestrates the mission to find Rebekah for the role she would play in carrying out the future of the covenant, and because the servant seeks confirmation of God’s choice, God divinely provides Isaac a wife who could be a special comfort and source of strength to endure his present pain.

Can you identify a time when following God’s choice came with additional benefits you did not anticipate?

Search the Scriptures and Discuss the Meaning

Search the Scriptures

1. Abraham makes his servant swear by oath to bring a wife for Isaac from among his homeland but never to take Isaac there. What are Abraham’s motivations for this? What are the risks for Isaac in returning to his father’s homeland?
2. Isaac takes Rebekah as his wife with seemingly no pushback and very little conversation with Rebekah. Why do you think the story plays out this way?

Discuss the Meaning

1. Why is it important for followers of Jesus to be available to serve and help others?
2. Should we wait until we have all of our needs met before helping others as followers of Jesus Christ? Why or why not?
Lesson in Our Society and Make it Happen

Liberating Lesson

Blacks in America live in a world that is increasingly being labeled as a postracial society. While the many disparities in the criminal industrial complex and educational system suggest race is still very much a driving factor in the way systems are sustained in this country, it is also true that racial and cultural lines are increasingly blurring together. Millennials are the most racially and culturally diverse generation in American history as flavors of this nation’s “melting pot” continue to mix together through interracial marriages, cultural adaptation, and childbirth. The mixing of cultures, races, and even philosophies is not inherently bad, but this text informs us of the importance of retaining some cultural and spiritual standards and boundaries. As it relates to our families and legacies, the text reminds us that though we may have plenty of options from among “enemy territory,” our families and deepest relationships must be built with people who serve the same covenant-keeping God as we do.

Application for Activation

Take some time to survey the ministries and offerings in your community of faith. Are there any that are committed to building and celebrating the cultural identity of people of African descent? If so, identify ways to enhance these programs. If not, brainstorm with your classmates two or three ways to create spaces that enhance cultural awareness in your faith community. How can we provide space for young people to remain connected to their cultural heritage? What resources exist within our local community that can assist us in exposing the next generation to their cultural heritage in exciting and meaningful ways?

Follow the Spirit

What God wants me to do:

_________________________________________________________________________

_________________________________________________________________________

_________________________________________________________________________

Remember Your Thoughts

Special insights I have learned:

_________________________________________________________________________

_________________________________________________________________________

_________________________________________________________________________

More Light On The Text

Genesis 24 is unique in a number of ways. It is unique not only because it is the longest chapter in the book of Genesis (sixty-seven verses), but because of the importance of the topic it covers: the institution of marriage. The author narrates in detail Abraham’s final words and his wishes for his son on this most important institution in a man’s life and how it was fulfilled. The chapter is also significant because it recounts how God uses yielding hearts to fulfill and perpetuate His purposes, plans, and promises. It tells the story of how God directs and answers the prayer of those who put their trust in Him, and how “The steps of a good man are ordered by the LORD: and he delighteth in his way” (Psalm 37:23). In this narrative, we discover that God’s
sovereignty does not nullify or opposes human freewill, nor does it force man to do God’s will. Rather God uses the one who willingly yields to Him as an instrument to accomplish His sovereign will.

**Genesis 24:12**

12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

Abraham is now advanced in age (v. 1), about one hundred and forty years old (cf. Genesis 21:5; 25:20), and is living in the land of Canaan among pagans. His greatest concern is to find a wife for his son Isaac before he dies. He then commissions the “oldest servant” in his house, probably Eliezer (15:2) who must be very old by now, to go down to his homeland Haran (not Ur of the Chaldeans, cf. Genesis 11:31) to find Isaac a wife. This is to fulfill God’s covenant promise to bless Abraham with many offspring and give them Canaan for their inheritance (Genesis 12:1–3; 13:14–17; 15:18; 21:12). Abraham wanted Isaac to live in Canaan, but didn’t want him to marry one of the local girls. So Abraham made his servant take an oath on three things. First, he must not take a wife for Isaac from among the Canaanite women. Second, he must choose a wife from among Abraham’s own relatives (v. 3); and third, he must not, under any circumstances, take Isaac back to Abraham’s country of origin (vv. 5–6). Based on his personal experience, Abraham reassures his servant of the Lord’s leading and guidance in the venture (vv. 7–9).

Armed with this assurance and in a faithful obedience to his master’s request, the servant sets out to fulfill his master’s bidding. It was customary in those days for parents to choose a wife for their son. The servant takes with him ten camels and other goods as dowry, which was the custom in ancient Near Eastern countries. He journeys to Mesopotamia, to the city of Nahor, and reaches the outskirts of the village. He and his camels set down to rest near a well in the evening when the women usually came to draw water (vv. 10–11). There, Abraham’s servant prays to God for success and guidance in his mission. He acknowledges that he can do nothing without God. As the “oldest servant” (v. 1) in Abraham’s household, he had experienced God at work in his master’s life. Moreover, Abraham had already assured his servant that God would send His angel to guide him (v. 7). Based on his personal witness and Abraham’s encouragement, the unnamed servant calls on the Lord for guidance, using a combination of God’s names “Lord God” (Heb. Yahweh ‘elohim, YAH-weh el-oh-HEEM). The Hebrew, Jehovah or Yahweh, “the self-existent One” or “Eternal,” from “I AM,” is the Jewish proper and personal name for the supreme and only true God. ‘Elohim is from the common word for a god (Heb. el, ELL), but plural to show God’s majesty. By combining both names and associating them with “my master Abraham” is a display of confidence and faith. The servant is confident that the same God who had been faithful to his master will lead him. Unlike the nonexistent gods whom the Canaanites worshiped, this God is living and active.

