24

*24:1-67* **Abraham Gets A Wife For Isaac**

Gen 24:1 **Now Abraham was old, advanced in days, and Yahweh had blessed Abraham in all {things}.**

**Now Abraham was old, advanced in days,**

“Abraham had lived a long time and was {now} {very} old,” or “Abraham was very old now. He had lived many years,” or “Now Abraham had become very old,” Verse one gives the setting for the new episode and begins with a doublet that emphasizes how old Abraham was. Try to preserve this emphasis in a way that is natural in your translation. (See: figs-doublet)

**and Yahweh had blessed Abraham**

“and Yahweh had blessed him” or “and Yahweh had caused him to prosper”. See how you translated “bless” in Gen 12:2-3.

**in all {things}.**

“in everything {he had done}.” or “in every way.”

Gen 24:2 **Then Abraham said to his oldest servant of his house who was in charge of everything that {belonged} to him, “Please put your hand under my thigh,**

**Then Abraham said to**

“{One day} Abraham/he told”. Consider what is the best way to introduce the first event in this episode in your language. (See: writing-newevent)

**his oldest servant of his house**

“the oldest servant in his household” or “his senior/chief household servant”

**who was in charge of**

“who managed” or “who took care of”

**everything that {belonged} to him,**

“everything that he owned,” or “his entire estate for him,”

**“Please put your hand under my thigh,**

“Please put your hand under my thigh/leg {to show that you will do what I ask}”. You can make the meaning of this custom explicit in your translation, or you can put that information in a footnote. What Abraham asks his servant to do here is part of the vow-making process in verse 3. (See: translate-symaction)

Gen 24:3 **and I will have you swear by Yahweh, the God of the heavens and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites whom I am living among,**

**and I will have you swear**

“I want you to vow {to me}” or “and swear/vow {to me}” or “and make an unbreakable promise {to me}”. Decide the best way to translate this command in your language. Also, see how you translated “swear” in Gen 21:23, and see the note about that there. (See: figs-imperative)

**by Yahweh, the God of the heavens and the God of the earth,**

“with Yahweh as your witness, the God who rules/created the heavens and the earth,” See how you translated “the heavens and the earth” in Gen 1:1.

**that you will not take a wife for my son from**

“that you will not get/find/choose a wife/woman for my son {Isaac} {to marry} from {among}” or “that you will not arrange for my son {Isaac} to marry”. For some languages it is clearer and more natural to make “Isaac” explicit here in verse 3, rather than wait until the end of verse 4. Do what is best in your language. Also, see how you translated the idiom “took a wife for” in Gen 21:21. (See: figs-idiom)

**the daughters of the Canaanites whom I am living among,**

“the Canaanite women whom we live among” or “{any of} the Canaanite women who live around us here”. Make sure your translation does not sound like Abraham was living by himself among the Canaanites; his family and servants also lived among them with him.

Gen 24:4 **but you will go to my country and to my relatives, and take a wife for my son, for Isaac.”**

**but you will go**

“Rather/Instead you must go” or “Rather/Instead I want you to go” (See: figs-imperative)

**to my country**

“to my {home} country” or “to the country/region where I grew up” or “to the country that I came from”

**and to my relatives,**

“to my relatives/family/kinfolk {who live there}”

**and take a wife for my son, for Isaac.”**

“and find/choose a wife/woman {from there} for my son Isaac {to marry}.” or “and get/choose a wife/woman {from among them} for him {to marry}.” or “and arrange for him to marry one of their daughters.” The way you refer to Isaac here will depend on how you refer to him in verse 3.

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Gen 24:5 **Then the servant said to him, “Suppose the woman is not willing to come with me to this land? Should I take your son back to the country that you came from?”**

**Then the servant said to him,**

“Then the servant asked Abraham,” or “But {Abraham’s} servant asked him,” Consider the best way to translate this quote margin in your language so that it fits the context well. (See: writing-quotations)

**“Suppose**

“Suppose {that}” or “What {should I do} if”. See how you translated this phrase in Gen 18:24, 28, 29. (See: figs-hypo)

**the woman**

“the {young} woman {I find/choose}” or “{when I find} that {young} woman, she”

**is not willing**

“does not want/agree” or “refuses”

**to come with me**

“to come/go {back} with me” or “to follow me {back}”

**to this land?**

“to this land {to live}?” or “to {live in} this land?”

**Should I take your son back**

“{In that case,} should I take your son” or “Do you want me to {then} take your son back {there}”

**to the country that you came from?”**

“to your {home} country {to marry her} {and live there}?” or “{to live} in your {home] country?”

Gen 24:6 **Then Abraham said to him, “Be sure that you do not take my son back there.**

**Then Abraham said to him,**

“Then Abraham said/replied to his servant,” or “Abraham answered him,” or “Abraham replied,” Consider the best way to translate this quote margin at this point in the conversation. (See: writing-quotations)

**“Be sure that you do not take my son back**

“{No,} be/make sure that you never take my son back” or “{No,} you must definitely not/never take my son back”

**there.**

“there {to live}” or “to my home country/land {to live}”

Gen 24:7 **Yahweh, the God of the heavens, who took me from the house of my father and from the land of my relatives and who spoke to me and who swore to me, saying, ‘To your offspring I will give this land,’ he will send his angel before you, and you will take a wife for my son from there.**

**Yahweh, the God of the heavens,**

“{because} Yahweh, the God who rules/created the heavens,” Make sure it is clear in your translation that verse 7 gives the reason for verse 6. Also, see how you translated “the God of the heavens” in verse 3.

**who took me from the house of my father**

“brought/led me {here} from my father’s household”

**and from the land of my relatives**

“and from the land where {the rest of} my relatives/family live,”

**and who spoke to me and who swore to me, saying,**

“and he vowed to me,” or “and he made an oath/vow to me and said,” or “and he made an unbreakable promise to me and said,”

**‘To your offspring I will give this land,’**

“I will give this land to your offspring/descendants” or “that he would give this land {where we live} to my descendants”. The phrase “this land” refers to the land of Canaan here, not the land where Abraham’s relatives lived. Make sure that is clear in your translation. Also, consider whether it is more natural here in your language to use a direct quote or an indirect quote. (See: figs-quotations)

**he will send his angel before you,**

“He will send one of his angels ahead of you {to guide/help you},” If you begin a new sentence here, make sure that the previous sentence is well-formed and complete in your language. Also, see how you translated “angel” in Gen 22:11, 15.

**and you will take**

“so that you will {be able to} find/choose” or “so that you can find/get”

**a wife for my son from there.**

“a wife/woman from my home country/land for my son {to marry}.” See how you translated “take/find a wife for” in verses 3-4.

Gen 24:8 **But if the woman is not willing to come with you, then you are clear from this oath of mine. Only do not take my son back there!”**

**But if the woman**

“However, if the woman {you find/choose}”

**is not willing**

“does not want” or “refuses”. See how you translated this phrase in verse 5.

**to come with you,**

“to come {back} {here} with you,” or “to follow you {back} {here},” See how you translated a similar phrase (“to come with me”) in verse 5.

**then you are clear from**

“then you will be released/free from {keeping}” or “then you will not have to keep/fulfill”

**this oath**

“this oath/vow” or “this binding/unbreakable promise”. An oath is a serious, unbreakable promise or vow that is made before God to guarantee that it will be fulfilled. See how you translated the verb form of this word (“swear” or “vow”) in verse 3.

**of mine.**

“that I am asking/requesting you to swear/make {today/now}.” or “that you are swearing/making to me {today/now}.”

**Only**

“Just” or “But {no matter what happens,}”

**do not take my son back there!”**

“you must not/never take my son back to my home country/land!” See how you translated a similar clause in verse 6.

