Blessed Are Those Invited to the Wedding Feast

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Genesis chapter 24 is more than an account of Abraham finding a wife for his son Isaac through his servant. It actually depicts the story of a Father seeking a suitable bride for his son on two different planes. On one hand, it depicts Abraham seeking a wife for his son, Issac. The other is the spiritual story revealing how God is seeking those who would make up the spiritual bride, the church, and take part in the wedding feast of the Lamb (Rev. 19:7-10).

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In the story of Isaac finding a wife, we also see the story of the Messiah, and how his Father seeks a bride (in the form of the church) for His Son, Jesus.

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Abraham's son, Isaac, at 40 years of age, was quite capable of choosing his own wife, yet Abraham sent his servant to Haran to seek a wife for him. It was Abraham, through his servant, who drew a wife for his son. And so it is with Christ and those who make up the Church, the bride of Christ. Christ, upon his resurrection, was perfected, and one could say, was capable of choosing those who would make up his spiritual bride, the church. But we see that is not the case. God is the one who calls us and gives us over to Christ.

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Jn. 6:37-40 (Darby) All that the Father gives me shall come to me, and him that comes to me I will not at all cast out. (38) For I am come down from heaven, not that I should do my will, but the will of him that has sent me. (39) And this is the will of him that has sent me, that of all that he has given me I should lose nothing, but should raise it up in the last day.  (40)  For this is the will of my Father, that every one who sees the Son, and believes on him, should have life eternal; and I will raise him up at the last day. (Emphasis added)

Jn. 17:6-9 (ISV) I have made your name known to these men whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word.  (7) Now they realize that everything you gave me comes from you,  (8) because the words that you gave me I passed on to them. They have received them and know for sure that I came from you. They have believed that you sent me. (9) "I am asking on their behalf. I am not asking on behalf of the world, but on behalf of those you gave me, because they are yours. (Emphasis added)

Looking at this story symbolically, Abraham depicts God the Father. We could say the role of the servant is shared between the spirit of God and Christ (cf. Ps. 139:1; Jer. 17:10; Mat. 12:17-18; Lk. 16:15; Rom. 15:8).

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Rom 8:26-27 AFV  Now in the same way also, the Spirit is conjointly helping our weaknesses because we do not fully understand what we should pray for, according as it is necessary, but the Spirit itself makes intercession for us with groanings that cannot be expressed by us.  (27)  And the One Who searches the hearts comprehends what the strivings of the Spirit are because it makes intercession for the saints according to the will of God.

Mat 12:17-18 RV  that it might be fulfilled which was spoken by Isaiah the prophet, saying,  (18)  Behold, my servant whom I have chosen; My beloved in whom my soul is well pleased: I will put my Spirit upon him, And he shall declare judgment to the Gentiles.

Let us now take a journey through Genesis chapter 24 in a commentary format.

**Genesis 24:1-4  Now Abraham was old, well advanced in age; and the Lord had blessed Abraham in all things. 2 So Abraham said to the oldest servant of his house, who ruled over all that he had, “Please, put your hand under my thigh, (3) and I will make you swear by the Lord, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell; (4) but you shall go to my country and to my family, and take a wife for my son Isaac.”**

Abraham was 100 years old when Isaac was born (Gen 17:17). Abraham was roughly 140 years of age when he asked his servant to seek a wife for his son, making Isaac 40 years of age at the time. What makes this even more interesting is that it has nearly been 40 jubilees ((2000 years) 1 jubilee =50 yrs) since Christ established the Church. The wait for his bride is almost over.

In the literal account, the eldest servant spoken of may have been Eliezer. Abraham sent this servant because he too worshipped God (Gen. 24:26, 52). If it was Eliezer, then his loyalty is something that we should consider. He was finding a wife for the son who had displaced him from being the heir of Abraham’s wealth (Gen. 15:2).

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From a spiritual perspective, we could surmise that the servant is reflective of Christ in that he is the oldest son (servant) in the House of God, attributed as the firstborn of all creation (Col. 1:15; Rev. 3:14). We also know the Father loves the Son and has placed everything into his hands (Jn. 3:35, 17:2; Mat. 11:27, 28:18).

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We also note the bride must not be a Canaanite because they had been assigned a life of slavery (Gen. 9:25). Abraham was telling his servant to seek a wife for his son Isaac from a people who worship the one true God so that they would be equally yoked.

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2Co 6:14-18 ISV  Stop becoming unevenly yoked with unbelievers. What partnership can righteousness have with lawlessness? What fellowship can light have with darkness?  (15)  What harmony exists between the Messiah and Beliar, or what do a believer and an unbeliever have in common?  (16)  What agreement can a temple of God make with idols? For we are the temple of the living God, just as God said: "I will live and walk among them. I will be their God, and they will be my people."  (17)  Therefore, "Get away from them and separate yourselves from them," declares the Lord, "and don't touch anything unclean. Then I will welcome you.  (18)  I will be your Father, and you will be my sons and daughters," declares the Lord Almighty.

**Genesis 24:5-6 And the servant said to him, “Perhaps the woman will not be willing to follow me to this land. Must I take your son back to the land from which you came?” (6) But Abraham said to him, “Beware that you do not take my son back there.**

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From a spiritual standpoint, the reference to "this land" is inclusive of our journey of navigating and learning the terrain of God's word and trusting Christ as our appointed lord and saviour. Eliezer here could be describing an unconverted spouse who would not be willing to continue in her spiritual obedience to the Will of God.

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Spiritually, the remark, *"must I take your son back to the land from which you came?*" is a question many have when they find a potential spouse, and a condition for marriage is that they must contemplate having to return to observing beliefs and doctrines they know are not true or biblical. We cannot let our unconverted spouses keep us from leaving spiritual Egypt or Babylon, and persuade us to return there. We were called out of darkness into the marvellous light of God (1Pet. 2:9).

This reflects the same call by Christ (Mat. 4:9, 9:9).

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Mat 10:37-38  Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. (38) And whoever does not take his cross and follow me is not worthy of me. (ESV)

**​Genesis 24:7 The Lord God of heaven, who took me from my father’s house and from the land of my family, and who spoke to me and swore to me, saying, ‘To your descendants I give this land,’ He will send His angel before you, and you shall take a wife for my son from there**.

