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**January 2025 memory verse (NKJV)**

Luke 24:45 And He opened their understanding, that they might comprehend the Scriptures.

**February 2025 memory verse**

Luke 24:46 (NKJV) Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,

**March 2025 memory verse**

Luke 24:47 (NKJV) and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.

**Commentary Genesis Chapters 23 and 24 verses  
1-23 by Chuck Smith 3.5.25**

**CHAPTER 23**

And so Sarah was a hundred and twenty-seven years old. And she died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah (Gen 23:1-2),

Now evidently Abraham had been away with the flocks or something when Sarah died and he wasn't at her side at her death, which is a sad thing indeed. He came to mourn,

and to weep for her. And he stood up from before his dead, and he spake to the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession for a burying place with you, that I might bury my dead out of my sight (Gen 23:2-4).

Now Abraham didn't really possess anything. He was a stranger and a sojourner in the land of promise, knowing that God was going to someday give that land to his descendants.

The children of Heth answered Abraham, saying unto him, Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us will withhold from thee his sepulchre, that you may bury your dead (Gen 23:5-6).

So Abraham called the men together and he said, Look, I need a place to bury my dead. And they said, "Take your pick. All of our sepulchres, none of us will hold back from you and you can just use ours".

Abraham stood up, and he bowed himself to the people of the land, to the children of Heth. And he communed with them, saying, If it be in your mind that I should bury my

dead out of my sight; hear me, and entreat for me to Ephron the son of Zohar, That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth and give it to me for a possession for a burying place among you (Gen 23:7-9).

And so he's asking now for a particular area and he's asking that they will entreat this man that he will sell or that he would give this area to Abraham.

Now Ephron was among the children of Heth (Gen 23:10):

And he was in the crowd that was there.

And so he answered Abraham in the audience of all the children, and he said, Nay, my lord, hear me: the field I will give to you, and the cave that is therein, I will give it to you; in the presence of the sons of my people I give it to you: to bury thy dead (Gen 23:10-11).

And so he gives a very generous offer, which is typical of the culture. In other words, the polite thing was to say, "Oh, I give it to you". But it would be extremely impolite for Abraham to take it. In other words, it was one of those things, you know, it's the way that they would deal and barter with each other; bow and they'd say, you know, "Oh", in the audience of all the people I give it to you. But it would be, oh, if Abraham took it then man, you know, flames and fire and all would come.

And so, Abraham bowed himself before the people of the land. And he spake to Ephron in the audience of the people, and he is saying, But if you wilt give it, I pray, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. So Ephron answered Abraham, saying unto him, My lord, hearken unto me: the land is worth four hundred shekels of silver; but what is that between us? You take and bury your dead (Gen 23:12-15).

Now four hundred shekels of silver is greatly overpriced. They always start off with a high price. And then they enter into this haggling where the guy offers a high price and you come back with about forty percent of what he offered and you expect to buy it for about fifty to sixty percent. But it's just like a game. They'll never give you the selling price for the first price. First price is always the sucker's price. And it's just a game with them. They love to haggle like that.

And so Abraham is going through the old typical thing, you know, I will not take it but I want to buy it from you. Oh, it's worth four hundred shekels of silver but what's that between us? And suddenly, surprise, Abraham pulls out and rather than haggling, because of course it's the thing now of a place to bury his dead and all, he doesn't enter into the game. He just measures out the four hundred shekels of silver and he buys it at the inflated price. Everybody's disappointed. Abraham didn't get into the haggle but because of the death and the whole emotional thing, rather than haggling he pays the inflated value for the land in order that he might have the burying place for Sarah. And

thus he buried Sarah in this cave there at Machpelah, which is in view of Mamre, where he was dwelling near Hebron.

Now there is one difficulty with this. According to the seventh chapter of Acts in the New Testament, as Stephen is rehearsing their history, he speaks of Joseph and Jacob being buried in the cave in Shechem that Abraham bought from Hamor. And so either Stephen didn't know the facts or made a mistake in the facts or a copyist made a mistake in the facts or what is probably correct is that not recorded. Abraham also bought a field in Shechem at an earlier or a later time from Hamor, also for a burying place. So that Abraham actually purchased two parcels; one in Shechem, the place where he first came, and now this parcel in Hebron, the cave of Machpelah where Sarah was buried. But it's nothing to lose your faith over. There's easy explanations.

### **CHAPTER 24:1-23**

And Abraham was old, and well-stricken in age: and the Lord had blessed Abraham in all things. 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 (Gen 24:1-2):

So Abraham is now seeking to extract a promise from the servant and he wants it to be a very strong covenant that he makes with the servant. Now earlier, the chief servant of Abraham was named Eleazar-whether or not Eleazar was still alive is not known at this time because he had been Abraham's servant for a long time, and it is possible that by this point in history, Eleazar had already died. But if indeed it is still Eleazar, it makes the story that much more interesting, because Eleazar means "God, my help", and inasmuch as we look at this story of Eleazar going into the far country to get a bride for Abraham's son.

In this particular story there is a beautiful, spiritual application. For already we have seen Abraham as a type of the Father. We have seen Isaac as the type of the Son, Jesus Christ. And Eleazar would become the type of the Holy Spirit. And thus, his name would become significant, Eleazar: "God, my help". For when Jesus promised the Holy Spirit in the fourteenth chapter of John he said "and I will pray the Father and He will give you another comforter." The Greek word is "parakletos", which means "one to come alongside to help."