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Gen 24:9 **Then the servant put his hand under the thigh of Abraham his master and swore to him concerning this matter.**

**Then the servant**

“So the/Abraham’s servant”

**put his hand under the thigh of Abraham his master**

“put his hand under his master/owner Abraham’s thigh/leg”. See how you translated a similar clause in verse 2. Also, in that culture, people owned servants and had complete authority over them. Make sure your translation of “master” and “servant” does not imply that the servant was mistreated. Servants were treated well, could hold important positions and were often considered as members of the master’s family. See how you translated a related term “mistress/owner” in Gen 16:4, 8-9. (See: translate-symaction)

**and swore to him**

“and vowed to him” or “and made an oath/vow to him” or “and made an unbreakable promise to him”. See how you translated “swore” in verse 7 and “swear” in verse 3.

**concerning this matter.**

“that he would do what he/Abraham had requested/told him to do.” or “that he would go get/find a wife/woman for Isaac.” Some languages need to make explicit what “this matter” refers to. Do what is best in your language. (See: figs-explicit)

Gen 24:10 **Then the servant took ten camels from the camels of his master and left, and all {kinds of} good {things} from his master {were} in his hand, and he got up and went to Aram Naharaim, to the city of Nahor.**

**Then the servant**

“Then/Next he” (See: grammar-connect-time-sequential)

**took ten camels from the camels of his master**

“got ten of his master’s camels ready {for the trip}”. Make sure that your translation of “took” does not imply that the servant stole the camels or valuable things from Abraham. Rather, the “good things” that he loaded on the camels included things that he would give as gifts to Isaac’s relatives (verse 53). Also, see how you translated “camels” in Gen 12:16.

**and left, and all {kinds of} good {things} from his master {were} in his hand, and he got up and**

“and left {with some other servants}, taking with him many of his master’s valuable things {to give as gifts}. Then he” or “and after he loaded them with all kinds of valuable things from his master {to use as gifts}, he left {with some other servants} and”. For some languages, it is best to make it explicit here in verse 10 that other servants went with Abraham’s chief servant, rather than have them appear suddenly in verse 32. Do what is best in your language. (See: figs-explicit)

**went to**

“made the {long} journey/trip to” or “traveled to”. This was about a 500 mile (800 kilometer) trip and would take camels about seventeen days to complete.

**Aram Naharaim,**

“{the region of} Aram Naharaim,”

**to the city of Nahor.**

“to Nahor’s city.” or “to the city where Nahor lived.” Nahor lived in the city of Haran (Gen 11:31-32). That information could be put in a footnote. Make sure your translation of this phrase does not sound like Nahor owned the city.

Gen 24:11 **Then he made the camels kneel down outside the city by the well of water at evening time, at the time the women who draw water come out.**

**Then he made the camels kneel down outside the city**

“{When they arrived there,} Abraham’s servant had the camels kneel/lie down {to rest} outside the city”

**by the well of water**

“near its well” or “by/near the {community/public} well {that was there}”. Each town or city had a well where people from the city came to get their water. See how you translated “well of water” in Gen 21:19. You might translate this slightly differently here because of the different context.

**at evening time,**

“It was evening time,” Consider whether or not it is better in your language to begin a new sentence here.

**at the time the women who draw water come out.**

“the time when the {young} women {of the city} came out to draw/get water {from the well} {for their families/homes}.” or “when the {young} women {of the city} were starting to come out {to the well} to draw/get water {for their families/homes}.” In that time and culture, there was no running water in homes so people had to come out to the city well to get water for their families. (See: figs-explicit)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 24:12 **Then he said, “Yahweh, God of my master Abraham, please cause it to happen before me today that you show kindness toward my master Abraham.**

**Then he said,**

Then Abraham’s servant said/prayed,” Consider what is the best way to begin this paragraph in your language. (See: writing-quotations)

**“Yahweh,**

“{Dear/Oh} Yahweh,” Consider what is the best way to begin this prayer in your language.

**God of my master Abraham,**

“{who is} the God {who takes care} of my master Abraham,” or “{who is} the God whom my master Abraham worships/serves,”

**please cause it to happen before me today that you show kindness toward my master Abraham.**

It may be clearer and more natural to change the order of the clauses in this sentence and say, “Please be kind/gracious to my master by helping me succeed today.” or “Please show your kindness to my master today by helping me {find a wife/woman for his son to marry}.” Do what is best in your language. (See: figs-infostructure)

**please cause it to happen before me today**

“please help me do what I have come here to do today” or “please help me succeed today”

**that you show kindness toward**

“and {in that way} show kindness to” or “and be kind to”

**my master Abraham.**

“my master.” or “him.” (See: writing-pronouns)

Gen 24:13 **Behold, I am standing by this spring of water, and the daughters of the people of the city are coming out to draw water.**

**Behold, I am standing by**

“Look/See, {here} I am, standing beside/near” or “As you see/know, I am standing {here} beside/near”. Make sure in your translation that what Abraham’s servant says here to Yahweh sounds polite and respectful, not rude, demanding or complaining. Also, he is not telling God something that God did not already know. (See: writing-politeness)

**this spring of water,**

“this spring/well,” or “this spring-fed well,” The phrase “spring of water” (here and in verse 16) refers to the same well that is referred to in verses 11 and 20, which means that this was probably a spring-fed well. Some translation teams use only one term to refer to this spring or well throughout this chapter in order to prevent confusion. Decide what is best in your language.

**and the daughters of the people of the city**

“and the daughters of the townspeople” or “and the young women of/from the city”

**are coming out to draw water.**

“are coming out {here} to draw/get water.” See how you translated “draw/get water” in verse 11.

Gen 24:14 **And let it be that the young woman whom I say to her, ‘Please let down your jar so that I may drink,’ and she says, ‘Drink and I will also water your camels,’ let her be the one you have appointed for your servant, for Isaac. And by her I will know that you have shown kindness toward my master.”**

**And let it be that**

“{Please} make it happen that”. Make sure that your translation of the servant’s request to God sounds polite. (See: writing-politeness)

**the young woman whom I say to her,**

“when I say to one of the young women,” The phrase “young woman” is actually a single word in Hebrew (like the old English words “damsel” and “maiden”) and refers to a young woman who is old enough to get married, but has never been married before. Some languages have a single word for this; other languages prefer a phrase.

**‘Please let down your jar**

“Please lower your {water} jar/jug/pot”. The water containers that people used were usually made out of clay.

**so that I may drink,’**

“so that I can drink {some water},” or “so that I can have/take a drink {of water},”

**and she says,**

“and/if she says/replies {to me},” or “she will say {to me},”

**‘Drink and I will also water your camels,’**

“Have/Take a drink, and I will also draw/get water for your camels”. For some languages it is clearer and more natural to make one or both of the two embedded direct quotes in this verse into indirect quotes. For example you could say, “{Please} make it happen that when I ask one of the young women to lower her jug so that I can have a drink {of water}, she will offer me a drink and will also offer to draw water for my camels.” Do what is best in your language. (See: figs-quotesinquotes)

**let her be the one you have appointed**

“Then I will know that she is the one you have chosen”. Consider whether or not it is better in your language to begin a new sentence here.

**for your servant, for Isaac.**

“{as a wife} for your servant Isaac.” or “to be the wife of Isaac who serves you,”

**And by her I will know that you have shown kindness toward my master.”**

“and that you have been kind/gracious to my master {Abraham}.” See how you translated “show kindness toward” in verse 12.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 24:15 **Then it happened before he had finished speaking, then behold, Rebekah was coming out, who was born to Bethuel, the son of Milcah, the wife of Nahor, the brother of Abraham. And her water jar {was} on her shoulder.**

**Then it happened before he had finished speaking,**

“Before Abraham’s servant had {even} finished speaking/praying {to God},” Many translations omit the phrase “Then it happened”, but this phrase emphasizes the events that follow it and adds suspense, so that the audience wonders what the outcome will be. Do what is natural in your language.

**then behold,**

“just then {he saw}” or “suddenly {he saw}”. This phrase spotlights Rebekah and shows that she is the center of attention. Consider the best way to communicate that in your language.

