

C. The Choice by the Girl (53-67)

The Resistance to Her Choice

-The subtleness of the resistance

Came in the form of procrastination - Asking for a delay of "at least ten days" (55) after previously saying, "take her and go" (51)

Literally "days or ten."
The phrase may indicate a longer period of time—even more than a year.

The servant of Abraham would have none of this:

"Do not delay me..." (56)

-The source of the resistance

Those closest to her were trying to keep her from the great blessings of going to Isaac (55)

Compare to those who allow family to come before the Gospel (Luke 14:26)

The Results of Her Choice

1. **Acceptance** - by Isaac
2. **Abode** - moved from her mother's tent in Haran to Sarah's tent in Canaan
3. **Advancement** - from a young maiden drawing water from a well to the head woman of a large estate
4. **Affluence** - came into great wealth
5. **Affection** - loved by Isaac
6. **Associations** - new family and friends
7. **Acclaim** - from obscurity in Haran to a prominent woman in history

V. 51 "Rebekah is before you; take her and go...let her be the wife of your master's son"

⁵³And 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**.

⁵⁴And 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.**"

⁵⁵**Her brother and her mother** said, "**Let the young woman remain** with us a while, **at least ten days**; after that she may go."

⁵⁶But 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."

⁵⁷They said, "Let us call the young woman and **ask her.**"

⁵⁸And they called **Rebekah** and said to her, "Will you go with this man?" She said, "**I will go.**"

⁵⁹So they sent away **Rebekah** their sister and **her nurse**, and **Abraham's servant** and his men. *Gen 35:8*

⁶⁰And 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!**" *Same blessing as Isaac - Gen 22:17*

⁶¹Then **Rebekah** and her young women arose and rode on the camels and **followed the man**. Thus the servant took **Rebekah** and went his way.

⁶²Now **Isaac** had returned from **Beer-lahai-roi** and was dwelling in the **Negeb**. *Gen 16:14; 25:11*

⁶³And **Isaac** went out to meditate in the field toward evening. And he lifted up his eyes and saw, and behold, there were camels coming.

⁶⁴And **Rebekah** lifted up her eyes, and when she saw **Isaac**, she dismounted from the camel

⁶⁵and said to the servant, "Who is that man, walking in the field to meet us?" The servant said, "**It is my master.**" So she **took her veil and covered herself**.

⁶⁶And the *servant told Isaac* all the things that he had done.

⁶⁷Then **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.

Note that there is no mention of Rebekah's father Bethuel...only her brother (Laban) and mother.

Further confirmation of the servant's assertion regarding Abraham's wealth (24:35)

The Revealing of Her Choice

-The faith in her choice

Rebekah committed herself to become the wife of a man she had never seen and to live the rest of her life in a place where she had never been, and she did this all on the word of the servant.

Compare this to our commitment to Christ in faith...

We accept a Bridegroom (Christ) who we have never seen to be given access to a place we have never been (heaven). And we do this all on the basis of the word of servants of God (guided by His Spirit through the Word).

-The firmness in her choice

"I will go" (58)

No hesitation - Compare to Ruth's answer to Naomi:

Ruth 1:16-17 "[W]here you go I will go..."

-The fidelity in her choice

Following the servant of Abraham back to Isaac was proof of the sincerity of her choice (61)

True faith requires action

*Matt 7:21

*James 2:14-26

Further Proof of Abraham's Wealth

Genesis 24:35 (ESV)

³⁵ The Lord has greatly blessed my master, and he has become great. He has given him flocks and herds, silver and gold, male servants and female servants, camels and donkeys.

Source of the Resistance

Luke 14:26 (ESV)

²⁶ "If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple.