It is God the Father who draws us out of our former house of bondage. All of us who do the Will of the One True God, in Christ, are seen as spiritual descendants of Abraham (Rom. 2:28-29; 4:1-17).

Gal 3:23-29 ESV  Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed.  (24)  So then, the law was our guardian until Christ came, in order that we might be justified by faith.  (25)  But now that faith has come, we are no longer under a guardian,  (26)  for in Christ Jesus you are all sons of God, through faith.  (27)  For as many of you as were baptized into Christ have put on Christ.  (28)  There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.  (29)  And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

We also note Abraham signified that the Angel of God was the one who went before him. This angel was none other than Christ (cf. Exod. 3:1-5, 23:20-23; Judg.13:18, 22; Josh. 5:13-15) who is now at our head.

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1Cor. 11:3 (LSV)  and I wish you to know that the Christ is the head of every man, and the head of a woman is the husband, and the head of Christ is God.

**Genesis 24:8 And if the woman is not willing to follow you, then you will be released from this oath; only do not take my son back there.”**

A woman who is not willing to follow the servant (in this scenario, Christ), depicts those called but not chosen. This was seen in the disciples who were not willing to follow Christ anymore.

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Jn. 6:63  It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life. (64)  But there are some of you who do not believe." (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.) (65)  And he said, "This is why I told you that no one can come to me unless it is granted him by the Father." (66)  After this many of his disciples turned back and no longer walked with him. (ESV)

It is God, the Father, by the power of His spirit, that leads us to baptism (Jn. 6:44, 65). Eliezer was released from the oath if the woman does not want to follow him. So it is with the Spirit of God. If a person is not willing to accept Christ as Lord, and follow him, the Holy Spirit is essentially “released” from that person. Remember, Christ does not cast anyone away whom his Father gives him (Jn.6:37). If we depart from the faith, we must take full responsibility. We are not to grieve the holy spirit (Eph. 4:30).

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1Cor. 2:12-14 Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God.  (13)  And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual.  (14)  The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. (ESV)

We are saved by grace. We must now turn and continue to be faithful and obedient to the law and commands of God the Father, as was Christ. If we are truly servants of the Most High, we have His Laws written on our hearts (Heb. 8:10). We cannot go back to their former pagan, idolatrous ways of celebrating Christmas or Easter, birthdays, all saints’ days, Halloween, Mother's Day, Father's Day, etc.

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

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From our baptism, we are given to Christ. Christ lives in us (Gal. 2:20). We enter a covenant to obey God. We cannot go back to our former ways when we were once dead in trespasses (Eph. 2:5) to take Christ back to our former state (Gal. 5:1).

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In the same way, Abraham took a great deal of care and solemnity to find a wife for his son reflects that our calling is no accident. God sees something in us that we might not recognize or see for some time.

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**Genesis 24:10 Then the servant took ten of his master’s camels and departed, for all his master’s goods were in his hand. And he arose and went to Mesopotamia, to the city of Nahor.**

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Through Abraham, all nations are to be blessed. Eliezer showed he had the salvation of the entire human race in his care. In like manner, Christ had all of God's redemption, salvation and forgiveness in the form of his being, as the Lamb of God.

Symbolically, we see that Abraham (picturing God the Father) had full confidence in his servant (Christ), that he left the entire process of managing this task in his hands. This reiterates the point that the Father loves the Son and has placed everything in his hands (Jn. 3:35, 17:2; Mat. 11:27, 28:18).

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We note the servant took ten camels. The number 10 signifies perfect divine order and implies that nothing is wanting; that the number and order are perfect; that the whole cycle is complete (see ‘*Number in Scripture: Its Supernatural Design and Spiritual Significance*’ by E. W. Bullinger). Again, from a spiritual perspective, we could say that the ten relates to the perfect divine order of Christ's first advent and how it was clearly prophesied and even his death took place at exactly the right time, place, day and hour (on the afternoon of the 14th of Abib/Nisan).

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Camels are unclean by law (Lev 11:4). Man is unclean because he does not keep the law. We could deduce that the 10 camels in this scenario represent all the gentile nations as well as our unclean state of mind. It parallels Christ's first advent in which he carried the hope of salvation for Jew and gentile alike. We also note that the camels and all the belongings ultimately belong to God (Deut. 10:14; 1Cor. 10:26).

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**Genesis 24:11 And he made his camels kneel down outside the city by a well of water at evening time, the time when women go out to draw water.**

The well of water is the water (spirit) that Christ gives, which leads to eternal life (Jn. 4:14). The women who draw the water represent the church. In ancient times, it was a woman’s task to draw from the well for her family. In the millennium, the church will share the responsibility of drawing the water of truth and life to give to the nations. We as the church draw water now, being filled with the Holy Spirit (Acts 2:4, 13:52). What we see here is that Christ will ultimately gather all the gentile nations and humble them to where they will all accept the way of peace (Isa. 2:1-5, 11:1-16).

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Rev. 12:5 ESV  She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne,  
  
Isa. 66:20-23 ESV And they shall bring all your brothers from all the nations as an offering to the LORD, on horses and in chariots and in litters and on mules and on dromedaries, to my holy mountain Jerusalem, says the LORD, just as the Israelites bring their grain offering in a clean vessel to the house of the LORD.  (21)  And some of them also I will take for priests and for Levites, says the LORD.  (22)  "For as the new heavens and the new earth that I make shall remain before me, says the LORD, so shall your offspring and your name remain.  (23)  From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me, declares the LORD.

We also note that this all took place at evening, which has significant meaning. Labor ceased (Ruth 2:17); workers were paid (Deut. 24:15); the evening sacrifices were conducted (Ex. 29:38-42, Num. 28:3-8); ritual impurity ended (Lev. 11:24-28). Isaac went out to meditate (Gen. 24:63). Christ went out to pray (Mat. 14:23). We can draw some parallels from these texts. The people of the nations will be brought to the well, their labor of being yoked to slavery ceasing (Gal. 5:1). They can partake in the sacrifice of Jesus Christ; their time of ritual impurity ending. They will come to meditate on the word of God, with prayer set before God as incense, the lifting up of hands as the evening sacrifice (Ps. 141:2) comprising of mercy and knowledge of God (Hos. 6:6).

