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Bethuel Became the Father of Rebekah

22: 20-24

Bethuel became the Father of Rebekah DIG: What news does Abraham receive about his extended family after he returned from Mount Moriah? What does this tell him about God's provision? What is the purpose of Rebekah being mentioned here?

REFLECT: Who in your family has been blessed because of your relationship with ADONAI? What earthly "homeland" have you truly left so that you can enjoy the Lord's promises to you?

Some time later, after the testing of **Avraham**, **he** was told: **Milcah is also a mother; she has borne many sons to your brother Nahor (22:20)**. About sixty years had passed since **Abraham** had received any news about **his** family back in Mesopotamia. **Abraham's** brother **Nahor** still lived there, possibly in a city that bore **his** name. **Avraham** often wondered where **he** could find a wife for **his** son. If Isaac was to be the father of a great nation as promised, the choice of a proper wife was very important. There seemed to be no candidate among their neighbors, the Amorites and the Hittites, and **Abraham** longed for Isaac to have a bride from **his** own people. But now, somehow hearing about **his brother** must have given **Avraham** hope. **Nahor** had twelve sons and **he** probably also had daughters whose names are not mentioned. **God** had surely blessed **Abraham's brother** because of **him**. Surely somewhere in **his** extended family **he** could find a suitable wife for Isaac.³⁷⁰

Uz the firstborn (10:23, 36:28) founded the land of Uz where Job lived (Job 1:1), and the kings of Uz are mentioned in Jeremiah 25:20 and Lamentations 4:21. Secondly, Buz was his brother (Jer 25:23). The territory by that name was the home of Elihu in Job 32:2 and 6. The third son was Kemuel, the father of Aram (22:21 and 10:22). The fourth son was named Kesed, or in Hebrew, Chesed, who was the ancestor of the Chaldeans of Lower Mesopotamia (Job1:17). Other sons were Hazo, Pildash, Jidlaph and Bethuel (22:22).



Because Isaac was born so late in **Abraham's** life, **he** was more the age of **Nahor's** grandchildren than of **his** own cousins. The grandchildren of **Nahor** may have been very numerous, but only two are mentioned, **Aram**, son of **Kemuel**, and **Rebekah**, the daughter of **Nahor's** youngest son, **Bethuel**.³⁷¹ **This entire genealogy is written only for the sake of introducing Rebekah, who would become the chosen wife of Isaac. Abraham was thus informed that there was now a possible wife for Isaac in his own family and he would not need to marry a Canaanite woman.** This sets the stage for the events of **Chapter 24**, when Isaac must find a bride. **Bethuel** was also the father of **Laban**, who was **Rebekah's brother (24:29)**. **Bethuel became the father of Rebekah. Milcah**, who was **Nahor's** niece, **bore him eight sons**, and **his concubine, whose name was Reumah, also had** the last four **sons** named **Tebah, Gaham, Tahash and Maacah (22:23-24)**. The twelve Aramean tribes are named after these sons.

This genealogy introduces us to **Rebekah**, and also serves as a transition to **Chapter 23**, which records Sarah's death and burial. In burying Sarah in Canaan, **Abraham** ignored **his** ancestry by not taking her back to **Ur of the Chaldeans**. **He** had truly left **his** homeland behind, and now viewed Canaan as **his** new native land.

Haftarah vaYera: M'lakhim Bet (Second Kings) 4:1-37 (A) 4:1-23 (S)

(see my commentary on Deuteronomy, to see link click [Af](#) - Parashah)

Sold into **slavery (Second Kings 4:1-7)** or brought back **from the dead (Second Kings 4:8-37)** – this Haftarah describes **children** who were **redeemed**. In the first episode, **a woman** begs **Elisha** to save **her children from a creditor who had come to take her two children as his slaves** in the corrupt court of Ahab and Jezebel. **She** fears that **her children** will learn corrupt ways, not walking in the **God-fearing ways of their dead father**. **The Talmud teaches, “He who has raised a son like himself is not regarded as dead (Baba Kamma 116)**. The second episode closely mirrors the Torah portion. Here, **a Shunammite woman** is granted **a miracle son** (when **she** is too old to bear). Later, **the son dies** unexpectedly. **Elisha breathes life into the dead child**, who then gets off **his** death bed – a miracle of **life** from the **the dead**.

B’rit Chadashah suggested readings for Parashah vaYera: Luke 17:26-37; Romans 9:6-9; Galatians 4:21-31; Messianic Jews (Hebrews) 6:13-20, 11:13-19; James 2:14-24; Second Kefa (Peter) 2:4-10

An **angel of ADONAI** appeared in a **dream** and announced to **Joseph** the miracle birth of **a son (Matthew 1:20-21; Genesis 17:15-17, 18:10)**. This news is announced to **Mary** as well (**Luke 1:30; Genesis 18:14-15**). As commanded, the couple names the child **Yeshua**, meaning *ADONAI saves*, signifying **the child’s** predestined purpose (**Matthew 1:21; Luke 1:31; Genesis 17:21 and 21:1-6**). **His** destiny includes restoring **David’s** dynasty and establishing **a Kingdom without end (Amos 9:11; Luke 1:32-33; Acts 15:16-18)**. The book of **Luke** ends as dramatically as it begins. **Yeshua** appears among some **disciples** telling **them not to fear (Luke 24:36:39)**. Post-resurrection appearances signal the quickening of “life from the dead” for mankind (**First Corinthians 15:45-49**). In this way, **Yeshua** raises up **children** like **Himself (Isaiah 53:10)** – starting with **His disciples** who rejoice **daily in the Temple** and **praise God** for the gift of eternal life (**Luke 24:53**).