**Rebekah was coming out,**

“{a young woman named} Rebekah coming out {of the city}”. Consider what is the best way in your language to introduce Rebekah here for the first time in this episode. Some translations use an exclamation mark to help show the excitement. (See: writing-participants)

**who was born to Bethuel,**

“She was the daughter of Bethuel,” or “Her father was Bethuel,”

**the son of Milcah, the wife of Nahor, the brother of Abraham.**

“{who was} the son of Milcah and Abraham’s brother Nahor.” or “and his/Bethuel’s parents were Abraham’s brother Nahor and Milcah.”

**And her water jar {was} on her shoulder.**

“She was carrying her/a water jug on her shoulder.” or “She had her/a water jar/jug on her shoulder.” It may be more natural to put this clause earlier in this verse and say, “Rebekah was coming out {of the city} with/carrying her/a water jar/jug on her shoulder.” Do what is best in your language. (See: figs-infostructure)

Gen 24:16 **And the young woman {was} a very beautiful-looking virgin, and a man had not known her. And she went down to the spring, and filled her jar and came up.**

**And the young woman {was} a very beautiful-looking virgin,**

“She/Rebekah was a very beautiful unmarried young woman,” See how you translated “young woman” in verses 14 and 15.

**and a man had not known her.**

“whom no man had ever slept with.” or “who had never slept with a man.” or “who had never had {marital/sexual} relations with a man.” See how you translated the idiom “not known a man” in Gen 19:8. (See: figs-idiom)

**And she went down**

“She went/walked down”. Notice that the spring or well was at a place that was lower than the place where Abraham’s servant was standing.

**to the spring,**

“to the spring/well,” or “to the spring-fed well,” See how you translated “spring” in verse 13.

**and filled her jar**

“filled her jar/jug {with water}”

**and came up.**

“and came/walked {back} up {with/carrying it on her shoulder}.” If it is not clear, you may need to make it explicit in your translation that Rebekah still had the jar with her when she came up from the well or spring, especially since she lowers it from her shoulder in verse 18. (See: figs-explicit)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 24:17 **Then the servant ran to meet her and said, “Please let me drink a little water from your jar.”**

**Then the servant**

“Then {Abraham’s} servant”

**ran to meet her**

“ran/hurried to meet the young woman” or “ran up to her”

**and said,**

“and said {to her},” or “and requested,” (See: writing-quotations)

**“Please let me drink a little water from your jar.”**

“Please let me have a little water to drink from your jar/jug.” or “Please give me a little drink/water from your jar/jug.”

Gen 24:18 **And she said, “Drink, my lord.” Then she hurried and lowered her jar to her hand{s} and gave him a drink.**

**And she said,**

“She replied,” (See: writing-quotations)

**“Drink, my lord.”**

“{Please} have a drink, sir.” or “{Certainly,} sir, {you may} have a drink.” Make sure that Rebekah’s reply is polite and respectful in your language, though the way she addresses Abraham’s servant should not make it sound like she is his slave. Also see how you translated “my lord” in Gen 23:6, 11, 15. (See: grammar-honorifics)

**Then she hurried and lowered her jar to her hand{s}**

“Then she quickly lowered her jar/jug {from her shoulder} to her hands” (See: figs-explicit)

**and gave him a drink.**

“and let him drink {some water} {from it}.” or “and let him have a drink.”

Gen 24:19 **And {after} she finished giving him a drink, then she said, “I will also draw water for your camels until they have finished drinking.”**

**And {after} she finished giving him a drink,**

“After he finished drinking,” or “After that,”

**then she said,**

“she said/offered {to him},” (See: writing-quotations)

**“I will also draw water for your camels**

“Let me also draw/get water for {all} your camels”

**until they have finished drinking.”**

“until they have had enough to drink.”

Gen 24:20 **Then she hurried and emptied her jar into the trough, and ran back to the well to draw water, and she drew water for all his camels.**

**Then she hurried and emptied her jar**

“Then/So she quickly emptied/poured {the rest of the water from} her jar/jug”. See how you translated “Then she hurried and” in verse 18.

**into the trough,**

“into the {animal} {drinking} trough/place {that was there},” or “into the {stone} trough/container/thing {that was there for animals to drink out of},” The drinking trough was a long, open stone container that several animals could drink from at the same time. (See: translate-unknown)

**and ran back to the well to draw water,**

“and ran back {and forth} to the well to draw/get {more water},”

**and she drew water for all his camels.**

“until she had drawn/brought {enough} for all of the camels.”

Gen 24:21 **And the man watched her silently to know whether Yahweh had made his journey succeed or not.**

**And the man watched her silently**

“Meanwhile the/Abraham’s servant silently watched her/Rebekah {and waited}” or “While she/Rebekah was doing that, the/Abraham’s servant silently watched her”. Starting in verse 21 the Hebrew text takes Rebekah and Laban’s perspective and refers to Abraham’s servant as “the man”. This continues until verse 34, when the servant tells everyone that he is Abraham’s servant. For some languages this is confusing (because it sounds like two different people), so for those languages it is necessary to refer to him as “Abraham’s servant” or “the servant” throughout this chapter. (See: writing-participants)

**to know whether Yahweh had made his journey succeed or not.**

“to find out whether or not Yahweh had made him successful on his journey/trip {to find a wife for Isaac}.” or “to know/see for sure whether/if Yahweh had given him success on his journey/trip.”(See: figs-infostructure)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 24:22 **Then it happened, when the camels had finished drinking, then the man took out a gold nose ring, its weight {was} a beka, and two gold bracelets for her arms, their weight {was} ten shekels.**

**Then it happened, when the camels had finished drinking,**

“Finally, when the camels had finished drinking,” or “After {all} the camels had drunk as much water as they wanted {and Rebekah had stopped drawing/fetching water},” (See: figs-explicit)

**then the man**

“the/Abraham’s servant”

**took out a gold nose ring, its weight {was} a beka,**

“brought out a gold nose ring weighing one beka {and gave it to Rebekah/her}” or “gave {Rebekah/her} a gold nose ring that weighed one beka”. Many translation teams keep the numbers and the names of weights that are used in the Bible text in their translation, and they may or may not put the modern equivalents in pounds or grams in a footnote. Other teams do the opposite. One beka was about 1/5 of an ounce (5.5 grams), and ten shekels (see below) was about 4 ounces (110 grams). (See: translate-bweight)

**and two gold bracelets**

“He also gave her two gold bracelets”. Consider whether or not it is better in your language to begin a new sentence here.

**for her arms,**

“for her wrists”. The Hebrew term is ambiguous here; it can refer to hands, arms or wrists. However in this context, the bracelets would have been put on the arms or the wrists.

**their weight {was} ten shekels.**

“that weighed ten shekels {each}.” or “Each bracelet weighed ten shekels.”(See: translate-bweight)

Gen 24:23 **And he said, “Whose daughter {are} you? Please tell me. Is there a place at the house of your father for us to lodge?”**

**And he said,**

“Then he said {to her/Rebekah},” or “Then he asked {her/Rebekah},” (See: writing-quotations)

**“Whose daughter {are} you? Please tell me.**

“Please tell me who your father {is}.” The Hebrew text is ambiguous here. The phrase “Please tell me” can go: (1) with the previous question; or (2) with the following question. Since Abraham’s servant’s goal is to find a wife for Isaac who is one of Abraham’s relatives, the first interpretation seems most likely.

**Is there a place at the house of your father**

“{Also,} is there {enough} room/space at/in his house” or “{Also,} does your father have enough/any room in/at his house”**.** If you made “your father” explicit in the previous sentence, it may be more natural to refer to him with the pronoun “his” in this sentence. (See: writing-pronouns)

**for us**

“for me and my men”. The pronoun “us” includes other servants who came with Abraham’s chief servant (as verse 32 shows). If your language has inclusive and exclusive forms of this pronoun, you should use the exclusive form here. (See: figs-exclusive)

**to lodge?”**

“to spend the night {there}?” or “to stay {there} tonight?”