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**​Genesis 24:12 Then he said, “O Lord God of my master Abraham, please give me success this day, and show kindness to my master Abraham.**

Eliezer, the servant, prays to the One True God. It is the Lord God who is identified as Abraham's God. It is to this God we pray, and no other. We ask in Christ's name, but we are not to pray to him (Christ). We are told in the Bible how we are to pray (Mat. 6:9-13). God the Father is the object of our prayers and Him alone, as directed by Christ himself (Mat. 6:9; Lk. 11:2).

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This also reflects how Christ looked to God in all that he did (cf. Mat. 6:10; Jn. 4:34)

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Lk. 22:41-42 LSV  And He was withdrawn from them, as it were a stone’s cast, and having fallen on the knees He was praying,  (42)  saying, “Father, if You are willing, remove this cup from Me, but not My will, but Yours be done.”

It also served as a good example for us.

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Php. 4:6 (LSV) be anxious for nothing, but in everything by prayer, and by supplication, with thanksgiving, let your requests be made known to God;

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**​Genesis 24:13-14 Behold, here I stand by the well of water, and the daughters of the men of the city are coming out to draw water. (14) Now let it be that the young woman to whom I say, ‘Please let down your pitcher that I may drink,’ and she says, ‘Drink, and I will also give your camels a drink’—let her be the one You have appointed for Your servant Isaac. And by this I will know that You have shown kindness to my master.”**

The concept of Eliezer standing by the well refers to the many churches that come to draw water from the well of life. But the spirit (servant) is making a distinction between the churches (women). The church must not only have the testimony but must yield the fruit of the spirit (Mat. 7:20). The Kingdom of God is built from people who are willing to serve, not those who want to be served. That is what God wants (Mat. 20:28).

**Genesis 24:15 And it happened, before he had finished speaking, that behold, Rebekah, (3) who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham’s brother, came out with her pitcher on her shoulder.**

God the Father knows what we need before we even ask (Mat. 6:8). Rebekah’s lineage shows that she was of Abraham’s family, but more importantly, she worshipped the One True God, as a spiritual descendant.

We note Rebekah came out with her pitcher on her own shoulder. This is referring to her coming out from her family and this world. She came to do her duty. She went out alone to draw water from the well, demonstrating her faith. Carrying the pitcher shows she had the means and the strength to draw water herself, not being reliant on an organization or human leader for her salvation.

Our earthly body is represented as a vessel made from clay (Isa. 64:8). Clay, in its natural state, is rarely fit for making pottery. We as humans in our natural carnal state are not fit to inherit the kingdom of God (1Cor. 15:50). Clay is mixed with water, and then sifted to remove stones and larger particles. It is by the means of the Holy Spirit that we are able to be moulded and transformed, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water (Heb. 10:22).

Clay can be shaped and retain its form once it is exposed to high temperatures. This high temperature is the refining we go through. We suffer various trials so that the genuineness of our faith is tested by fire. The end result will be praise and glory and honour when Christ returns (1Pet. 1:7). When we are put through the fire and refined our spiritual composition changes. We are then conformed to the image of our brother, Jesus Christ (Rom. 8:29), who himself was tested by what he suffered and is able to help us (Heb. 2:18) being made perfect (Heb. 5:9).

**Genesis 24:16 Now the young woman was very beautiful to behold, a virgin; no man had known her. And she went down to the well, filled her pitcher, and came up.**

This verse relates to one’s spiritual condition before baptism. Before baptism, we must bear fruits worthy of repentance (Mat. 3:8). The verse in question signifies a demarcation point in the person. The woman represents an individual who is drawn by God and ready to be given to Christ by means of baptism.

The baptismal ceremony requires us to go to a pool of water and be fully submerged to symbolize our death. It reflects, in part, how we don't half bury someone or just sprinkle some dirt on someone (Mat. 3:16; Acts 8:38; Rom. 6:4).

When we come up from the water, we are given the Holy Spirit (Acts 8:39). Thus, she saw the need for her vessel to be filled with the water of the well, the Holy Spirit.

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It is noted that Rebekah was beautiful to behold. Physically, Rebekah may have been outwardly beautiful. But we are looking at the spiritual intent, the inner beauty. Once we show fruits of repentance and keep God’s laws, knowing who God is, we are precious in the sight of the Lord. We are worth our weight in gold (Jas. 1:25).

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We read also that,*'No man had known her'*. We who worship the One True God are portrayed as spiritual virgins (Rev. 14:4). This is only possible if we remain faithful and obedient to God in Christ, and do not fall prey to man and his religious institutions, organizations etc., that men set up to enslave us. If we are able to conquer these temptations and remain in Christ, we will also be viewed as spiritually pure.

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

*'And the servant ran to meet her'.*As soon as we come up from the water, after baptism by immersion, and with the laying on of hands, the Spirit comes into us and becomes part of us. Christ came up out of the water and the Spirit of God descended upon him. Rebekah “came up” and the servant (Spirit of God) ran to meet her. The word ran denotes the speed at which it is done. It was quick, immediate. We are given the Holy Spirit and given to Christ, who then also lives in us (Gal. 2:20).

We see that once we are baptized, we will be called upon to live a godly life from that moment on. From our baptism, our time of testing and over-coming truly begins. We are to walk in a manner worthy of the calling to which we have been called (Eph. 4:1).

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Eph 4:1-32 ESV I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called,  (2)  with all humility and gentleness, with patience, bearing with one another in love,  (3)  eager to maintain the unity of the Spirit in the bond of peace.  (4)  There is one body and one Spirit—just as you were called to the one hope that belongs to your call— (5)  one Lord, one faith, one baptism,  (6)  one God and Father of all, who is over all and through all and in all.

Rebekah filled her pitcher and placed it back on her shoulder. She went about her job faithfully, effectively and efficiently. We have been given a job to do and we shouldn’t allow ourselves to be distracted from our calling and from the task we have been given. We have to hold fast to what we have, so no one can take our crown (Rev. 3:11).