Firmness in Her Choice - "I will go"

2143 הִלְכָה (*hā·lǎk*): v.; ≡ Str 1980, 3212; TWOT 498—**1.** LN 15.1–15.17 (qal) **go**, travel, i.e., make linear motion to another place, with any form of transportation (2Ki 7:14); (piel) **travel** (Ps 104:26); (hif) **take**, send, i.e., cause linear motion of an object, collection, or mass (Jer 32:5); (hitp) **go about** (Zec 1:10), note: for MT text in Ne 12:31, see 9336; **2.** LN 15.224–15.229 (qal) **walk**, i.e., make linear motion on foot or pod (Lev 11:20); (piel) **go about** (1Ki 21:27); (hif) **cause to walk** (Lev 26:13); (hitp) **walk about**, walk without particular goal (Ex 21:19); **3.** LN 15.144–15.145 (qal) **follow**, i.e., make linear motion behind another object or collection (Ge 32:20[EB 19]); **4.** LN 36.31–36.43 (qal) **follow**, i.e., be an adherent of a person, group, or belief (Lev 26:3); **5.** LN 41.1–41.24 (qal) **behave**, conduct, live, formally, walk, i.e., go about doing certain actions in a regular, more or less consistent manner, so possibly constituting a life or lifestyle, as an extension of the act. of walking as regular and patterned (Lev 20:23); (piel) **live** (Ps 86:11); (hitp) **lived for**, formally, walked (Ge 5:22); **6.** LN 13.69–13.103 (piel) **exist**, formally, proceeds, i.e., a state of existence as a figurative extension of a procession of subjects walking (Ps 85:14[EB 13]); **7.** (qal) **lead**, guide, i.e., direct collection of persons often by taking a frontal position in the linear movement (Dt 10:11); **8.** LN 15.165–15.186 (hif) **lead** (Dt 8:2); **9.** LN 68.34–68.57 (hif) **get rid of**, i.e., cause a state to no longer exist as a figurative extension of driving an object out of a space (2Sa 13:13), see also domain LN 13.48–13.68; **10.** LN 15.148–15.155 (hif) **escort**, travel with, i.e., make linear motion with others, with a focus that the subject leads or directs the way (1Ki 1:38); **11.** LN 57.125–57.141 (qal) **take control**, have possession, i.e., accept an object to control or care for, but not necessarily as a formal possession (Ps 73:9); (hif) **receive**, take, formally, cause to walk (Ex 2:9); **12.** LN 15.160–15.164 (hif) **drive**, formally, cause to walk, i.e., cause another collection or mass to move to another location (Ex 14:21); **13.** LN 13.48–13.68 (nif) **change of state**, i.e., to have gradual, perceptual change of state, with a focus on gradual transition as a figurative extension of being carried to another place (Ps 109:23+), note: niv translates "fade away"; **14.** LN 47.1–47.7 (qal) **flow**, formally, walk, i.e., the movement of a mass as an extension of walking on foot (Isa 8:6); (piel) **flow** (Ps 104:10); (hif) **flow** (Eze 32:14); (hitp) **flow** (Ps 58:8[EB 7]); **15.** LN 15.245 (piel) **fly**, formally, walk, i.e., the motion of a missile in linear motion, and so a not self-sustaining flight (Hab 3:11); **16.** LN 14.36–14.52 (qal) **flash down**, formally walk, i.e., the movement of light or visible energy (Ex 9:23); (hitp) **flash back and forth** (Ps 77:18[EB 17])/LNN; **17.** LN 23.40–23.45 (hitp) **swallow down**, formally, walk down, i.e., the movement of a mass through the mouth and down the alimentary (digestive) canal (Pr 23:31); **18.** LN 30.75–30.85 (piel) **concern**, think seriously about an issue, formally, walk, i.e., think about a subject with a view to making a decision or understanding of that issue (Ps 131:1); **19.** LN