So, here we have the name Eleazar, "God my helper" and the Holy Spirit being called the "Comforter" or "one who comes along side to help." And if you'll keep now in mind the spiritual application as we are reading through the story, it will become very significant to you. And no doubt the Holy Spirit will flash on you certain bits of inspiration, as suddenly you see the real picture of the Father sending the Holy Spirit into a far country, or outside, then, of the Jewish realm, to get a bride for Jesus Christ, and the work of the Holy Spirit in convincing the bride that she should go. And so, if you'll keep that in mind as we go through the twenty-fourth chapter here, you will get what I believe to be the picture that God wants us to receive from this particular story in the scriptures.

So Abraham caused his servant to swear unto him that he would not take a bride for his son from the nations where they were living, but that he would go back unto Abraham's home and he would get there a bride for his son.

So, as we go on, And I will make thee swear by the LORD, the God of heaven, and the God of the earth, thou shalt not take a wife of my son from the daughters of the Canaanites among whom I dwell: But thou shalt go unto my country, unto my kindred, and take a wife unto my son Isaac. 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 you came? And Abraham said unto him, Beware that you do not bring my son there again. The Lord God of heaven, which took me from my father's house, and from the land of my family, 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 there. 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. So the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter (Gen 24:3-9).

And so the servant wanted to be clear in the instructions; it was his duty now. He was being charged with the duty of getting a bride for Isaac, Abraham's son. And he wants to make sure that he has things straight and clear and in understanding.

"If I go there, and I find a young girl but she is not willing to come to this land," then that is really asking a young girl to take a chance, sort of. Because you've never seen the fellow and he's some five hundred miles away and the chance of your returning home again are very slim. So she's being asked to take, really, a venture in faith, herself. As she's gonna love him, that she's gonna be happy there and he's gonna be all that she wants him to be. And the chances of a young girl buying such a thing, as that is remote. And the servant understanding that, really, probably questioned in his heart if he could talk a young girl even into coming back with him. He surely foresaw the difficulties of such a thing. And Abraham who believed God had confidence that such would be the case, that the young girl would come back; and thus, he said "the angel of the Lord will go before you and he'll set things up". But the big command was "Don't take Isaac there."

This is the land that God has promised. Abraham is certain about that, and Isaac is not to go back to the land of Haran. And if the girl doesn't come, then the servant is freed from this vow that he took. And the vow became a sacred kind of a vow or a trust. It was something that he was obligated to fulfill to his very best ability and so he is determining before he promises, he wants to know completely what he's promising. He wants to get the terms of the vow clear. And so Abraham clarifies the issue concerning the girl, and thus he takes the vow that he will go and seek to persuade a young girl to come and be Isaac's bride.

And the servant took ten camels of the camels of his master, and he departed; for all the goods of his master were in his hand: and he arose, and he went to Mesopotamia,

unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, about the time when women go out to draw water (Gen 24:10-11).

Then he prayed, And he said, O Jehovah God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: Now 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 one be the one that you have appointed for thy servant Isaac; and thereby shall I know that you have showed kindness unto my master (Gen 24:12-14).

So the servant of Abraham is sort of setting up a fleece with God in a manner of speaking, he's setting up, now, a certain little thing. "Lord, I don't know where she is, now you've got one picked out here some place. And so, inasmuch as I don't know the one that you've got picked out, let's make a deal. When the girls come out here to draw water, I'll go up to them and I'll say "give me a drink". Now if one will give me a drink and if she will respond to me and say, "Oh, I'll get water for your camels also", Lord, let that be the one you have chosen. Let that be the sign. I'll know when she says that, that that's the one you've chosen.

So the servant, prayed and made this little arrangement with God.

And it came to pass before he was through praying, that, behold, Rebekah came out, who was born to Bethuel, the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder (Gen 24:15).

Now, Milcah was the sister of Lot. Their father died early. When he died, Abraham took the boy, and his brother took the girl, but his brother married the girl. And so he actually married his niece. And she then bore Bethuel who was the father of Rebekah and of Laban, who we find figuring into the story quite prominently as we get down the line. And Jacob goes in his flight from his brother, Esau, and comes against his uncle, Laban. But that's the family kind of tie-in here. So before he was even through with his prayer, Rebekah came out with a pitcher upon her shoulder.

And the damsel was very beautiful to look upon, and she was a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and he said, Let me, I pray thee, drink a little water of thy pitcher (Gen 24:16-17).

He'd put out the thing and now here's his first chance to test it. And he made this arrangement with God, and so now he's putting the question; "Let me have a little drink of water". And he waits in anticipation to see, you know, here's a beautiful-oh my, wouldn't that be nice, you know, the first one along, she's pretty, and oh, "let me have a drink of water". And watching now for the response.

And she said, Drink, my lord: And she hurried, and let down her pitcher upon her hand, and she gave him a drink. And when she had done giving him a drink, she said, I will draw water for thy camels also, until they are through drinking. And she hurried, and emptied her pitcher into the trough, and ran again to the well to draw water, and drew for all his camels. And the man wondering at her held his peace (Gen 24:18-21),

But don't you know his heart was pounding at this point? Man, Lord, that's fast! She's so beautiful! As he watched her he thought, "Oh, could this possibly be it?" And he just was holding his peace. He was wanting to burst out, but he held back. And so, the next question,

As the camels were through drinking, he took a golden [it says] earring [literally, it's a nose ring] of a half-shekel weight (Gen 24:22),

Now, a half-shekel weight would be about a quarter of an ounce. A shekel is about a half an ounce. So about a quarter-ounce little nose ring and two bracelets for her hands of ten shekels weight of gold [or about five ounces of gold]; And he said, Whose daughter are you? (Gen 24:22-23)

Question number two. This is gonna be the clincher. Who's your father? Whose daughter are you?

I pray thee: let's see, is there room in your father's house for us to dwell? And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bore to Nahor. (Gen 24:23).

Man, hit it right off the bat. She's one of Abraham's relatives, and, you know, can it be? I'm sure that his heart was just really filled with excitement and anticipation.