Initially, Rebekah did not offer the servant a drink. She filled her pitcher and then left to go home. We sometimes have to be careful to whom we offer a drink from our pitcher. We should not throw our pearls before swine (Mat. 7:6). If a person is thirsty for the word of God, he or she will ask for a drink, and we are to satisfy their thirst. Not everyone wants to drink from the well of life. But if a “person thirsts”, then we are to help them and quench the thirst for the truth.

The servant watched Rebekah as she filled her pitcher, so he knew her pitcher was full of water. Those around us should see that we are filled with a different spirit, the spirit of truth. He watched her go about her daily business and observed that she was hardworking and doing her duty. So too, when people who are thirsty (for the word) observe the way we live our lives, they will be drawn to us, wanting a sip from the well we draw water from.

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Also, blessed is the servant whom the Lord, when he returns, finds him doing the master's work.

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Mat 24:42-47 LSV  Watch therefore, because you have not known in what hour your Lord comes;  (43)  and know this, that if the master of the house had known in what watch the thief comes, he had watched, and did not permit his house to be broken through;  (44)  because of this also you, become ready, because in what hour you do not think, the Son of Man comes.  (45)  Who, then, is the servant, faithful and wise, whom his lord set over his household, to give them the nourishment in season?  (46)  Blessed that servant, whom his lord, having come, will find doing so;  (47)  truly I say to you that he will set him over all his substance.

**Genesis 24:18 So she said, “Drink, my lord.” Then she quickly let her pitcher down to her hand, and gave him a drink.**

She immediately said, "*drink, my lord*". This may well reflect how we are to accept Christ as our Lord and Savior upon our repentance and baptism. We become servants of Christ (2 Pet. 1:1; Jud. 1:1; James 1:1) which Rebekah clearly demonstrated.

1Co 6:19-20 ESV  Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own,  (20)  for you were bought with a price. So glorify God in your body.  
  
1Co 7:22-23 ESV  For he who was called in the Lord as a bondservant is a freedman of the Lord. Likewise he who was free when called is a bondservant of Christ.  (23)  You were bought with a price; do not become bondservants of men.

We may also take from this that we are not to refuse anyone inquiring of the Lord. Rebekah portrays the spirit of the church. We are to offer our help in fear and trembling (Rev. 22:17). We are to assist and serve one another in love (Gal. 5:13). When we serve others, we should be able to help from our own hand or means so to speak and neither are we to procrastinate. Also, we see that Rebekah didn’t give Eliezer her pitcher to serve himself, she poured it out for him. Some people are not skilled or strong enough in the word of God to help themselves. We should recognize this and build up where we can (Acts 20:32).

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**Genesis 24:19 And when she had finished giving him a drink, she said, “I will draw water for your camels also, until they have finished drinking.”**

Christ could see that not only were those called by the Father thirsty for the living water, but he also could see the nations (camels) would need to drink from the well of life. Here Rebekah was showing that she also considered and contemplated the need for the saving grace of the gospel to be made available to every person of all nations without exception.

The drawing of the water for the camels until they have finished drinking also relates to the commission of the Church that the gospel of the kingdom of God must be preached to all nations. Christ led the charge (Mat. 4:23).

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Mat 24:14 ESV  And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.

We are called to be righteous and should be concerned for the life or welfare of others. Put perfectly, it amounts to “*love thy neighbour as yourself*,” (Deut. 6:4). Christ did not die for one particular race of people. He died for the entire creation. Our kindness to others should not be dependent on nationality, race or colour.  We are told to love even our enemies (Mat. 5:44).

By the love, she showed this stranger and his animals, Rebecca was actually demonstrating she had the will and want to look after those upon her resurrection to eternal life (Rev. 2:26-27).

**Genesis 24:20 Then she quickly emptied her pitcher into the trough, ran back to the well to draw water, and drew for all his camels**

Rebekah quickly emptied her pitcher into the trough. We should always take the opportunity to help others and do it in a timely manner. We cannot allow those asking for spiritual guidance to die of thirst so to speak. We should act promptly. God has called people from all nations, and we have to do our best to see that all are able to receive the life-giving water that God has in His Son Jesus Christ (1Cor. 12:13).

Rebekah was able to fill it up and pour it out a number of times. Some people who pour out their spirit in service to others find it hard to replenish their spirit. We shouldn’t get tired in the service of others. We have to be able to pour out the spirit of compassion and love to one another.

We see that there is no distinction between the clean and the unclean. The camels of Eliezer received water from the same well. We have been given the same Spirit, but with different abilities and gifts. We have all been called to the same hope. There is only one faith. There are not multiply versions of the faith or the body of Christ, where we observe or follow different calendars or Godheads for example.

Eph 4:4  There is one body and one Spirit—just as you were called to the one hope that belongs to your call—(5)  one Lord, one faith, one baptism, (6)  one God and Father of all, who is over all and through all and in all.  
  
**​Genesis 24:21 And the man, wondering at her, remained silent so as to know whether the Lord had made his journey prosperous or not.**

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Scripture is clear that God is not a man (Num. 23:19). God the Father is an invisible God (Col. 1:15; 1Tim. 1:17). He alone is immortal, and whom no one has seen or ever see (1Tim. 6:16). Even after his resurrection, Christ does not know all things, but is still dependent on the Father for revelation.

​Rev 1:1 ESV  The revelation of Jesus Christ, which God gave him to show to his servants the things that must soon take place. He made it known by sending his angel to his servant John, (ESV)

Christ even revealed that he himself did not know the day or hour of his return, only the Father in heaven (Mat. 24:36).

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The servant remaining silent and pondering the outcome of the test is also comparable to the testing by Christ as to whether or not Abraham was willing to sacrifice and give up his son, Isaac (Gen. 22:1-22). Are we willing to give up what we treasure most? Many people today start out with good intentions but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful (Mat.13:1-23; Mk. 4:1-20; Lk. 8:4-15).

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Rebekah, as a symbol of the church, did not charge him a fee for her services or for the water (i.e. the word). We see she placed no demands on him in any shape or form. This is an indictment on the many religious organisations today who seek recompense by diverting tithes into their own hands and/or asking for donations. Some groups even charge for their material. This mindset is comparable to Simon, the Magician, of Samaria (Acts 8:8-23). Freely we have received, freely we are to give (Mat. 10:8).

