

## **Genesis**

### **Chapter Twenty-Four**

- A Bride for Isaac
- Rebekah Is Chosen
- Isaac Marries Rebekah

## A Bride for Isaac Verses 1-14

### Verses 1-9

**“Now Abraham was old, advanced in age; and the LORD had blessed Abraham in every way. <sup>2</sup> Abraham said to his servant, the oldest of his household who was in charge of all that he owned, “Please place your hand under my thigh, <sup>3</sup> and I will make you swear by the LORD, the God of heaven and the God of earth, that you shall not take a wife for my son from the daughters of the Canaanites, among whom I live; <sup>4</sup> but you will go to my country and to my relatives, and take a wife for my son Isaac.” <sup>5</sup> The servant said to him, “Suppose the woman is not willing to follow me to this land; should I take your son back to the land from where you came?” <sup>6</sup> Then Abraham said to him, “Beware that you do not take my son back there! <sup>7</sup> The LORD, the God of heaven, who took me from my father’s house and from the land of my birth, and who spoke to me and who swore to me, saying, ‘To your descendants I will give this land’—He will send His angel ahead of you, and you will take a wife for my son from there. <sup>8</sup> But if the woman is not willing to follow you, then you will be free of this oath of mine; only do not take my son back there.” <sup>9</sup> So the servant placed his hand under the thigh of his master Abraham, and swore to him concerning this matter.”**

Here in Chapter twenty-four, we have Abraham’s last recorded words. The servant Abraham had chosen and trusted with this vital task is nameless. However, we do know his name is Eliezer from 15:2. Abraham asks this servant to make a unique vow. The servant was asked to place his hand under Abraham’s thigh. We see the same request made of Joseph by Jacob.

### **Genesis 47:29-31**

*“And when the time drew near that Israel must die, he called his son Joseph and said to him, “If now I have found favor in your sight, **put your hand under my thigh and promise** to deal kindly and truly with me. Do not bury me in Egypt, <sup>30</sup> but let me lie with my fathers. Carry me out of Egypt and bury me in their burying place.” He answered, “I will do as you have said.” <sup>31</sup> And he said, “Swear to me”; and he swore to him. Then Israel bowed himself upon the head of his bed.”*

If the servant failed to honor this vow, the children born to Abraham would avenge the servant’s unfaithfulness. Because God has given this land to Abraham and his descendants Eliezer is given strict instruction to not take Isaac out of the land. (Isaac was not permitted to leave the land even during times of famine, 26:2). He is also not to take a wife for Isaac from the Canaanites, the people who currently live in the land. To accomplish this, the servant is to travel the 600 miles from Hebron to Nahor. Isaac’s wife is not to come from the Canaanites because they are a cursed people, from the tribe of Canaan (9:25). This vow is vital because there is to be no mixing of Abraham’s offspring with cursed people.

The servant assembles an impressive caravan of ten camels who each can carry up to 900 pounds and cover roughly 30 miles a day (a normal days travel for people was about 20 miles per day), which meant this trip took several weeks to complete.



From Hebron to Nahor

#### Verses 10-14

**“Then the servant took ten camels from the camels of his master, and went out with a variety of good things of his master’s in his hand; so he set out and went to Mesopotamia, to the city of Nahor. <sup>11</sup> He made the camels kneel down outside the city by the well of water when it was evening, the time when women go out to draw water. <sup>12</sup> And he said, “LORD, God of my master Abraham, please grant me success today, and show kindness to my master Abraham. <sup>13</sup> Behold, I am standing by the spring, and the daughters of the men of the city are coming out to draw water; <sup>14</sup> now may it be that the young woman to whom I say, ‘Please let down your jar so that I may drink,’ and who answers, ‘Drink, and I will water your camels also’—*may she be the one* whom You have appointed for Your servant Isaac; and by this I will know that You have shown kindness to my master.”**

The servant did not want to leave the fulfillment of this promise to chance so he sought God’s help. Once he arrived at the well, he prayed. He did not pray for a miraculous sign like the sun standing still or a river splitting in two. He asked God to intervene in everyday life activities. The servant asks the all-knowing, all-present, all-powerful God of heaven and earth to simply point out the right bride for his master’s son. He asked that the future bride’s character be on

display. He asks God to show how compassionate, kind and hardworking she is, all attributes the wife of Isaac will need to draw upon in her new life with Abraham's heir. Unlike Gideon in Judges 6, this request was not a fleece test which required a supernatural response. The servant asks for confirmation to come from normal activity, a man asking a woman for hospitality, serving him a drink of water, which was natural and common. God's intervention was to have the woman He has chosen to go beyond responding to Eliezer's request and to offer water to his caravan of camels as well. This is a *much bigger* task than one may imagine.