Gen 24:24 **Then she said to him, “I {am} the daughter of Bethuel, the son of Milcah, whom she bore for Nahor.”**

**Then she said to him,**

“She/Rebekah answered him,” or “She/Rebekah replied,” (See: writing-quotations)

**“I {am} the daughter of Bethuel,**

“My father {is} Bethuel,” or “Bethuel {is} my father,” or “My father’s name {is} Bethuel,”

**the son of Milcah, whom she bore for Nahor.”**

“{who is} a son of Milcah and Nahor.” or “{and he is} one of Nahor and Milcah’s sons.” or “and his parents are Nahor and Milcah.” Make sure the way you translate this does not sound like Bethuel was the only son of Milcah and Nahor; they had eight sons (Gen 22: 21-22). Also, in some cultures the father’s name is normally given first; in other cultures the mother’s name is normally first.

Gen 24:25 **Then she said to him, “Plenty of both straw and fodder {are} with us. {There is} also a place to lodge.”**

**Then she said to him,**

“Then she added/continued,” Some languages leave this quote margin implied here, because the same person is still talking to the same person. Other languages can keep the quote margin (like the Hebrew text does), to emphasize what Rebekah says next. The quote margin may also indicate that Rebekah paused before she said what she says in verse 25. (See: writing-quotations)

**“Plenty of both straw and fodder {are} with us.**

“We have plenty of both straw and {other} feed {at our house} {for the/your camels to eat},” The term “fodder” refers to dry feed that is prepared for animals to eat; it can include chopped hay and grains such as oats and barley.

**{There is} also a place**

“{and there is} also {enough} room {at/in his/our house} {for all of you}”

**to lodge.”**

“to spend the night {there}.” or “to stay {there} tonight.” See how you translated this in verse 23.

Gen 24:26 **Then the man bowed down and prostrated himself before Yahweh,**

**Then the man bowed down and prostrated himself before Yahweh,**

“Then the/Abraham’s servant bowed to the ground and worshiped Yahweh”. See how you translated “bowed” in Gen 18:2; 19:1. The word “prostrated” means he bowed low to the ground and touched his face or forehead to the ground with outstretched arms, in an act of worship. When combined with “bowed down” as in this verse, it is usually translated as “worshiped”. (See: translate-symaction)

Gen 24:27 **and said, “Praised be Yahweh, the God of my master Abraham, who has not abandoned his kindness and his faithfulness toward my master. {As for} me, Yahweh has led me on the road {to} the home of the relatives of my master!”**

**and said,**

“saying,” or “He said,” The servant is worshiping God by bowing down and by what he says in verse 27.

**“Praised be Yahweh,**

“Praise Yahweh,” or “I praise Yahweh,” See how you translated this in Gen 9:26.

**the God of my master Abraham,**

“the God {who takes care} of my master Abraham” or “{who is} the God whom my master Abraham worships/serves”. See how you translated “God of my master Abraham” in verse 12.

**who has not abandoned his kindness and his faithfulness toward my master.**

“He has never stopped being kind and faithful to my master” or “He has always been kind and faithful to my master”. See how you translated “kindness” in verses 12 and 14. The phrase “not abandoned” is a way of emphasizing that Yahweh had always been kind and faithful to Abraham. (See: figs-litotes)

**{As for} me, Yahweh has led me on the road**

“and he has guided me on the road/journey {here}” or “{Yes,} Yahweh/he guided me on the/my journey/trip {here}”. The last part of verse 27 is what Abraham’s servant is praising God for; it is an example of how God has been kind and faithful to Abraham.

**{to} the home of the relatives of my master!”**

“{to} the home of my master’s relatives/family!” or “{to} the home where my master’s relatives/family live!”

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 24:28 **Then the young woman ran and told the household of her mother about those things.**

**Then the young woman**

“Then Rebekah”. See how you translated “young woman” previously in this chapter and consider what is the best way to refer to Rebekah here.

**ran**

“ran/hurried {home}”

**and told**

“and reported to” or “and shared the news with”

**the household of her mother**

“{the people in} her mother’s household/family”

**about those things.**

“about what had happened.” or “about what the man/servant had said to her.”

Gen 24:29 **Now Rebekah had a brother and his name {was} Laban, and Laban ran to the man outside at the spring.**

**Now Rebekah had a brother**

“Now {it so happened that} Rebekah had a brother” or “Rebekah had a brother”. Laban was Rebekah’s older brother. Some languages have a specific term for “older brother” that fits well here. Also consider the best way to introduce this background information in your language. (See: grammar-connect-time-background)

**and his name {was} Laban,**

“whose name {was} Laban,” or “named Laban,”

**and Laban ran**

“and he ran/hurried/rushed” or “Laban/He ran/hurried” Consider whether or not it is better in your language to begin a new sentence here. Also consider what is the best way to refer to Laban here in your language. (See: writing-pronouns)

**to the man outside at the spring.**

“out to the spring/well where the man/servant was.” or “to where the man/servant was standing beside the spring/well.”

Gen 24:30 **And it was when he had seen the nose ring, and the bracelets on the arms of his sister, and when he had heard the words of Rebekah his sister, saying, “This {is} what the man said to me,” then he went to the man, and behold, he was standing by the camels at the spring.**

**And it was when he**

“This is how it was/happened: When he/Laban” or “As soon as he/Laban”. Verse 30 is a flashback of what had happened before Laban ran to the well (verse 29). Consider the best way to express this in your language. For some languages it may be necessary to combine verses 29-30 and put the sentences in the order that things actually happened. For example, “Now Rebekah had a brother named Laban. When he saw the nose ring and the bracelets that she was wearing, and heard her tell what the man had said to her, he hurried out to meet the man. He found/saw him standing with his camels beside the well.” If you do this, you would mark these combined verses as 29-30. (See: translate-versebridge)

**had seen the nose ring, and the bracelets on the arms of his sister**

“had seen the nose ring that his sister was wearing and the bracelets on her arms” or “had seen the nose ring and the bracelets that his sister was wearing”. Some languages have a specific term for “younger sister” that fits well here. Also see how you translated “nose ring” and “bracelets” in verse 22.

**and when he had heard the words of Rebekah his sister, saying, “This {is} what the man said to me,”**

“and had heard her announce/tell/report what the man {at the well} had said to her,” Consider whether it is more natural in your language to use a direct quote or indirect quote here. If you want to make it clear who “the man” refers to, you should still translate it generally, for example, “the man {I met at the well}” because when Rebekah

said this, she did not yet know who he was. (See: figs-quotations)

**then he went to the man,**

“he went {out} to {where} the man/servant {was}” or “he went {out} to meet him” (See: writing-pronouns)

**and behold, he was standing**

“and there he was, standing” or “He found/saw him standing”. The word “behold” emphasizes what follows it. Consider the best way to do this in your language.

**by the camels at the spring.**

“with {his} camels at/beside the spring/well.” or “beside/near the spring/well with {his} camels.”

Gen 24:31 **Then he said, “Come, blessed of Yahweh. Why are you standing out here? For I have prepared the house and a place for the camels.”**

**Then he said,**

“Then Laban said {to him},” or “Then Laban said {to the man/servant},” Make sure it is clear in your translation that Laban is the one talking here. Consider whether or not to include whom he is speaking to in this quote margin. (See: writing-quotations)

**“Come,**

“Come {with me},” or “{Please} come {stay with us},”

**blessed of Yahweh.**

“{you who are} blessed by Yahweh.” or “you whom Yahweh has blessed.”