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Lastly, Rebekah did not change course in regards to doing what was good and acceptable in the sight of the Lord. Today, we see how many have redefined scripture as to what God wants to see in and from us as well as the teachings of Christ. The Church today has literally lost its identity. See the paper, *'Should the Church Elect a Leader Over it? And Should it be Incorporated?"*

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**Genesis 24:22 So it was, when the camels had finished drinking, that the man took a golden nose ring weighing half a shekel, and two bracelets for her wrists weighing ten shekels of gold, 23 and said, “Whose daughter are you? Tell me, please, is there room in your father’s house for us to lodge?”**

The placing of the two bracelets for her wrists and the “nose ring” can relate to the purchase of the entire person in question and to make atonement.

We are defined by our actions, which invariably involves the hand, representing the whole person (Ps. 24:4, Acts 2:23). The hand can represent a group; “the hand of my enemies,” (Ps.31:15); a nation; “the hand of the Egyptians,” (Ex. 3:8); and is used to describe a time, “Repent, for the kingdom of heaven is at hand,” (Mat. 3:2, Mat. 4:17). The hand also describes the way in which Christ healed: “Jesus stretched out his hand and caught him” (Mat. 14:31); "My daughter has just died, but come and lay your hand on her and she will live" (Mat. 9:18). We also use our hands in prayer (Gen. 14:22 KJV). The hand signifies weakness and strength and is used for blessing (Gen. 48:14,17); and in worship (Lev. 14:26,27).

The two bracelets may also represent both left and right hands, reflecting our physical weakness (left) and our spiritual strength (right).

Both Hebrew woman and men wore bracelets. The church is made up men and women and we are spiritual Jews (Hebrews) (Rom. 2:29). The bracelet was a badge of high status or royalty (2Sam. 1:10). We are made into a royal priesthood (1Pet. 2:9) of the house of David. The bracelet is made out of precious material. We are precious in the sight of the Lord (Ps.116:15; Ps. 35:17, NKJV). The bracelets are made from gold. The Almighty will be our gold i.e., riches in faith (Job 22:25).

In ancient times, bracelets, which depicted importance were worn on the arm. The common woman’s bracelet might have been worn at the wrist, as it is today. Rebekah was given bracelets for her wrists as worn by common women one would assume. But this was to show that God uses the weak and the base (common) to confound the wise and the strong (1Cor. 1:27).

The bracelets weighed ten shekels, equating to the price one must pay for a female who is between five and twenty years (Lev. 27:1-5). Christ paid the price for us, when he laid down his life. The bracelets and nose ring also relate to making atonement (Num. 31:49-50).

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We can surmise in asking Rebekah if there was room in her father's house for them to lodge for the night was more than a query to gauge their hospitality. We could surmise that Christ was actually asking as to whether or not they observed God's Law and commandments and in this case the 4th commandment which deals with all the holy days and feasts of God, and in particular, the Passover. We see this was reflected in Christ when steering his disciples to find accommodation for them to observe the Passover. In both scenarios, both the man and Rebekah were carrying a jar of water and were sought to provide accommodation.

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Lk 22:8-13 So Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it." (9)  They said to him, "Where will you have us prepare it?"  (10)  He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters (11)  and tell the master of the house, 'The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?' (12)  And he will show you a large upper room furnished; prepare it there." (13)  And they went and found it just as he had told them, and they prepared the Passover. (ESV; Emphasis added)

Spiritually, asking Rebekah for accommodation and feed not only the men but also the animals points to whether Rebekah (symbolizing the church) understood the Passover and the role of the Messiah. We have to recognise that the feasts and holy days of God were given to the nations before and after the flood.  Abraham himself was attributed to having observed all of God's commandments, statutes and laws.

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Gen 26:5 ESV  because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws."

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**​Genesis 24:24-25 So she said to him, “I am the daughter of Bethuel, Milcah’s son, whom she bore to Nahor.” 25 Moreover she said to him, “We have both straw and feed enough, and room to lodge.”**

Here we see that Rebekah's father was Abraham's nephew.

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Spiritually, we could deduce that Rebekah not only understood the Passover was to be observed, but she understood the actual purpose of Christ's sacrifice. When we remember that the camels could be viewed to represent gentile in the broader sense, Rebekah demonstrated that she understood not only that Christ was to come, but that the Passover pointed to Messiah, and it was to open the door for salvation to all mankind.

**Genesis 24:26-27  Then the man bowed down his head and worshiped the Lord. 27 And he said, “Blessed be the Lord God of my master Abraham, who has not forsaken His mercy and His truth toward my master. As for me, being on the way, the Lord led me to the house of my master’s brethren.”**

Here the servant gives thanks to God. It is apparent that the servant saw that these things that happened were not coincidental but rather God the Father was in total control of the entire process. He gives what is needed and required to those who ask.

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Just like the man, Christ also prayed to the Lord (Mat. 26:39, 27:46; Mk. 14:36; Lk. 22:41).

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Heb 5:4-7 ESV  And no one takes this honor for himself, but only when called by God, just as Aaron was.  (5)  So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "You are my Son, today I have begotten you";  (6)  as he says also in another place, "You are a priest forever, after the order of Melchizedek."  (7)  In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. (Emphasis added)

Again, we see a clear distinction between Jesus Christ, our Lord and the Lord God. Firstly, the Lord God does not pray, He is to object of our prayer, and He alone, as directed by Christ himself (Mat. 6:9).  Christ is a Son of God, of whom there are many (Job 1:6, 2:1, 38:7). Because Christ so loved righteousness and hated wickedness, his God set him above his companions (Ps. 45:7; Heb. 1:9; cf. Ps. 2:2). From Heb. 5:4-7 above, we read that Christ has been appointed the position of high priest FOREVER, which for all intent and purposes clearly shows Christ never was or will be equal to the One eternal sovereign God of all creation.

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In a broader sense, we could deduce that Christ, in the role of the angel who redeemed Abraham and his offspring, may well have offered prayers of thanks in providing Abraham and his house with His mercy and truth which was displayed by Rebekah and ultimately the Church.