To offer to water the camels will take enormous effort, especially for one person. The trip to the well usually meant descending down to the well, then carrying the full water jar back up the steps to ground level. A camel would normally drink about twenty-five gallons of water. A typical jar a woman would carry would hold about three gallons of water. That would be eight trips back and forth from the well to the camel. That's eight trips per camel and there were ten camels! Another interesting nugget is that Rebekah probably left her house to come to the well *before* Eliezer began to pray. God had this scene already worked out before either party was aware of the meaning of this divine encounter.

## **Rebekah Is Chosen Verses 15-61**

### **Verses 15-21**

**“And it came about, before he had finished speaking, that behold, Rebekah, who was born to Bethuel the son of Milcah, the wife of Abraham's brother Nahor, came out with her jar on her shoulder. <sup>16</sup> The young woman was very beautiful, a virgin; no man had had relations with her. She went down to the spring, filled her jar, and came up. <sup>17</sup> Then the servant ran to meet her, and said, “Please let me drink a little water from your jar.” <sup>18</sup> And she said, “Drink, my lord”; then she quickly lowered her jar to her hand, and gave him a drink. <sup>19</sup> Now when she had finished giving him a drink, she said, “I will also draw *water* for your camels until they have finished drinking.” <sup>20</sup> So she quickly emptied her jar into the trough, and ran back to the well to draw, and she drew for all his camels. <sup>21</sup> Meanwhile, the man was taking a close look at her in silence, to find out whether the LORD had made his journey successful or not.”**

As Rebekah was making trip after trip from the well to the camels, Eliezer remained still and quiet. If God was answering his prayer he was not going to intervene. After Rebekah's enormous effort was completed, the servant realized the Lord had made his journey successful.

### **Verses 22-27**

**“<sup>22</sup> When the camels had finished drinking, the man took a gold ring weighing a half-shekel, and two bracelets for her wrists weighing ten shekels in gold, <sup>23</sup> and he said, “Whose daughter are you? Please tell me, is there room for us to stay overnight at your father's house?” <sup>24</sup> She said to him, “I am the daughter of Bethuel, Milcah's son, whom she bore to Nahor.” <sup>25</sup> Again she said to him, “We have plenty of both straw and feed, and room to stay overnight.” <sup>26</sup> Then the man bowed low and worshiped the LORD. <sup>27</sup> And he said, “Blessed be the LORD, the God of my master Abraham, who has not abandoned His kindness and**

**His trustworthiness toward my master; as for me, the LORD has guided me in the way to the house of my master's brothers."**

Once Eliezer realized God had clearly singled out Rebekah, the servant asked about her lineage. She could not be from the cursed line of Canaan. Hearing that she was the granddaughter of Abraham's brother, the servant responded by bowing before God and worshipped the Lord and thanked Him for His faithfulness. He then gave Rebekah gifts of gold, a ring and two bracelets.

#### **Verses 28-33**

**"<sup>28</sup> Then the young woman ran and told her mother's household about these things. <sup>29</sup> Now Rebekah had a brother whose name was Laban; and Laban ran outside to the man at the spring. <sup>30</sup> When he saw the ring and the bracelets on his sister's wrists, and when he heard the words of his sister Rebekah, saying, "This is what the man said to me," he went to the man; and behold, he was standing by the camels at the spring. <sup>31</sup> And he said, "Come in, blessed of the LORD! Why do you stand outside, since I have prepared the house, and a place for the camels?" <sup>32</sup> So the man entered the house. Then Laban unloaded the camels, and he gave straw and feed to the camels, and water to wash his feet and the feet of the men who were with him. <sup>33</sup> But when *food* was set before him to eat, he said, "I will not eat until I have stated my business." And he said, "Speak on."**

When Rebekah heard Eliezer bless the God of his master Abraham, her heart must have melted with joy. Because family heritage is vital in the Middle East culture, she would have heard the family stories of Abraham and his journeys. When they arrived home, Rebekah's brother Laban extended more hospitality. In this exchange his character is also revealed as his emphasis on materialism surfaces. This is the same Laban who later deceives Isaac's son Jacob when he comes seeking the hand of Rachel.