**Why are you standing out here?**

“There is no need for you to stand out here.” Laban is being polite here, not accusing or critical. For some languages a rhetorical question does not fit here. Do what is best in your language. (See: figs-rquestion)

**For I have prepared the house**

“I have gotten our house ready {for you and your men to stay with us}” or “because the house is prepared/ready {for you and your men to lodge/stay there}”. Consider whether or not it is necessary in your translation to make any implied information explicit in this sentence. (See: figs-explicit)

**and a place**

“and {there is also} a place” or “and {we also have} room/space {there}”

**for the camels.”**

“for {your} camels {to stay}.” or “where your camels can stay.”

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 24:32 **So the man went to the house. Then he unloaded the camels and gave straw and fodder to the camels, and water to wash his feet and the feet of the men who {were} with him.**

**So the man**

“Then the man/servant” or “So Abraham’s servant”

**went to the house.**

“went/came to Laban’s house.” or “went/came home {with Laban}.” The Hebrew verb can be translated “went” or “came”, depending on the perspective that is taken. Do what is most natural in your language. (See: figs-go)

**Then he unloaded the camels**

“{When they arrived there,} Laban unloaded the camels” or “There Laban took the loads off the camels”. The Hebrew text (“he”) is ambiguous here, but since Laban was the host it is most likely that he (or some of his servants) took care of the camels for his guests.

**and gave straw and fodder to the camels,**

“and he gave straw and {other} feed to them {to eat}” or “and fed them straw and {other] fodder/feed”. See how you translated “straw and fodder” in verse 25.

**and water to wash his feet and the feet of the men who {were} with him.**

“{He} also {gave/brought} water to the/Abraham’s servant and the men who {were} with him, to wash {the dust/dirt off} their feet.” or “{He} also {brought} water for the/Abraham’s servant and his men to wash {the road dust/dirt off} their feet.” Make sure your translation does not sound like Abraham’s chief servant washed the feet of the other servants who were with him; each person washed off his own feet. See how you translated “wash {the dust off} your feet” in Gen 19:2. (See: figs-explicit)

Gen 24:33 **Then food was set before him to eat, but he said, “I will not eat until I have spoken my words.” So he said, “Speak.”**

**Then food was set before him to eat,**

“Then they served/brought the servant {and his men} some food,” or “After that, {Laban’s family} served/provided them a meal to eat,” Consider whether it is best in your language to use a passive or active construction here. (See: figs-activepassive)

**but he said,**

“but the man/servant said {to them},” or “but the man/servant said {to Laban’s family},” (See: writing-quotations)

**“I will not eat until I have spoken my words.”**

“I will/must not eat {anything} until I have told you my message.” or “Before I will/can eat {anything}, I need to tell {you} why I am here.”

**So he said,**

“So/Then Laban replied,” or “Laban responded {to him},” (See: writing-quotations)

**“Speak.”**

“{Please} tell {us} {what you have/want to say}.” or “{Go ahead and} tell {us} {your message}.” Make sure the way you translate this sounds polite. (See: writing-politeness)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 24:34 **Then he said, “I {am} a servant of Abraham.**

**Then he said,**

“Then/So the man/servant told {them},” Consider again how you referred to “the man” in verses 21, 22, 26, 29-34, and see the note about that at verse 21. (See: writing-quotations)

**“I {am} a servant of Abraham.**

“I {am} Abraham’s {chief/head} servant.”

Gen 24:35 **And Yahweh has greatly blessed my master so that he has become great. And he has given him flock{s} and herd{s}, and silver and gold, and men slaves and women slaves, and camels and donkeys.**

**And Yahweh has greatly blessed my master**

“Yahweh has abundantly blessed/prospered my master”

**so that he has become great.**

“so that he is wealthy.” or “and as a result, he is {very} wealthy.” (See: grammar-connect-logic-result)

**And he has given him flock{s} and herd{s},**

“Yahweh has given him {many} sheep and cattle,” This is the beginning of a list of what Yahweh had given Abraham. Consider the most natural way to list items in your language. Also, see how you translated “flocks and herds” in Gen 13:5.

**and silver and gold,**

“{much} silver and gold,” See how you translated “silver and gold” in Gen 13:2.

**and men slaves and women slaves,**

“{many} men and women slaves/servants” or “{many} male and female slaves/servants,” See how you translated this phrase in Gen 20:14.

**and camels and donkeys.**

“and {many} camels and donkeys.” See how you translated “donkeys” in Gen 22:3. (See: translate-unknown)

Gen 24:36 **And Sarah, the wife of my master, bore a son for my master after her old age, and he has given to him everything that {belongs} to him.**

**And Sarah, the wife of my master,**

“Besides that, my master’s wife Sarah”

**bore a son for my master**

“bore him a son” or “gave birth to a son for him”

**after her old age,**

“in her old age,” or “after/when she was {very} old,”

**and he**

“and my master”

**has given to him**

“has given him” or “has given his/that son”

**everything that {belongs} to him.**

“everything that he owns.” or “all of his possessions/property.”

Gen 24:37 **And my master made me swear by saying, ‘You must not take a wife for my son from the daughters of the Canaanites whose land I am living in,**

**And my master**

“{Before I came here,} my master”

**made me swear**

“made/had me vow {to do something for him}” or “asked me to make an unbreakable promise to him”. See how you translated “swear” in verse 3, and “swore’ in verses 7 and 9.

**by saying,**

“and he said {to me},” or “He said,” or “This is what he said {to me}:” (See: writing-quotations)

**‘You must not take a wife for my son from**

“You must not get/find/choose a wife/woman for my son {to marry} from {among}” or “You must not arrange for my son {Isaac} to marry {any of}”. See how you translated a similar phrase in verse 3.

**the daughters of the Canaanites**

“the Canaanite women”

**whose land I am living in,**

“whose land we have been living in” or “whom we live among in this land”. As in verse 3, make sure your translation does not sound like Abraham lived by himself among the Canaanites; his family and servants also lived among them with him.

Gen 24:38 **but rather you must go to the house of my father, and to my clan, and take a wife for my son.’**

**but rather**

“Rather/Instead”. Consider whether or not it is more natural in your language to begin a new sentence here. After you translate a section, it is a good habit to read through it at normal speed as you pay attention to where it is best to begin new sentences so that sentences and paragraphs flow well and it is easy for people to read.

**you must go to the house of my father,**

“go to my father’s household/family,” or “go to where my father’s family lives,” See how you translated “house of my father” in verse 7.

**and to my clan,**

“to my {own} relatives,”

**and take a wife for my son.’**

“and get/find/choose a wife/woman {from among them} for my son {to marry}.”

Gen 24:39 **Then I said to my master, ‘Suppose the woman will not come with me?’**

**Then I said to my master,**

“So I asked my master,”

**‘Suppose**

“Suppose {that}” or “What {should I do} if”. See how you translated this phrase in verse 5. (See: figs-hypo)

**the woman**

the {young} woman {I find/choose}” or “when I find that {young} woman, she”

**will not come with me?’**

“does not {want/agree to} come/go {back/home} with me?” or “refuses to come {back} {here} with me?” See how you translated a similar phrase in verse 5.

Gen 24:40 **And he said to me, ‘Yahweh, whom I walk before, will send his angel with you and make your journey succeed, so that you will take a wife for my son from my clan, and from the house of my father.**

**And he said to me,**

“He answered/told me,” or “He replied to me,”

**‘Yahweh, whom I walk before,**

“Yahweh, whose presence I walk/live in,” or “Yahweh whom I serve/obey,” See how you translated “walk/live before” in Gen 17:1. This idiom implies that Abraham lived according to God’s will. (See: figs-idiom)

**will send his angel**

“will send one of his angels”. See how you translated this in verse 7.

**with you**

“{to go} with you”

**and make**

“to make” or “He will make”. Consider whether it is more natural to begin a new sentence here in your language.

**your journey succeed,**

“your journey successful,” or “you succeed on your journey,”

**so that you will take a wife for my son from my clan,**

“so that you will/can get/find/choose a wife for my son from {among} my relatives,” or “so that you can arrange for my son to marry a woman who is one of my relatives,” See how you translated “clan” in verse 38, and consider again how you translated “take a wife for my son” in verses 3, 4, 7, 37-38.