57.232–57.248 (piel) **bandit**, mugger, formally, prowl or walk, i.e., one who robs another with an element of surprise, as an extension of one who walks, implying stealth and quietness (Pr 6:11); (hitp) **bandit**, mugger (Pr 24:34); **20.** LN 14.4–14.9 (qal) **blow**, formally, walk, i.e., the motion of the wind (Ecc 1:6); **21.** LN 15.248–15.249 (qal) **crawl**, i.e., make linear motion without limbs (Ge 3:14); **22.** LN 15.246–15.247 (qal) **float**, formally, walk, i.e., a position on the surface of the water, implying movement due to external forces (Ge 7:18); **23.** LN 59.62–59.71 (qal) **increase**, i.e., have a quantity or state become more or greater (Jdg 4:24); **24.** LN 15.224–15.229 (qal) **march**, proceed, i.e., make linear motion in an organized walking motion (Joel 2:7); **25.** LN 15.88–15.92 unit: (hif) שָׁם הָלַךְ (hā-lāḵ šām) return, formally, cause to walk back there, i.e., make linear motion to an original or prior spatial position (2Ki 17:27); **26.** LN 15.187–15.211 unit: (hif) יָדַ בְּ- הָלַךְ (hā-lāḵ b- yād) carry, formally, cause to walk in the hand, i.e., bear up an object and move to another location with linear movement (Ecc 5:14[EB 15]); **27.** LN 15.165–15.186 unit: הָלַךְ לְ- פָנָה (hā-lāḵ l- pā-nē(h)) leader, formally, walk ahead, i.e., direct or guide a collection and so act. as a leader (Dt 10:11), see also domain LN 37.48–37.95; **28.** LN 53.66–53.95 unit: (hitp) הָלַךְ לְ- פָנָה (hā-lāḵ l- pā-nē(h)) minister, serve, formally, walk before, i.e., give religious worship and service to deity, apparently as a figurative extension of walking in procession before a king or sacred representative (1Sa 2:30); **29.** LN 36.31–36.43 unit: רָגַל בְּ- הָלַךְ (hā-lāḵ b- rē-gēl) follow, i.e., be an adherent of a person, group, or belief (1Sa 25:27+); **30.** LN 36.31–36.43 unit: (piel) הָלַךְ בְּ- (hā-lāḵ b-) follow, i.e., be an adherent of a person, group, or belief (Ps 81:14[EB 13]); **31.** LN 15.18–15.26 unit: הָלַךְ עַל אֲשֶׁר הָלַךְ (hā-lāḵ ʿāl ʾāšēr hā-lāḵ) wander aimlessly, i.e., make linear motion without an expressed, clear goal (2Sa 15:20); **32.** LN 21.1–21.5 unit: הָלַךְ בְּ- גַיְ (hā-lāḵ b- gāy) be near or in threat of death, formally, valley of the shadow of death, i.e., be near or in peril of death (Ps 23:4+)/LNN; **33.** LN 88.271–88.282 unit: הָלַךְ נֹטָה גְרוֹן (hā-lāḵ nā-tā(h) gā-rôn) walk like a flirt, seduce, formally, walk with stretched neck, i.e., not so much to walk with the head held high, but rather to extend the neck in a manner that looks side to side and behind coyly to see if anyone notices them, as a potential sexual misbehavior (Isa 3:16+); **34.** LN 15.18–15.26 unit: הָלַךְ נִתְיָבָה (hā-lāḵ nē-tī-bā(h)) traveler, formally, one walking a path, i.e., persons who journey from one place to another (Jdg 5:6); **35.** LN 24.1–24.51 unit: הָלַךְ מִן עֵינַי (hā-lāḵ min ʾē-yin)¹ disappear, formally, walk from the eyes, i.e., to have an object no longer be visible to the eye (Jdg 6:21); note: further study may yield more domains¹

1980. הָלַךְ **halak** (229d); a prim. root; *to go, come, walk*:—access(1), accompany*(2), act(5), acting(2), already gone(1), am(1), am about(1), attended*(1), became greater(3), become(1), becoming(1), becoming increasingly(1), blowing(1), brighter(2), bring(4), brought(5), came(13), came nearer(1), carry(2), come(82), come and let us go(1), coming(3), continually(1), continued(5), continues ... along(1), continuing(1), continuing*(1), crawls(1), darting back(1), depart(14), departed(55), departs(1), desires(1), die(1), disappears(1), down(2), down*(1), enter(2), extended(2), flashed(1), fled(1), floated(1), flow(6), flowed(1), flowing(1), flows(1), follow(2), follow*(14), followed(2), followed*(21), following(1), following*(5), follows*(1), get(1), get away(2), get rid(1), go(426), go and walk(1), go at once(1), go my way(1), go to patrol(1), go back(1), go*(4), goes(22), goes to and fro(1), goes down(1), going(30), gone(39), grew(2), grew steadily(1), grew ... continually(1), grow(1), growing*(1), indeed gone(1), involve(1), lead(2), leads(1), leave(1), leave*(3), led(14), left(2), live(1), living(1), march(4), marches(1), move(2), moved(8), moves(1), moving(1), once the went forth(1), parades(1),