#### **Verses 34-49**

**"<sup>34</sup> So he said, "I am Abraham's servant. <sup>35</sup> The LORD has greatly blessed my master, so that he has become rich; and He has given him flocks and herds, and silver and gold, and servants and slave women, and camels and donkeys. <sup>36</sup> Now my master's wife Sarah bore a son to my master in her old age, and he has given him all that he has. <sup>37</sup> My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live; <sup>38</sup> but you shall go to my father's house and to my relatives, and take a wife for my son.' <sup>39</sup> Then I said to my master, 'Suppose the woman does not follow me.' <sup>40</sup> And he said to me, 'The LORD, before whom I have walked, will send His angel with you to make your journey successful, and you will take a wife for my son from my relatives and from my father's house; <sup>41</sup> then you will be free from my oath, when you come to my relatives; and if they do not give her to you, you will be free from my oath.' <sup>42</sup> "So I came today to the spring, and said, 'LORD, God of my master Abraham, if now You will make my journey on which I have been going successful; <sup>43</sup> behold, I am standing by the spring, and may it be that the young unmarried woman who comes out to draw *water*, and to whom I say, "Please let me drink a little water from your jar"; <sup>44</sup> and she says to me, "You drink, and I will draw for your camels also"—let her be the woman whom the LORD has appointed for my master's son.'**

<sup>45</sup> “Before I had finished speaking in my heart, behold, Rebekah came out with her jar on her shoulder, and went down to the spring and drew *water*, and I said to her, ‘Please let me drink.’ <sup>46</sup> She quickly lowered her jar from her *shoulder*, and said, ‘Drink, and I will water your camels also’; so I drank, and she watered the camels also. <sup>47</sup> Then I asked her, and said, ‘Whose daughter are you?’ And she said, ‘The daughter of Bethuel, Nahor’s son, whom Milcah bore to him’; and I put the ring on her nose, and the bracelets on her wrists. <sup>48</sup> And I bowed low and worshiped the LORD, and blessed the LORD, the God of my master Abraham, who had guided me in the right way to take the daughter of my master’s brother for his son. <sup>49</sup> So now if you are going to deal kindly and truthfully with my master, tell me; and if not, tell me now, so that I may turn to the right or the left.”

Before Eliezer partakes of Laban’s hospitality, he explains the purpose of his coming to Nahor and how God intervened in bringing him to this family. In his description he does offer some further insight as to his commission from his master as he highlights the fact that Abraham had full confidence that God would provide an angel to guide and assist in making this journey successful (vs 40). Whether God gave Abraham this directly or if Abraham was acting on faith, we do not know, nor do we need to. What was important was that God was confirming who Isaac’s wife shall be as they continue fulfilling the promise of Abraham’s legacy.

#### Verses 50-61

<sup>50</sup> Then Laban and Bethuel replied, “The matter has come from the LORD; *so* we cannot speak to you bad or good. <sup>51</sup> Here is Rebekah before you, take *her* and go, and let her be the wife of your master’s son, as the LORD has spoken.” <sup>52</sup> When Abraham’s servant heard their words, he bowed himself to the ground before the LORD. <sup>53</sup> And the servant brought out articles of silver and articles of gold, and garments, and gave them to Rebekah; he also gave precious things to her brother and to her mother. <sup>54</sup> Then he and the men who were with him ate and drank and spent the night. When they got up in the morning, he said, “Send me away to my master.” <sup>55</sup> But her brother and her mother said, “Let the young woman stay with us *a few* days, say ten; afterward she may go.” <sup>56</sup> However, he said to them, “Do not delay me, since the LORD has prospered my way. Send me away so that I may go to my master.” <sup>57</sup> And they said, “We will call the young woman and ask her.” <sup>58</sup> Then they called Rebekah and said to her, “Will you go with this man?” And she said, “I will go.” <sup>59</sup> So they sent away their sister Rebekah and her nurse with Abraham’s servant and his men. <sup>60</sup> And they blessed Rebekah and said to her, “May you, our sister, Become thousands of ten thousands, And may your descendants possess The gate of those who hate them. <sup>61</sup> Then Rebekah got up with her female attendants, and they mounted the camels and followed the man. So the servant took Rebekah and departed.”