The comment, "*as for me, being on the way, the Lord led me to the house of my master's brethren*", could be seen as Christ making a declaration of his future incarnation (literally, on his way) when he was to be born a man and dwell amongst us. We should also take comfort in knowing that God is faithful and will lead us all to Christ (1Cor. 1:9)

**Genesis 24:28 So the young woman ran and told her mother’s household these things.**

The church guards the truth that has been entrusted to it by the Holy Spirit that dwells within us (2Tim. 1:14). We have the mission of declaring the road to salvation (Acts 16:17). The church bears witness to the testimony of Jesus Christ to both physical and spiritual Israel.

**Genesis 24:29-31 Now Rebekah had a brother whose name was Laban, and Laban ran out to the man by the well. 30 So it came to pass, when he saw the nose ring, and the bracelets on his sister’s wrists, and when he heard the words of his sister Rebekah, saying, “Thus the man spoke to me,” that he went to the man. And there he stood by the camels at the well. 31 And he said, “Come in, O blessed of the Lord! Why do you stand outside? For I have prepared the house, and a place for the camels.”**

Laban only invited the man into his house once he saw the material riches. Much can be said about how physical Israel only invited God into their hearts once they witnessed physical riches. Laban wasn’t concerned about the weightier matters of the law such as justice, mercy and faith (Mat. 23:23). He was more interested in amassing riches here on earth rather than storing up treasures in heaven (Mat. 6:20). In some ways, Laban's attitude is reminiscent of the characteristics displayed by the Laodicean Church (Rev. 3:14-22). Laban was neither hot or cold in his hospitality, it only changed when he saw the nose ring and bracelets. We are counselled by Christ to buy gold refined by fire (Rev. 3:15-20).

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We could also surmise that this is reflective of the religious class of Christ's day, who did not recognise him as the Messiah. It was only after seeing the wealth and true riches that the word of God brings which Christ gave to those who humbled themselves before him that the Pharisees, Sadducees etc., went out to meet Christ.

In the same vein as the Pharisees and Sadducees, some did acknowledge that he was sent by God, yet they questioned why he, like the man, stood outside the temple/house as it were. The ruling class were expecting a Messiah who would lead them in overthrowing the oppression of Rome and establishing world power.

Laban expressed that he had '*prepared the house, and a place for the camels'*. This may well have been foreshadowing the fact that the religious establishment at the time of Christ believed they had prepared the '*house*' of God, be it only, the physical Temple. They were self-assured in their function and overall purpose.  They also believed that they had a place for the gentiles (represented by the camels). The ruling class it seemed, would be self-assured and confident in the way they would treat those coming to serve the Lord God (Mat. 15:1-20; Lk. 16:13-15).

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Lk. 16:13-15 ESV  No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money." (14)  The Pharisees, who were lovers of money, heard all these things, and they ridiculed him.  (15)  And he said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God.  
  
Mat. 23:13-15 ESV  "But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people's faces. For you neither enter yourselves nor allow those who would enter to go in. (15)  Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.

**​​Genesis 24:32  Then the man came to the house. And he unloaded the camels, and provided straw and feed for the camels, and water to wash his feet and the feet of the men who were with him.**

In reference to, "*then the man came to the house*", may well be reflective of how Christ not only came to the house of Israel, but also to the physical temple.

The reference to camels may well indicate that we were all in a spiritually unclean state before the sacrifice of Jesus Christ. We see the same analogy used by the prophet Jeremiah describing people who were not obedient to the One True God (Jer. 2:20-24). In regards to unloading the camels, we should note that Christ's sacrifice unloaded the yoke of captivity, bondage and oppression we were under. He offers us his yoke, which is easy, and his burden light.

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Mat 11:28-30 ESV  Come to me, all who labor and are heavy laden, and I will give you rest. (29)  Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. (30)  For my yoke is easy, and my burden is light."

We should hopefully be able to see that this verse is building up to the last night of Christ's life when he came to the furnished room which Peter and John were told to prepare. If we recall, even on the last night of his earthly life, Christ's disciples still didn't understand the call to servitude they were invited to.  Just the camels were unloaded of their burdens, Christ unloaded the pride of Peter who claimed he was ready to go to prison and even die for him (Lk. 22:33-34). Christ also unloaded from the minds of his disciples the notion that they were called to be served (Jn. 13:4-15).

Jn. 13:2-10 ESV  During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him,  (3)  Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God,  (4)  rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist.  (5)  Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him.  (6)  He came to Simon Peter, who said to him, "Lord, do you wash my feet?"  (7)  Jesus answered him, "What I am doing you do not understand now, but afterward you will understand." (8)  Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me." (9)  Simon Peter said to him, "Lord, not my feet only but also my hands and my head!"  (10)  Jesus said to him, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you."

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The straw and feed provided for his camels may represent basic food, such as the bread and wine, the symbols we use for the Passover on the afternoon of the 14th of Abib of the first month.

Lk. 22:19-20 ESV  And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." (20)  And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood.

Water was provided to wash the feet of the men who were with him. Today the foot-washing is integral to the Second Covenant observance of the Passover (Jn. 13:8). Christ, on the night before the Passover, washed his disciples’ feet, the men who were with him as an example of what we were to do.

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Jn. 13:13-15  You call me Teacher and Lord, and you are right, for so I am. (14)  If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. (15)  For I have given you an example, that you also should do just as I have done to you. (ESV)

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 Only those who are baptised can partake in the foot washing ceremony, unleavened bread and wine which symbolise Christ, our Passover. This is extracted from provided straw and feed for the camels. We are shown quite clearly, that we’re considered spiritually clean when we are baptised (1Pet. 2:10; Acts 11:9). (For a fuller explanation of the Passover, please see the paper entitled, '*The Passover of the New Covenant - Its' Purpose and Correct Observation'*, at www.thecovenantofgod.com ).

**Genesis 24:33  And food was set before him to eat, but he said, “I will not eat until I have told about my errand.” And he said, “Speak on.”**

Eliezer is announcing he comes in the name of his Master Abraham. This pictured Christ who is sent by God the Father. The servant is not greater than the Master (Mat. 10:24). Eliezer, like Christ,  came in the name of his master. He did not speak from his own authority or his own will. He did the will of him who sent him (Jn. 6:38).