At the well, the servant makes a cause-and-effect prayer. If God would answer his prayer, it will be tantamount to showing kindness to his master. The phrase “send me good speed this day” simply asks that God grant him success in his undertaking. His success would mean a show of God’s chesed (KHEH-sed; kindness, goodness, or mercy) to his master Abraham. Chesed can also be translated as “faithfulness,” and so could refer to God’s faithfulness in fulfilling His covenant promises with Abraham.

**Genesis 24:13–14**

13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: 14 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 shewed kindness unto my master.
Sitting by the well, believing in the promises of God and trusting in His providence to guide him, the servant continues his prayer. He proposes a specific sign to assure him of the right woman the Lord would send his way. It would not be unusual for women to offer water to weary travelers; the culture and hospitality of the day demanded such service. Jesus asked the woman at the well for drinking water (John 4:7). However, the servant’s request here is unique: It lies not on whether the young woman would offer him water to drink, but that she would also offer water to his camels (v. 14). The phrase “And let it come to pass” is the Hebrew hayah (haw-YAW), which means “let it be” or “let it happen,” a future proposal or wish. The servant is specific in his prayer to the Lord. He is not looking for just any woman for his master, rather he wants the one whom God would choose. The specificity of the request doesn’t mean he lacked confidence in the Lord; he is not giving God a condition or dictating to Him, but is demonstrating his total trust in the Lord’s ability to work wonders. Many young women usually came to the well at this time of the day. But to avoid making the wrong choice by sheer sentiment, and to be sure of God’s leading in the matter, the servant makes an unusual request: the offer to give water to his camels. Moreover, he wanted a woman with an attitude of service for his master, one willing to go the extra mile. This woman would be a kind, industrious, and virtuous—a prudent woman from the Lord (Proverbs 19:14; 31). He needed a woman with the right heart, so he asked for God’s help because seeing hearts is His specialty (1 Samuel 16:7). Again, the answer to this unusual request would confirm that God has shown kindness (chesed) to Abraham (v. 14).

Genesis 24:15-16

15 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. 16 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.

As he was speaking and had scarcely finished praying, the Lord had providentially already answered his prayer. Verse 15 starts with the same Hebrew verb (hayah, haw-YAW) as in verse 14, now in past tense, as a narrative answer to all that the servant had asked in the previous verse. This sets the tone, urgency, and speed with which God answered his prayer. The idea here is that while he is still praying, God has already answered his request, which is consistent with God’s character and promise. This is a concrete example of what He promised the prophet, “while they are yet speaking, I will hear” (from Isaiah 65:24). Everything the servant asked for, the Lord answered and even better. Of all the ladies who would come to the well that evening, the Lord’s choice for Isaac was the first, with every detailed specification Abraham had ordered (vv. 1–5) and precisely what the servant had prayed. By divine providence, Rebekah, “who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham’s brother,” shows up.

Often God answers our prayer even beyond our expectation. Paul says that God “is able to do exceeding abundantly above all that we ask or think” (Ephesians 3:20). Although the servant never asked for a physically beautiful young lady for his master, God went beyond his request. He brought to him a woman who was physically, as well as morally, beautiful.

Although she is old enough to marry, Rebekah has kept her purity. Her chastity is emphasized twice: She is “a virgin” and “neither had any man known her.” (“Known” is a euphemism for “had sex with.”) She was not promiscuous, which probably was a common practice among her peers. In ancient times, virginity was a thing of pride to both the family and their daughters; it was a highly sought after quality in Jewish culture. There were laws guarding its violation (Exodus 22:16–17; Deuteronomy 22:13–29). Families looked for young women with such moral upbringing for a wife.

Just as the servant had requested, a damsel arrives, carrying a water pitcher on her shoulder. Immediately, without taking notice of the man at the well, she goes down and fills her pitcher with water. Carrying her
water-filled pitcher, the girl comes up to go home, as she routinely must have done for years. But today, unbeknownst to her, her life is about to change for good. God’s purpose for her is about to unfold.

Genesis 24:17-19
17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. 18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. 19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

As she returns with her water-filled jar, the servant runs to meet her and asks for a drink of water. Without hesitation Rebekah grants his request. After he had finished drinking, the young woman also offers to “draw water for thy camels also until they have done drinking,” exactly the sign the servant had proposed to God. It is not an easy task to quench the thirst of a dehydrated camel, much less ten camels. Camels often feed and drink water to last them for over a week’s journey. A thirsty camel would drink almost forty gallons at a time. It would take more than 400 gallons of water and many trips up and down to satisfy the camels’ thirst. Water jars were usually large and heavy; the servant definitely is aware of how tedious and almost impossible this task would be when he asked for the sign from God. Fulfilling this unusual and difficult sign would unequivocally assure the servant of God’s will. Years later, Gideon would use a similar method to ascertain God’s will for the task the Lord set before him to do (Judges 6:36–40).