God’s providence cannot be denied. These events clearly confirmed God’s choice in the choosing of a wife for Isaac. Both Rebekah’s father and brother agreed this was God’s hand in moving forward with this marriage. For the third time since arriving the day before, the servant humbly bows towards the ground and worships God. Once Eliezer recognizes and praises God, he gives rich gifts to Rebekah’s family. Despite the family’s attempt to delay the return trip, Eliezer remained steadfast in his assistance to take Rebekah back to Hebron as quickly as possible. Once Rebekah was asked if she was willing to go and she agreed there wasn’t much her

family could do to stop the servant from taking the bride to her groom. The same God who had called Abraham away was now calling Rebekah away.

The blessing the family bestowed on Rebekah before she departed her father's house was similar to the blessing Abraham received when he was willing to offer Isaac as a sacrifice on Mount Moriah.

### **Genesis 22:15-18**

*“And the angel of the LORD called to Abraham a second time from heaven <sup>16</sup> and said, “By myself I have sworn, declares the LORD, because you have done this and have not withheld your son, your only son, <sup>17</sup> I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And **your offspring shall possess the gate of his enemies**, <sup>18</sup> and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.”*

## **Isaac Marries Rebekah Verses 62-67**

### **Verses 62-67**

**“<sup>62</sup> Now Isaac had come *back* from a journey to Beer-lahai-roi; for he was living in the Negev. <sup>63</sup> Isaac went out to meditate in the field toward evening; and he raised his eyes and looked, and behold, camels were coming. <sup>64</sup> Rebekah raised her eyes, and when she saw Isaac, she dismounted from the camel. <sup>65</sup> She said to the servant, “Who is that man walking in the field to meet us?” And the servant said, “He is my master.” Then she took her veil and covered herself. <sup>66</sup> The servant told Isaac all the things that he had done. <sup>67</sup> Then Isaac brought her into his mother Sarah's tent, and he took Rebekah, and she became his wife, and he loved her; so Isaac was comforted after his mother's death.”**

Did Isaac and Rebekah see each other for the first time at the same time? Once they were introduced the marriage was immediate as Isaac took her into his mother's tent. The significance of this was that due to Sarah's death, Rebekah was now the matriarch of the family. As her husband, Isaac loved her.

This picture of Biblical love in marriage is something I incorporate into each marriage ceremony I perform. In my charge to the husband, I speak these words:

*God removed one of Adam's ribs and out of the man's side, He created woman.*

*She came from his side so that she may stand alongside him, not to be ruled by him but to complete him.*

*She came from the rib, which is below the head so that the man would provide a covering for her.*

*She came from the rib which is near the arm so that man would protect her.*

*She came from the rib which is near the heart so man would love her.*

**Genesis**  
**Chapter Twenty-Five**

- Abraham's Death
- Descendants of Ishmael
  - Isaac's Sons

## Abraham's Death Verses 1-11

### Verses 1-4

**“Now Abraham took another wife, whose name was Keturah. <sup>2</sup> She bore to him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. <sup>3</sup> Jokshan fathered Sheba and Dedan. And the sons of Dedan were Asshurim, Letushim, and Leummim. <sup>4</sup> The sons of Midian were Ephah, Epher, Hanoah, Abida, and Eldaah. All of these were the sons of Keturah.”**

After Sarah's death at the age of 127, the widowed Abraham did take another wife. Keturah means “spices”. The names given to their six sons are connected to the Arabian Peninsula, more so near the gulf of Aqaba in Arabia (years later the Queen of Sheba became a central figure in Solomon's day). The Arabian Peninsula was an area well known for the trading of such spices as frankincense and myrrh. Arabian tribes are not descendant from Ishmael, (Hagar), but from Abraham, (Keturah) which helps fulfill God's promise of Abraham being the father of many (including nations).

It is important to note that these six sons of Abraham did not interfere with Isaac being the one of promise. As we see in the next verse, “*Abraham gave all that he had to Isaac.*” And Abraham, “*sent them away from his son Isaac eastward, to the land of the east.*”

One of these tribes, the Midianites (from Midian) did cause distress for Israel.