¹ Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)*. Oak Harbor: Logos Research Systems, Inc.

passes(1), passing(1), patrol(2), patrolled(2), pressed heavier(1), proceed(2), proceed*(1), proceeded(4), prow(1), prowled(1), ran(3), resort(1), return*(1), robber(1), run(1), runs off(1), set(3), set*(1), spent(1), spread(1), sprout(1), stalks(1), steadily(2), steps(1), strut(1), surely go(2), swept(1), take(6), taking(2), throng(1), took(1), took for us to come(1), travel(3), traveled(1), travelers*(1), vagabond(1), vanished(1), walk(142), walked(84), walked around(1), walked back(1), walking(14), walking around(2), walks(31), walks around(1), wandered(2), wanderings(1), way(1), weak(1), went(309), went along continually(1), went on his way(1), went on continually(1), went they could go(1), went forth(1), went*(1).²

Same original word as found in Ruth's response to Naomi:

Ruth 1:16–17 (ESV)

¹⁶ But Ruth said, “Do not urge me to leave you or to return from following you. For where you go ***I will go***, and where you lodge I will lodge. Your people shall be my people, and your God my God. ¹⁷ Where you die I will die, and there will I be buried. May the Lord do so to me and more also if anything but death parts me from you.”

Fidelity in Her Choice

Matthew 7:21–23 (ESV)

²¹ “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. ²² On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ ²³ And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’”

James 2:14–26 (ESV)

¹⁴ What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? ¹⁵ If a brother or sister is poorly clothed and lacking in daily food, ¹⁶ and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what good is that? ¹⁷ So also faith by itself, if it does not have works, is dead.

¹⁸ But someone will say, “You have faith and I have works.” Show me your faith apart from your works, and I will show you my faith by my works. ¹⁹ You believe that God is one; you do well. Even the demons believe—and shudder! ²⁰ Do you want to be shown, you foolish person, that faith apart from works is useless? ²¹ Was not Abraham our father justified by works when he offered up his son Isaac on the altar? ²² You see that faith was active along with his works, and faith was completed by his works; ²³ and the Scripture was fulfilled that says, “Abraham believed God, and it was counted to him as righteousness”—and he was called a friend of God. ²⁴ You see that a person is justified by works and not by faith alone. ²⁵ And in the same way was not also Rahab the prostitute justified by works when she received the messengers and sent them out by another way? ²⁶ For as the body apart from the spirit is dead, so also faith apart from works is dead.

² Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

Rebekah’s Nurse

Genesis 35:8 (ESV)

⁸ And Deborah, Rebekah’s nurse, died, and she was buried under an oak below Bethel. So he called its name Allon-bacuth.

Beer-lahai-roi

Beer-Lahai-Roi—i.e., “the well of him that liveth and seeth me,” or, as some render it, “the well of the vision of life”, the well where the Lord met with Hagar (Gen. 16:7–14). Isaac dwelt beside this well (24:62; 25:11). It has been identified with ‘Ain Muweileh, or Moilahhi, south-west of Beersheba, and about 12 miles W. from Kadesh-barnea.³

Genesis 22:17 (ESV)

¹⁷ I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies,

Genesis 16:14 (ESV)

¹⁴ Therefore the well was called Beer-lahai-roi; it lies between Kadesh and Bered.

Genesis 25:11 (ESV)

¹¹ After the death of Abraham, God blessed Isaac his son. And Isaac settled at Beer-lahai-roi.

³ Easton, M. G. (1893). In *Easton’s Bible dictionary*. New York: Harper & Brothers.