**and from the house of my father.**

“{someone} {who is} from my father’s family.” See how you translated “house of my father” in verse 38.

Gen 24:41 **Then you will be clear from my oath: When you go to my clan, and if they will not give her to you, then you will be clear from my oath.’**

**Then**

“At that/this time” or “But if this happens,” or “There is a situation/circumstance when”. The word “Then” is a special Hebrew word that can mean “at that time” and implies here that the servant’s question (in verse 39) is now being addressed specifically.

**you will be clear from my oath:**

“you will be released/free from{keeping} the/your oath/vow {you are making} to me:” or “you will not have/need to fulfill the/your vow to me:”

**When you go to my clan, and if they will not**

“When/After you go to my clan/family {and find a wife/woman for Isaac}, if they are not willing to” or “If you find a wife for Isaac but my family refuses to”

**give her to you,**

“let her go with you,” or “let the woman {you have found/chosen} leave with you,”

**then you will be clear from**

“you will be released/free from {keeping}” or “you will not have/need to keep/fulfill”. See how you translated “clear from” earlier in this verse and in verse 8.

**my oath.’**

“the/your oath/vow {that you are making} to me.” or “the unbreakable promise {you are making} to me.”

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 24:42 **“Then today I came to the spring, and I said, ‘Yahweh, God of my master Abraham, if it is your will, please make my journey succeed that I have come on.**

**“Then today I came to the spring, and**

“Then today when I arrived at {your city’s} spring/well,” or “{Abraham’s servant said/continued,} “Then today when I arrived at {your city’s} spring/well,” Make sure it is clear in your translation that the servant is now talking about himself. He is no longer quoting Abraham (whose words ended in verse 41).

**I said, ‘Yahweh,**

“I prayed, ‘{Oh/Dear} Yahweh,” See how you began the prayer in verse 12.

**God of my master Abraham,**

“{who is} the God {who takes care} of my master Abraham,” or “{who is] the God whom my master Abraham serves/worships,” See how you translated this phrase in verse 12.

**if it is your will,**

“if you are willing,” or “if you agree,”

**please make my journey succeed**

“please give me success on/during this journey/trip” or “please make me successful on this journey/trip”. See how you translated this clause in verses 21 and 40.

**that I have come on.**

“that I have made/undertaken.”

Gen 24:43 **Behold, I am standing by {this} spring of water. And let it be {that} the young woman who comes out to draw and I say to her, “Please give me a little water to drink from your jar,”**

**Behold, I am standing by**

“Look/See, {here} I am, standing beside/near” or “As you see/know, I am standing {here} beside/near”. See how you translated this in verse 13. (See: writing-politeness)

**{this} spring of water.**

“{this} spring/well.” or “{this} spring-fed well.” See how you translated this phrase in verse 13.

**And let it be {that}**

“{Please} make it happen {that}”. See how you translated this phrase in verse 14. (See: writing-politeness)

**the young woman who comes out to draw**

“when a young woman comes out {of the city} to draw water”

**and I say to her, “Please give me a little water to drink from your jar,”**

“and I ask her, “Please let me drink a little water from your jar/jug,” or “and I ask her to let me drink some water from her {water} jar/jug/pot,” This direct quote is within a direct quote that is within another direct quote. For some languages, it may be clearer or more natural to use an indirect quote here. Decide what is best in your language. (See: figs-quotesinquotes)

Gen 24:44 **and she says to me, “Both you drink and I will also draw water for your camels,” {let} her {be} the wife whom Yahweh has chosen for the son of my master.’**

**and she says to me, “Both you drink and I will also draw water for your camels,”**

“if she says/replies, “{Yes,} have a drink and I will also draw/get water for your camels,” or “if she gives me a drink and also offers to draw/get water for my camels,” See how you translated the embedded direct quote in verse 43. (See: figs-quotesinquotes)

**{let} her {be} the wife whom Yahweh has chosen for the son of my master.’**

“{then} {let} her {be} the woman/one whom {you} Yahweh have chosen to be the wife of my master’s son.” Make sure it is clear in your translation that Abraham’s servant is still talking directly to Yahweh in this clause. For example, you could make “you” explicit in this clause. (See: figs-explicit)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 24:45 **“Before I had finished speaking in my heart, then behold Rebekah was coming out and her jar {was} on her shoulder, and she went down to the spring and drew water. Then I said to her, ‘Please give me a drink.’**

**“Before I had finished**

“Before I had {even} finished” or “Before I could {even} finish”

**speaking in my heart,**

“praying {to God} in my heart,” or “praying {to God} silently,” (See: figs-idiom)

**then behold**

“just then {I saw}” or “suddenly {I saw}”

**Rebekah was coming out**

“Rebekah coming out {of the city}”. See how you translated the first half of verse 15, which is very similar to the first half of verse 45.

**and her jar {was} on her shoulder,**

“carrying/with her {empty} {water} jar/jug on her shoulder”

**and she went down to the spring and drew water. Then I said to her,**

“She walked down to the spring/well and filled up her jar/jug with water. Then I said to her,” or “After she walked down to the well and filled her jar/jug with water, I said to her,” Consider again how you translated “spring” (verses 13, 16, 29-30, 42-43 and 45) and “well” (verses 11 and 20) in this chapter. Both terms refer to the same source of water. See the note about this at verse 13.

**‘Please give me a drink.’**

“Please let me have a drink.” or “May I please have a drink of water?”

Gen 24:46 **And she hurried and lowered her jar from her and said, ‘Drink and I will also water your camels.’ So I drank, and she also watered the camels.**

**And she hurried and lowered her jar**

“She quickly/immediately lowered her jar/jug” or “She quickly/immediately brought her jar/jug down”. Consider again how you translated “jar” in verses 14-18, 20, 43, 45-46.

**from her**

“from/off her {shoulder}”

**and said, ‘Drink**

“and said {to me}, ‘Have/Take a drink,” Make sure Rebekah sounds polite here in your translation. (See: writing-politeness)

**and I will also water your camels.’**

“and I will also give water to your camels.” or “and I will also draw/get water for your camels.” See how you translated this clause in verse 14. Also see verse 18, which is similar.

**So I drank,**

“So I drank {some water} {from her jar/jug},” or “So I took a drink {from her jar/jug},”

**and she also watered the camels.**

“and she also drew/gave water to my camels.”

Gen 24:47 **Then I asked her and said, ‘Whose daughter {are} you?’ And she said, ‘The daughter of Bethuel, a son of Nahor whom Milcah bore for him.’ Then I put the ring on her nose and the bracelets on her arms,**

**Then I asked her and said,**

“Then I asked her,” (See: writing-quotations)

**‘Whose daughter {are} you?’**

“Who {is} your father?” See how you translated this question in verse 23.

**And she said,**

“She answered {me},” or “She replied,” (See: writing-quotations)

**‘The daughter of Bethuel,**

“{I am} the daughter of Bethuel,” or “My father is Bethuel,” or “My father’s name is Bethuel,” See how you translated this phrase in verse 24.

**a son of Nahor whom Milcah bore for him.’**

“{who is} a son of Nahor and {his wife} Milcah.” or “{and he is} one of Nahor and Milcah’s sons.” or “and his parents are Nahor and Milcah.”

**Then I put the ring on her nose and the bracelets on her arms,**

“Then/So I put the nose ring on her nose and the bracelets on her arms/wrists” or “After that I gave her a/the nose ring and bracelets to wear”. See how you translated “nose ring”, “bracelets”, and “arms” in verse 22.