### Judges 6:1-6

*“The people of Israel did what was evil in the sight of the Lord, and **the Lord gave them into the hand of Midian seven years.** <sup>2</sup> And the hand of Midian overpowered Israel, and because of Midian the people of Israel made for themselves the dens that are in the mountains and the caves and the strongholds. <sup>3</sup> For whenever the Israelites planted crops, the Midianites and the Amalekites and the people of the East would come up against them. <sup>4</sup> They would encamp against them and devour the produce of the land, as far as Gaza, and leave no sustenance in Israel and no sheep or ox or donkey. <sup>5</sup> For they would come up with their livestock and their tents; they would come like locusts in number—both they and their camels could not be counted—so that they laid waste the land as they came in. <sup>6</sup> And Israel was brought very low because of Midian. And the people of Israel cried out for help to the Lord.”*

### Verses 5-6

**“<sup>5</sup> Now Abraham gave all that he had to Isaac; <sup>6</sup> but to the sons of his concubines, Abraham gave gifts while he was still living, and sent them away from his son Isaac eastward, to the land of the east.”**

The records recorded in 1 Chronicles 1:32 lists Keturah as a concubine “*The sons of Keturah, Abraham's concubine: she bore Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.*”

### Verses 7-11

**“<sup>7</sup> These are all the years of Abraham's life that he lived, 175 years. <sup>8</sup> Abraham breathed his last and died at a good old age, an old man and satisfied *with life*; and he was gathered**

to his people. <sup>9</sup> Then his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, facing Mamre, <sup>10</sup> the field which Abraham purchased from the sons of Heth; there Abraham was buried with his wife Sarah. <sup>11</sup> It came about after the death of Abraham, that God blessed his son Isaac; and Isaac lived by Beer-lahai-roi.”

Abraham’s death does reunite the half-brothers as they come together to bury their father next to Isaac’s mother Sarah who was buried there almost four decades earlier. It should be noted that even though he is the younger of the two, Isaac is mentioned first. The death of Abraham proves the faithfulness of God as He had kept His promises that:

- Abraham’s descendants would be as numerous as the stars and the sand
- That he would be the father of many nations
- That he would go to his fathers in peace
- That he would live to a good old age

### **Descendants of Ishmael Verses 12-18**

#### **Verses 12-18**

“Now these are *the records of* the generations of Ishmael, Abraham’s son, whom Hagar the Egyptian, Sarah’s slave woman, bore to Abraham; <sup>13</sup> and these are the names of the sons of Ishmael, by their names, in the order of their birth: Nebaioth, the firstborn of Ishmael, Kedar, Adbeel, Mibsam, <sup>14</sup> Mishma, Dumah, Massa, <sup>15</sup> Hadad, Tema, Jetur, Naphish, and Kedemah. <sup>16</sup> These are the sons of Ishmael and these are their names, by their villages, and by their camps; twelve princes according to their tribes. <sup>17</sup> These are the years of the life of Ishmael, 137 years; and he breathed his last and died, and was gathered to his people. <sup>18</sup> They settled from Havilah to Shur which is east of Egypt going toward Assyria; he settled in defiance of all his relatives.”

Although Ishmael was not his father’s heir, he was blessed. The genealogy of Ishmael shows how God kept His promise made to Abraham first and later to Ishmael in the desert of Beersheba.

#### **Genesis 17:20 - God to Abraham**

“As for Ishmael, I have heard you; behold, *I have blessed him and will make him fruitful and multiply him greatly.* He shall father twelve princes, and I will make him into a great nation.”

#### **Genesis 21:17-18 – God to Hagar**

“And God heard the voice of the boy, and the angel of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Fear not, for God has heard the voice of the boy where he is. <sup>18</sup> Up! Lift up the boy, and hold him fast with your hand, for *I will make him into a great nation.*”

This section gives us the beginning of the Arabs. That is the beginning of the Arab-Israeli conflict which continues on to this day. Verse 18 explains, “*he settled in defiance of all his relative*”, fulfilling the prophecy of **Genesis 16:12**.

“Behold, you are pregnant and shall bear a son. You shall call his name Ishmael, because the Lord has listened to your affliction. 12 **He shall be a wild donkey of a man, his hand against everyone and everyone's hand against him,** and he shall dwell over against all his kinsmen.”