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Here we see parallels to Christ's last supper with his disciples. What Christ did the night before his betrayal was introduce and institute the new symbols for the Passover of the Second Covenant in the form of bread and wine. The physical lamb, which looked forward to the sacrifice of Christ, was made obsolete the moment Christ died. Christ on his last night, during the course of the dinner, when  *'food that was set before him'*, stopped and began to demonstrate and validate what we today were required to on the afternoon of the Passover, the 14th day of the first month. Christ’s disciples were the first to be initiated into the Second Covenant upon his death.

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**34 So he said, “I am Abraham’s servant.**

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A turning point in the saga of God's people occurred when God called Abram to leave Mesopotamia for a land he knew little or nothing about, Canaan. He promised him great blessings of wealth and rulership, as well as spiritual blessing: "And in you all the families of the earth shall be blessed" (Genesis 12:3;[3](https://www.bibletools.org/index.cfm/fuseaction/bible.show/sVerseID/302/eVerseID/302); also 22:18). This could only be a reference to the work of the Messiah.

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Paul mentions this prophecy in Galatians 3:16: "Now to Abraham and his Seed were the promises made. He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Christ." It is evident from the genealogies in both Matthew 1 (Joseph's) and Luke 3 (Mary's) that both legally and naturally Jesus is a descendant of Abraham.

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"And if you are Christ's then you are Abraham's seed, and heirs according to the promise" (Galatians 3:29). We Christians are also children of God through our faith in Jesus (verse 26), and this makes us spiritual descendants of Abraham and co-heirs of the promised blessings. (Richard T. Ritenbaugh, *Born of a Woman*, commentary on Genesis 12:3).

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(Please note, at this stage, we will skip to verse 50)

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**Genesis 24:50-51 Then Laban and Bethuel answered and said, “The thing comes from the Lord; we cannot speak to you either bad or good. (51) Here is Rebekah before you; take her and go, and let her be your master’s son’s wife, as the Lord has spoken.”**

Christ proved himself to be the Son of God. He had fulfilled his duty when he lived on earth. He fulfilled all the scriptures. Everything was done just as God foretold it through his prophets.

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**Genesis 24:52  And it came to pass, when Abraham’s servant heard their words, that he worshiped the Lord, bowing himself to the earth.**

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This verse is reminiscent of Christ's crucifixion. It was only once all things that were prophesied had been said and done, Christ prayed and entrusted his spirit to God the Father and died (Lk. 23:32-46). Christ then bowed down for 3 full days and nights in a tomb, beginning from at evening on Wednesday which Passover fell in 30 A.D and was resurrected back to life on Saturday evening.  Thus he fulfilled the prophecy of (Mat. 12:40; Jonah 1:17)

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**​​Genesis 24:53 Then the servant brought out jewelry of silver, jewelry of gold, and clothing, and gave them to Rebekah. He also gave precious things to her brother and to her mother.**

The jewellery of silver and gold and clothing is representative of the gifts Christ would adorn the church upon his resurrection.

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Lk. 24:44-49 Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." (45)  Then he opened their minds to understand the Scriptures,  (46)  and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, (47)  and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. (48)  You are witnesses of these things. (49)  And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high." (ESV)

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​​​​Act 2:1-4 ESV  When the day of Pentecost arrived, they were all together in one place.  (2)  And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting.  (3)  And divided tongues as of fire appeared to them and rested on each one of them.  (4)  And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

Christ was the sinless sacrifice that God said He would provide. The precious things given to her brother and her mother may be referring to physical Israel and the nations in general, in that they were witnesses to these events as well as been given the Bible, both Old (First) Testament and New (Second) Testament.

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**​Genesis 24:54 And he and the men who were with him ate and drank and stayed all night. Then they arose in the morning, and he said, “Send me away to my master.”**

The Second Covenant still requires the Passover to be observed; at the same time it has always been observed according to the law (Lev 23; Num. 28:16-17; Deut. 16). Only the symbols have changed. The reference to ‘*and stayed all night’*, highlights the relationship of partaking of the Passover symbols on the afternoon of the 14th of Abib, and how later that night the solemn observance or vigil is to be observed (Ex. 12:42). This night commences the Feast of unleavened bread for 7 days (Exod. 12:1-13, Lev. 23:5, Num. 9:3).

Christ arose from the dead on Saturday evening, after spending three days and three nights in the belly of the tomb from his crucifixion on Wednesday (30 CE). Christ rose into the heavens in the early hours of Sunday. The statement, “Send me away to my master” - relates to Christ in his risen physical state, as he prepared to return to the Father to be offered as the Wave Sheaf, in the morning. He represented the first of the first fruits.

**Genesis 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 may go.”**

“*Let the young woman stay with us a few days*" involves a time sequence. We know that a day is as a thousand years to the Lord and vice versa (2Pet. 3:8).

The taking of a wife from Abraham’s family was approximately 4000 years ago. Those who would make up the bride, the chosen of God, began mainly from Abraham, (but there were others before him). The bride was just in her infancy. She was young, so there was a longer period of time being looked at. This was to show us that the church would stay here on earth for a few days, which equated to some four thousand years. The Church was two thousand years in the preparation and two thousand years in the calling out.

In regards to the statement, *'at least ten; after that she may go'*, tells us that the church would stay here until all is complete (10) until the rest of the elect can be drawn out. After that she may go. After all the elect have been sealed, then we may go, as resurrected beings, to symbolically marry Christ.

**Genesis 24:56 And he said to them, “Do not hinder me, since the Lord has prospered my way; send me away so that I may go to my master.”**

The Lord God had prospered the servant’s way so he was anxious to go home to Abraham. Christ wanted to go back to his God. He had been resurrected, and now was to ascend to heaven to take up his inheritance as the first of the first fruits.

**Genesis 24:57 So they said, “We will call the young woman and ask her personally.” 58 Then they called Rebekah and said to her, “Will you go with this man? And she said “I will go”.**

The question posed to Rebekah wasn’t if she wanted to marry Isaac. They called her, shows us that God the Father calls us personally and asks if we want to follow Christ. It is a personal decision. The rest of the world has its own calling.

Rebekah knew she was entering a lifelong covenant. When we are called, we are given the opportunity to enter into a covenant of love with God and Christ. Christians are not forced against our will to follow Christ. We are given a choice. God desires the type of person who is willing to give up everything for Him and be joined to His son, Jesus Christ.