Gen 24:48 **and I bowed down and prostrated myself before Yahweh and I praised Yahweh, the God of my master Abraham, who led me on the right way to take the daughter of my master’s brother for his son.**

**and I bowed down and prostrated myself before Yahweh and I praised Yahweh,**

“Then I bowed to the ground and worshiped and praised Yahweh,” Consider whether or not it is best in your language to begin a new sentence here. Also see how you translated “bowed down and prostrated himself” in verse 26, and see the note about that there.(See: translate-symaction)

**the God of my master Abraham,**

“the God {who takes care} of my master Abraham,” or “the God whom my master Abraham serves/worships,” See how you translated this phrase in verses 12 and 42.

**who led me**

“because he led/guided me”

**on the right way**

“the right way/direction” or “right/exactly where I should go”

**to take**

“to get/find”

**the daughter of my master’s brother**

The Hebrew text is ambiguous here. It can mean (1) “the granddaughter of my master’s brother”, which refers to Nahor (2) “the daughter of my master’s relative”, which refers to Bethuel. Abraham’s brother Nahor was the father of Bethuel and the grandfather of Rebekah (Genesis 11:26; 22:20-23).

**for his son.**

“{to be the wife} for my master’s son.” Make sure it is clear in your translation that this refers to Abraham’s son, not Nahor’s or Bethuel’s son.

Gen 24:49 **And now if it is your will to show kindness and faithfulness to my master, tell me, and if not, tell me, so that I will turn to the right or to the left.”**

**And now if it is your will**

“So now/then, if you are willing”. Throughout this verse “you” is plural.

**to show kindness and faithfulness to my master,**

“to {let her come with me, and in that way} show {your} kindness and faithfulness to my master,” or “to be kind and faithful to my master {by sending her with me},” See how you translated “kindness” and “faithfulness” in verse 27. If necessary in your translation, you can make it explicit how they would show kindness and faithfulness to Abraham. (See: figs-explicit)

**tell me, and if not, tell me,**

“{please} tell me, or if you are not willing, tell me,” It may be clearer or more natural to put this information near the beginning of the sentence and say, “So now, please tell me whether or not you are willing to {let her come with me, and in that way} show {your} kindness and faithfulness to my master,” or “So now, please tell me whether or not you are willing to be kind and faithful to my master {by letting her come with me},” Do what is best in your language. (See: figs-infostructure)

**so that I will turn to the right or to the left.”**

“so that I will/can know/decide which way to turn/go.” or “so that I can decide/know what to do {next}.” Consider whether your language has the same idiom that Hebrew has here, or a similar idiom, with the same meaning, or whether you need to say this without an idiom. (See: figs-idiom)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 24:50 **Then Laban and Bethuel answered and said, “The thing has come from Yahweh; we are not able to tell you bad or good.**

**Then Laban and Bethuel answered and said,**

“Then Laban and {his father} Bethuel answered {Abraham’s servant},” (See: writing-quotations)

**“The thing has come from Yahweh;**

“{We can clearly see that} Yahweh has made {all} this happen” or “{It is clear/obvious that} {all} this is the will of Yahweh”

**we are not able**

“{so} it is not our place/right” or “{so} we have no right”. Some languages have a dual pronoun that is used here. (See: figs-dual)

**to tell you bad or good.**

“to tell you anything different {from what he has done/decided}.” or “to say/decide anything against what he has decided.” (See: figs-idiom)

**Gen 24:51 Behold, Rebekah {is} before you. Take her and go, and let her be the wife of the son of your master, as Yahweh has spoken.”**

**Behold, Rebekah {is} before you.**

“See/Here, Rebekah {is} in front of you.” or “Look,here {is} Rebekah.”

**Take her and go,**

“{You may} take her {with you} and go/return {home}” (See: writing-politeness)

**and let her be the wife of the son of your master,**

“so that she will be the wife of your master’s son” or “so that she can marry your master’s son”

**as Yahweh has spoken.”**

“as Yahweh has guided.” or “just as Yahweh has decided/determined {it should be}.”

Gen 24:52 **Then it happened, when the servant of Abraham heard their words, then he bowed down to the ground before Yahweh.**

**Then it happened, when the servant of Abraham heard their words,**

“When Abraham’s servant heard what they said,”The phrase “Then it happened” introduces the climax of the chapter, when the servant responds to hearing that Yahweh has fulfilled his prayer to find a wife for Isaac. Do what is natural in your language.

**then he bowed down to the ground before Yahweh.**

“he bowed low to the ground and praised/thanked Yahweh.”See how you translated “bowed down” in verse 48. Notice that here in verse 52, the phrase “to the ground” is explicit and emphasized. (See: translate-symaction)

Gen 24:53 **Then the servant brought out jewelry of silver and jewelry of gold, and clothing, and gave them to Rebekah. And he gave valuable things to her brother and to her mother.**

**Then the servant brought out**

“Then he brought/took out”

**jewelry of silver and jewelry of gold, and clothing, and gave them to Rebekah.**

“silver and gold jewelry and {other expensive/valuable gifts, including} {beautiful} clothing, and gave them to Rebekah.” or “{expensive/valuable gifts, including} silver and gold jewelry, and {also} {beautiful} clothing, and gave them to Rebekah.”

**And he gave valuable things**

“He {also} gave valuable/expensive gifts”

**to her brother and to her mother.**

“to her brother and mother.” or “to her mother and brother.”

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 24:54 **Then he and the men who {were} with him ate and drank and lodged. Then in the morning they got up, and he said, “Send me to my master.”**

**Then he and the men who {were} with him**

“Then Abraham’s servant and his men”

**ate and drank and lodged.**

“ate {supper} and stayed/slept {there} that night.” See how you translated “lodged” in verses 23, 25, and 31.

**Then in the morning**

“{Early} the next morning”

**they got up, and he said,**

“after everyone got/was up, he said {to Rebekah’s family},” or “when everyone {in Rebekah’s family} was up, Abraham’s servant said {to them},”

**“Send me to my master.”**

“{Please} let me/us return {home} {now} to my master.” (See: writing-politeness)

Gen 24:55 **But her brother and her mother said, “Let the young woman stay with us a few days, at least ten. After that she will go.”**

**But her brother and her mother said,**

“But her/Rebekah’s brother and mother said/replied {to him},”

**“Let the young woman**

“{Please} let the young woman” or “{Please} let Rebekah” (See: writing-politeness)

**stay with us**

“stay/remain {here} with us”

**a few days, at least ten.**

“{for another} ten days or so.” or “around ten more days.”

**After that she will go.”**

“Then she can go {with you}.” or “Then you can go/leave and take her {with you].”

Gen 24:56 **But he said to them, “Do not detain me, since Yahweh has made my journey succeed. Send me off so that I will go to my master.”**

**But he said to them,**

“But the/Abraham’s servant said/responded to them,” Some languages have a dual pronoun that could be used here. However the servant is probably still addressing the whole family. (See: figs-dual)

**“Do not detain me, since Yahweh has made my journey succeed. Send me off**

“{Please} do not detain/delay me. Since Yahweh has made me successful on my journey, send me/us off” or “{Please} do not detain/delay me, now that Yahweh has given me success on my journey. Let me/us leave”. There are two different places where you could begin a new sentence here. Consider what is the most clear and natural way to do this in your language. Also, see how you translated “make my journey succeed” in verse 42.

**so that I will go to my master.”**

“so that I can return {home} to my master.”

Gen 24:57 **Then they said, “Let’s call for the young woman and ask her mouth.”**

**Then they said,**

“So they replied,” or “They replied {to him},” (See: writing-quotations)

**“Let’s call for the young woman**

“Let’s call/summon Rebekah” or “Let’s ask Rebekah to come here”. Consider again how you translated “young woman” in verses 14-16, 28, 43, 55, and 57, and see the note about this at verse 14. You may need to translate this differently, depending on the context.