## Isaac's Sons Verses 19-34

### Verses 19-26

“Now these are *the records of* the generations of Isaac, Abraham's son: Abraham fathered Isaac; <sup>20</sup> and Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, the sister of Laban the Aramean, to be his wife. <sup>21</sup> Isaac prayed to the LORD on behalf of his wife, because she was unable to have children; and the LORD answered him, and his wife Rebekah conceived. <sup>22</sup> But the children struggled together within her; and she said, “If it is so, why am I *in this condition?*” So she went to inquire of the LORD. <sup>23</sup> And the LORD said to her,  
“Two nations are in your womb;  
And two peoples will be separated from your body;  
And one people will be stronger than the other;  
And the older will serve the younger.”

<sup>24</sup> When her days *leading* to the delivery were at an end, behold, there were twins in her womb. <sup>25</sup> Now the first came out red, all over like a hairy garment; and they named him Esau. <sup>26</sup> Afterward his brother came out with his hand holding on to Esau's heel, so he was named Jacob; and Isaac was sixty years old when she gave birth to them.”

After twenty years of marriage Isaac and Rebekah finally conceive. For each of the sons of promise, they did not come into the promise easily. Unlike his father did with Hagar, Isaac did not seek out a surrogate. Isaac's response to his wife's barrenness was prayer. Again, God's hand of intervention is on this pregnancy, two boys, Jacob and Esau were to be born.

During this pregnancy, Rebekah felt the turmoil in her womb. The theme of brothers struggling with each other has been common in Genesis. Cain and Abel, Isaac and Ishmael and now Jacob and Esau (it will continue with Joseph and his brothers). From these brothers entire nations come and the theme of *struggling* continues on. Struggling is a common theme which often causes one to seek the Lord. In each of these cases the favor of the Lord is placed on the younger not the older. (In the New Testament the same will happen with Israel and the Gentiles.) It becomes a picture of God's amazing grace.

### Verses 27-34

“<sup>27</sup> When the boys grew up, Esau became a skillful hunter, a man of the field; but Jacob was a civilized man, living in tents. <sup>28</sup> Now Isaac loved Esau because he had a taste for game; but Rebekah loved Jacob. <sup>29</sup> When Jacob had cooked a stew *one day*, Esau came in from the field and he was exhausted; <sup>30</sup> and Esau said to Jacob, “Please let me have a mouthful of that red stuff there, for I am exhausted.” Therefore he was called Edom *by name*. <sup>31</sup> But Jacob said, “First sell me your birthright.” <sup>32</sup> Esau said, “Look, I am about to die; so of what *use* then is the birthright to me?” <sup>33</sup> And Jacob said, “First swear to me”; so he swore *an oath* to him, and sold his birthright to Jacob. <sup>34</sup> Then Jacob

**gave Esau bread and lentil stew; and he ate and drank, and got up and went on his way. So Esau despised his birthright.”**

Esau acted more like an animal than a hunter, desperate for a bowl of stew. He was ruled by his emotions. He claimed he was about to die simply because he was hungry. This bowl of stew was not a life-or-death situation. On the other hand, Jacob was manipulative, self-seeking, unconcerned of his brother’s best interest. At this time neither of these brothers seemed to be the model of a God-fearing man. Esau’s sin was despising his birthright and not believing the promise of God. Jacob did believe in God’s promises however his fault was he did not believe they could come to pass without his sinful manipulation of Esau.

One may wonder how much of the Jacob-Esau saga is used as the foundation of Romans 3.

**Romans 3:10-12**

*“as it is written: “None is righteous, no, not one; <sup>11</sup> no one understands; no one seeks for God. <sup>12</sup> All have turned aside; together they have become worthless; no one does good, not even one.”*

**Romans 3:13-14**

*““Their throat is an open grave; they use their tongues to deceive.” “The venom of asps is under their lips.” <sup>14</sup> “Their mouth is full of curses and bitterness.”*

**Romans 3:15-17**

*““Their feet are swift to shed blood; <sup>16</sup> in their paths are ruin and misery, <sup>17</sup> and the way of peace they have not known.” <sup>18</sup> “There is no fear of God before their eyes.”*

In Romans 3 the Apostle Paul is quoting from the Psalms, Isaiah, Ecclesiastes, and Proverbs, but the descriptions do fit the decisions and actions of Jacob and Esau.