

Genesis 24:1–67 – “Seek Guidance’s Path”

Text: Genesis 24:1–67 (CSB)

24:1–4 Abraham was now old, getting on in years, and the LORD had blessed him in everything. Abraham said to his servant, the elder of his household who managed all he owned, “Place your hand under my thigh, and I will have 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, but will go to my land and my family to take a wife for my son Isaac.”

24:7 “The LORD, the God of heaven, who took me from my father’s house and from my native land, who spoke to me and swore to me, ‘I will give this land to your offspring’—he will send his angel before you, and you will take a wife for my son from there.”

24:12–14 He said, “LORD, God of my master Abraham, please make me successful today, and show kindness to my master Abraham. I’m standing here at the spring where the daughters of the men of the city are coming out to draw water. Let the girl to whom I say, ‘Please lower your water jug so that I may drink,’ and who responds, ‘Drink, and I’ll also water your camels’—let her be the one you have destined for your servant Isaac.”

24:26–27 Then the man knelt down, bowed in worship to the LORD, and said, “Blessed be the LORD, the God of my master Abraham. He has not withheld his kindness and faithfulness from my master. As for me, the LORD has led me on the journey to the house of my master’s relatives.”

24:66–67 The servant told Isaac everything he had done. Then Isaac brought her into the tent of his mother Sarah and took Rebekah as his wife. He loved her, and Isaac was comforted after his mother’s death.

Key Background

- **A Life Blessed and Reviewed:** Genesis 24 opens with Abraham old and blessed (v. 1)—a man who has lived out God’s covenant promises. His concern now turns to the covenant’s continuation: a wife for Isaac who comes from his own people, not the Canaanites. The chapter is the longest in Genesis, and its length reflects the gravity of the mission. Securing the right marriage for Isaac is not cultural preference—it is covenant faithfulness.
- **The Unnamed Servant:** The servant who carries out this mission is never named. Tradition identifies him as Eliezer (Genesis 15:2), but the text withholds the name here. What is emphasized instead is his character: faithful, prayerful, wise, and single-minded in his devotion to his master’s mission. He is a model of Spirit-led service—pointing toward another, not himself.
- **Abraham’s Confident Faith:** Abraham speaks with striking confidence: “He will send his angel before you” (v. 7). He does not know how the mission will unfold, but he knows who is directing it. This is not presumption—it is the accumulated confidence of a man

who has seen God's faithfulness across decades. Long obedience produces this kind of settled trust.

- **Prayer Before Action:** Before the servant does anything, he prays (vv. 12–14). His prayer is specific, honest, and immediately answered. He asks God to confirm the right woman through a sign that would reveal her character—a girl willing to water ten camels (which could drink up to 25 gallons each) is not just kind; she is extraordinarily generous and hardworking. The servant asks God to guide through character revelation, not just circumstances.
- **Rebekah: Character Before Calling:** Rebekah appears and does exactly what the servant had prayed for—without knowing she was being observed or tested. Her generosity is genuine, not performed. This is how God often prepares people for the roles He has called them to: through the formation of character in ordinary moments, long before the calling is revealed.
- **Worship Before Explanation:** When Rebekah fulfills the sign, the servant's first response is not to proceed with the plan—it is to bow and worship (v. 26). He pauses the mission to acknowledge God's guidance. Gratitude and worship before pressing forward is a habit of those who walk closely with God. He celebrates guidance before securing the outcome.
- **Transparent Testimony:** When the servant enters Laban's house, he refuses food until he has told his full story (v. 33). His account in verses 34–49 is essentially a retelling of the entire chapter from his perspective—emphasizing God's guidance at every step. He makes sure God gets the credit. His testimony is designed to show that this marriage is God's doing, not his own cleverness.
- **Rebekah's Choice:** When asked if she will go with the servant, Rebekah simply says "I will go" (v. 58). She mirrors Abraham's own obedience in Genesis 12:4—leaving family and homeland to follow a call she did not fully understand. Her faith is real and immediate. God's covenant purposes are advanced by the faith of ordinary people willing to step forward.
- **Isaac's Comfort:** The final verse is quietly moving: "Isaac loved her, and Isaac was comforted after his mother's death" (v. 67). Sarah had died in Genesis 23. Isaac's grief is healed through the gift of Rebekah. God's provision in the covenant extends to the personal and emotional dimensions of our lives, not just the grand purposes of redemptive history.

Questions from the Story

1. How does the chapter introduce Abraham in verse 1? What does "THE LORD had blessed him in everything" signal about the season of life he is in?
2. What mission does Abraham give his servant, and what concern drives it (vv. 2–4)? Why is this mission important for the covenant?
3. What does the servant ask Abraham about—what if the woman won't come back (v. 5)? How does Abraham's answer in verses 6–8 reflect his faith?
4. What does the servant do before taking any action at the well (vv. 12–14)? What does this reveal about his character and priorities?
5. What is the specific sign the servant asks God to provide? What does the nature of the sign reveal about what he is looking for in a wife for Isaac?

6. How does Rebekah's response to the servant compare to what he had prayed (vv. 18–20)? What does her generosity reveal about her character?
7. What is the servant's immediate response when Rebekah fulfills the sign (vv. 26–27)? Why does he worship before proceeding?
8. How does the servant describe his mission to Laban's family (vv. 34–49)? What does he emphasize throughout his account?
9. How do Laban and Bethuel respond to the servant's account (v. 50)? What does their response acknowledge?
10. Why does the servant refuse to eat until he has told his story (v. 33)? What does this reveal about his priorities?
11. What is Rebekah's answer when asked if she will go (v. 58)? How does her decision mirror Abraham's own call in Genesis 12?
12. How does Isaac first encounter Rebekah (vv. 62–65)? What is the significance of his being in the field meditating?
13. What does verse 67 tell us about Isaac's emotional state and what Rebekah's arrival meant to him?
14. How does Abraham's confident declaration that God "will send his angel before you" (v. 7) challenge us to speak about God's guidance with greater confidence?
15. What does the servant's prayer before action teach us about the relationship between seeking God's guidance and taking steps forward?
16. How does Rebekah's character being formed in ordinary life before her calling was revealed challenge us in our own daily faithfulness?
17. What does the servant's habit of worshiping before proceeding teach us about the role of gratitude in discerning and following God's guidance?
18. How does this chapter as a whole model the interplay of human faithfulness and divine guidance? Who is directing the story?
19. How does Rebekah's "I will go" challenge us to respond to God's guidance even when the path ahead is not fully clear?
20. What does this chapter teach us about how God's guidance works—through prayer, character, circumstances, and testimony—rather than through a single dramatic sign?