Genesis 24:20–21
20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. 21 And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not.

Rebekah now goes to work. The phrase “And she hasted” is to say she quickly went to work. She would need to go several times to draw water to fill the trough until all the camels had enough to drink. This is hospitality to the highest degree—caring for a stranger and his animals, and doing it freely and cheerfully is the wonder of it all. Without knowing, Rebekah was by providence not only the instrument by which God fulfilled the servant’s proposed sign, she was indeed the answer to his prayer and the desire of his master. She gives him drink and offers her services for his camels— the very sign the servant proposed. Rebekah has no idea that she is positioning herself to become the mother of Jacob and grandmother of the twelve tribes of Israel. She is humbly setting herself up for great honor as part of the lineage of God’s chosen people. The writer of Hebrews says, “Be not forgetful to entertain strangers: for thereby some have entertained angels unawares” (Hebrews 13:2).

Meanwhile, the servant watches with keen interest as Rebekah goes several times up and down from the well drawing water for the thirsty animals. Apparently she is accustomed to this type of work. Although they appear naturally simple and humble, such duties in ancient times were not regarded as degrading (Genesis 29:9; Exodus 2:16–17). “To wit” in modern language is “to know.” The servant still needs to know if this is the right woman. Even after this show of hospitality, the servant has to make sure Abraham’s terms had been fulfilled. He wants “to know whether the LORD had made his journey successful or not” (v. 21b). He probably wanted to be definitely sure that Rebekah was the person God has chosen. In the next verses (vv. 22–60), the servant hears Rebekah’s lineage and gives her many expensive gifts: “a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold” (v. 22). He asks whether there is room for him and his entourage at her home. Rebekah welcomes him and takes him to her family. The servant narrates fully how his master, Abraham, had requested him to go back to his roots to find a wife for his son. He also relates in great detail how the Lord providentially guided him to their house. He asks for Rebekah’s hand in marriage for his master’s son, Isaac. The family obliges, nonetheless Rebekah makes the final decision.
Genesis 24:61–62
61 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. 62 And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

With the family’s blessings (v. 60), Rebekah and her maids and the servant with his entourage left Mesopotamia for Hebron. It was a journey of about 450 miles on camels’ backs and about a month’s journey. The word “damsels” comes from the Hebrew na’arah (nah-ah- RAW), which means “girl” or “young maiden.” Here it is in the plural, indicating Rebekah had more than one serving attendant. Rebekah’s going to draw water, then, is a display of humility and service. Her position did not stop her from attending to her family’s chores. Indeed she seemed to delight in serving. With the conjunction “And” the narrator indicates verses 61 and 62 occur simultaneously. That is to say that while Rebekah and her group with the servant were en route, Isaac came up from the south country along the way of the well Lahai-roi. At this time Isaac was living on his own, in the southern region of Hebron separate from his parents, anticipating the return of the servant with good news to establish his own family. The mention of the well Lahai-roi is significant to Isaac because of its meaning: “well of the Living One who sees me” (Genesis 16:14, NLT). The well got this name when God miraculously provided for and blessed the pregnant Hagar when she fled from Sarai’s bitterness (Genesis 16:1–16). God had protected and provided for Hagar and Ishmael even though he was not the son of promise; how much more would God provide for Isaac who had the blessing? Yahweh is the Living God. He knows and sees everything about us; He plans all things for the good of His children and for His glory.

Genesis 24:63–65
63 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. 64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. 65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself.

Like his father Abraham, Isaac is a man of prayer. Both must have been in prayer awaiting the return of the servant with good news: a wife. It was evening time; Isaac went to the field via the well Lahai-roi to meditate. He appears to know the value of meditation (Psalm 1:2). As he was about to settle down for his meditation, he saw the camels coming. The use of the article “the camels” indicates this was a familiar group of camels—he was able to recognize them from afar. Almost simultaneously Rebekah lifted her eyes and saw Isaac coming toward them. She inquired who was approaching the caravan. After learning from the servant that it was Isaac, she quickly dismounted from the camel to meet him. As an act of respect and submission, she took a veil and covered herself as was the custom when a bride meets her bridegroom. The covering of the face with a veil has continued in many cultures today and in most church weddings.

When she met Isaac and realized who he was, Rebekah was gentle and humble. She didn’t complain about the tedious journey or the difficulty of leaving her family to come to a strange place. Realizing God’s providence at work, she cheerfully accepted her new relations.

Genesis 24:66–67
66 And the servant told Isaac all things that he had done. 67 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.
After introducing the couple, the servant then recounted the journey in detail to Isaac. Isaac then took Rebekah into his late mother’s house. They became husband and wife. He loved her and she became a consolation to him for the death of his mother.