**and ask her mouth.”**

“and ask her to tell us {what she wants to do}.” or “and ask her what she wants to do.” or “and ask her if she is willing to go now.” (See: figs-idiom)

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Gen 24:58 **So they called for Rebekah and said to her, “Will you go with this man?” And she said, “I will go.”**

**So they called for Rebekah**

“So they called for her” or “So/Then they summoned her”. Consider whether it is better to use a name or a pronoun to refer to Rebekah here in your language, especially considering how you referred to her in verses 53, 55, and 57. (See: writing-pronouns)

**and said to her,**

“and asked her,” (See: writing-quotations)

**“Will you go with this man?”**

“Are you willing to go {now] with this man?” or “Do you want to go {now} with this man?”

**And she said,**

**“**She answered {them},” (See: writing-quotations)

**“I will go.”**

“{Yes,} I will go {now}.” or “{Yes,} I am willing to go {now}.”

Gen 24:59 **Then they sent off Rebekah their sister and her nurse and the servant of Abraham and his men.**

**Then they sent off Rebekah their sister**

“So they {agreed/decided to} send their sister Rebekah”. Notice that Rebekah does not actually leave until verse 61. If this is not clear in your translation, you could include the implied information that they agreed or decided to send her with Abraham’s servant. (See: figs-explicit)

**and her nurse**

“and her {personal} servant {who had helped raise her},” The term “nurse” refers here to a servant woman who probably nursed Rebekah as a baby, took care of her as she was growing up, and still served her now.

**and the servant of Abraham and his men.**

“with the servant of Abraham and his men/companions.”

Gen 24:60 **And they blessed Rebekah and said to her, “Our sister, may you become thousands of myriads, and may your offspring possess the gates of {those} hating them!”**

**And they blessed Rebekah and said to her,**

“They blessed Rebekah by saying to her,” Make sure your translation of “blessed...and said” refers to the same event, not two separate events.

**“Our sister,**

“{Dear} {little} sister,” This is a term of endearment that family members used to refer to Rebekah even though she was not the actual sister of all of them. This practice is common in many cultures. Do what is natural in your language.

**may you become**

“may you become {the mother/ancestor of}” or “we pray that you will have” or “we pray that God will give you”

**thousands of myriads,**

“thousands and thousands {of descendants},” or “countless/many thousands {of descendants},”

**and may your offspring**

“and we pray that your/those descendants will” or “and we pray that God will help them”

**possess the gates of {those} hating them!”**

“conquer the cities of {all} their enemies!” or “conquer/defeat {all} their enemies and rule over them!” See how you translated the phrase “possess the gates” in Gen 22:17. (See: figs-metonymy)

Gen 24:61 **Then Rebekah got up and her maids, and they mounted the camels and went with the man. So the servant took Rebekah and left.**

**Then Rebekah got up and her maids, and they**

“Then Rebekah and her maids/servants {who were going with her} got ready {to go} and/then” or “After Rebekah and her maids/servants {who were going with her} packed their things, they”

**mounted the camels**

“got up on the camels {they were going to ride}”

**and went with the man.**

“and went with Abraham’s servant.” Consider again how you translated “the man” in verses 21, 22, 26, 29, 30, 32, 61. See the note about this at verse 21.

**So** **the servant took Rebekah**

“So the/Abraham’s servant took Rebekah {with him}” or “So he took her {with him}”

**and left.**

“and left {to return home}.” or “and started the journey {back} home.”

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 24:62 **Meanwhile Isaac came from going to Beer Lahai Roi, and he was living in the land of the Negev.**

**Meanwhile Isaac came from going to**

“Meanwhile Isaac returned {home} from visiting” or “{While they were traveling,} Isaac returned {home} from a trip/visit {he had made} to”

**Beer Lahai Roi,**

“{the place/well called} Beer Lahai Roi”. See how you translated the name of this place in Gen 16:14. (See: translate-names)

**and he was living**

“{At that time} he was living” or “and/so he was {back home} where he lived”

**in the land of the Negev.**

“in the Negev {Wilderness/Desert} region/area.” or “in the Negev {Wilderness/Desert}.” See how you translated “the land of the Negev” in Gen 20:1, and “the Negev” in Gen 12:9; 13:1, 3.

Gen 24:63 **And Isaac went to meditate in the field as it was turning toward evening, and he lifted his eyes and saw that behold, camels were coming.**

**And Isaac**

“{One day} Isaac/he” or “{After Isaac/he had returned home, one day} he” or “{Sometime after Isaac had returned home,} he”. What Isaac does in verse 63 happened sometime after he returned from Beer Lahai Roi, but the Hebrew text does not say exactly when. So introduce this new event in a general way that is not too specific.

**went to meditate in the field**

“went out in/to the fields/countryside to meditate/pray” or “was meditating/praying out in the fields/countryside”

**as it was turning toward evening**

“as it was becoming evening/dusk” or “late in the afternoon”. For some languages it is more natural to put this time phrase earlier in this sentence and say, for example, “{One day} as it was becoming evening, Isaac/he went” or “One evening, Isaac/he went”. Do what is natural in your language. (See: figs-infostructure)

**and he lifted his eyes**

“{As he was praying,} he looked up” (See: figs-idiom)

**and saw that behold,**

“and saw {in the distance} that there were” or “and suddenly he saw {in the distance}”

**camels were coming.**

“{some} camels coming/heading {toward him}.” or “{some} camels approaching {him}.”

Gen 24:64 **And Rebekah lifted her eyes and saw Isaac. Then she dismounted from the camel,**

**And Rebekah lifted her eyes and saw Isaac.**

“Rebekah {also} looked up and saw Isaac.”

**Then she dismounted**

“Then she {quickly} jumped/got down” or “Immediately she got down”

**from the camel,**

“from/off the camel {that she was riding},” Consider again how you translated “camel” throughout chapter 24.

Gen 24:65 **and she said to the servant, “Who {is} that man in the field who is coming to meet us?” And the servant said, “He {is} my master.” So she took the veil and covered herself.**

**and she said to the servant,**

“and asked {Abraham’s} servant,” (See: writing-quotations)

**“Who {is} that man in the field who is coming to meet us?”**

“Who {is} that man in the field who is walking {this way} to greet us?” or “Who {is} that man walking towards us in the field?”

**And the servant said, “He {is} my master.”**

“The servant answered {her}, “He {is} my master {Isaac}.” ” Abraham and Isaac were both the servant’s masters, especially since Abraham had already given Isaac all of his possessions (verse 36), which included his servants. Consider again how you translated “master/owner” throughout chapter 24.

**So she took the veil and covered herself.**

“So she took the/her veil and covered her face with it {to show modesty}.” or “So she covered herself with a/her veil {to show modesty}.” In that culture a bride-to-be wore a large veil to cover her entire body, especially her face, to show modesty and submission to her husband. (See: translate-symaction)

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Gen 24:66 **Then the servant reported to Isaac all the things that he had done.**

**Then the servant reported to Isaac**

“Then the servant told Isaac” or “{When they reached Isaac,} the servant told him”

**all the things that he had done.**

“everything/all that he had done {on/during the journey/trip}.” or “everything/all that had happened {on/during his journey}.”

Gen 24:67 **Then Isaac brought her into the tent of Sarah his mother, and he took Rebekah, and she became a wife to him. And Isaac loved her and he was comforted after his mother.**

**Then Isaac brought her**

“Then/So Isaac brought/took Rebekah”

**into the tent of Sarah his mother,**

“into the tent where his mother Sarah had lived {before she died},” Make sure your translation of this phrase does not sound like Sarah still lived there; she had died three years previously (Gen 23:1-2).

**and he took Rebekah,**

“and he married her,” (See: figs-idiom)

**and she became a wife to him.**

“so that she became his wife.”

**And Isaac loved her**

“Isaac loved her/Rebekah” or “Isaac was/fell in love with her/Rebekah”

**and he was comforted**

“and he was consoled {by her}” or “and he was happy again” or “and she made him happy again” (See: figs-activepassive)

**after his mother.**

“after {mourning for} his mother {who had died}.” or “after {the sadness of} his mother’s {death}.” Make sure it is clear in your translation here why Isaac needed comforting. (See: figs-explicit)