**Genesis 24:59-61  So they sent away Rebekah their sister and her nurse, and Abraham’s servant and his men. 60 And they blessed Rebekah and said to her:**

**“Our sister, may you become**

**The mother of thousands of ten thousands;**

**And may your descendants possess**

**The gates of those who hate them.”**

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**(61) Then Rebekah and her maids arose, and they rode on the camels and followed the man. So the servant took Rebekah and departed (NKJV)**.

(The NRSV translates the last sentence as; thus the servant took Rebekah, and went his way).

*'Then Rebekah and her maids arose'*. We were considered once dead spiritually (Eph. 2:5; Col. 3:3). From our baptism, we are given the Holy Spirit, through Christ. The Feast of Pentecost pictures this fact. We are now sanctified.

Rebekah was blessed as the mother of thousands of ten thousands and her seed was to possess the gates of their enemies. This blessing was to carry on down through the nations descended from her.

We then read that Rebekah and her maids followed the man. From our acceptance of  Christ as God’s appointed saviour, by means of repentance and baptism, we then follow Christ and depart as it were from our former lives that were contrary to God’s Will.  Though we live in the world we are not part of it.

We read that the servant '*took*' Rebekah. The word took come from the SHD 3947. It can have a number of meanings, which might relate to the overall picture of humanity. We are taken out of a false system, bought at a price, for Christ, and being prepared for marriage. We are selected, a chosen generation, to be taken in marriage.

From this word '*took*' we can see a similar concept emerge in the story of creation, in the Garden of Eden, when the Lord took a rib from Adam. The same word is used, in regards to the verse in Genesis 24:61 ‘thus the servant took Rebekah’.

Genesis 2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.  23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. (Emphasis added; KJV)

God caused a deep sleep to fall upon Adam so he could make him a wife. He took one of his ribs and made (rendered “built” in Hebrew) a woman. From this, we can contrast the taking out of the church. The church is taken out of man (kind) while a deep spiritual sleep has fallen upon them. We know that the first Adam failed, so Christ came to be a second Adam.  Just as God took out one rib so we are taken out (of the world). We become individual members of the body of Christ (1Cor. 12:27).

The word rib comes from the SHD 6763 (tsela) and has various applications. The Authorised Version translates it as 1.side, rib, beam. 1A rib (of man). 1C side-chambers or cells (of [the] temple structure). We are that temple of God (1Cor. 3:17).

**Genesis 24:62 Now Isaac came from the way of Beer Lahai Roi, for he dwelt in the South.**

Christ came from, be that he was created and sent, from the way, which is the Father who is the “well of life and vision” (Lahai Roi). For Eloah is the source of life, The Eternal, (1Tim. 6:16) who keeps an eye on His righteous one, wanting us to see Him also, when Christ returns (Acts 22:14).

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**Genesis 24:63 And Isaac went out to meditate in the field in the evening; and he lifted his eyes and looked, and there, the camels were coming.**

Isaac went out to meditate in the field at the eventide. We can grasp a greater understanding of this sequence, when we break down this verse, to get a clearer picture. Understanding what the phrase went out implies, will help explain this verse.

(SHD 3318) come out, depart. to go forth (to a place), proceed to (to or toward something). 1a4 to come or go forth (with purpose or for result). bring out, lead out. 1b2 to bring out of. 1b3 to lead out. 1b4 to deliver. to be brought out or forth. (Strong, J. (1996). Enhanced Strong's Lexicon (H3318). Ontario: Woodside Bible Fellowship).

Christ came out of the Father. He departed from heaven and went forth (to a place), earth. Christ then proceeded, as a lamb to the slaughter. From his resurrection, he became the first of the first fruits, (to or towards) the Father becoming the means of salvation (with purpose or for result) for all of humanity.  Christ now has the responsibility to bring out people, and lead them out of this world, to bring them out of darkness, and to lead them out of bondage, so to deliver them, to be brought forth as a holy nation.

Isaac went out to meditate in the field in the evening. We have to look at what meditate means. It comes from SHD 7742 suwach. It translates as “meditate” once. To meditate, muse, commune, speak, complain. (Strong, J. (1996). Enhanced Strong's Lexicon (H7742). Ontario: Woodside Bible Fellowship.)

When we expand each word that makes up meditate a little further, we see a picture develop.

1.Muse = think, reflect, deliberate, consider, ponder

2.Commune = community, communicate, converse, community farm

3.Speak = converse, talk, chat, tell

4.Complain = protest, criticize, find fault

We are looking at a sequence. What we could deduce is the timing and the purpose of Christ’s return. Christ's desire is to only do the Father’s will. In this  way, Christ reflects the image of God. He returns to the community from which he dwelt, the community farm being mankind, we might say. This time he will converse with the entire human race, but when he talks, it will be with a two-edged sword. Christ comes to save the planet. He comes in a form of protest, for our lack of obedience. For he has found fault in the way we live.

When we meditate and fellowship together on days of worship, we have to be able to think, reflect on the word of God and communicate with each other, in an environment away from the distractions and influences of this world. This is reflected in the choice to go into the field, away from distractions.

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**Genesis 24:64 Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel;**

We see the nations are drawn to Jerusalem. Just like the parallel of the fig tree, we are able to see these events unfold. We who have been faithful to God, and make up the body of Christ, look up. No one else is mentioned. Not her maids, nor the other servants. This directly relates to the church (Lk. 21:27-28). It is our redemption, not the nations. Christ comes to save the elect (Mat. 24:22).

Now we see another aspect of the events that unfold when Christ returns. The camels we ride may reflect the nations we live in. Only Rebekah dismounted; no other person did. When we see Christ, we are dismounted, or a more fitting description is that we are resurrected from the nations.

When Rebekah lifted up her eyes, it tells us something. She knew she was going to marry the wealthiest heir, but she still remained humble. On our journey, we are not to have our heads raised in pride but lowered in humility (Isa. 2:11).

Remember, Rebekah had never seen Isaac. But when she saw him in the field, she dismounted from her camel. She would not have dismounted for just anyone for she had said to the servant “who is this man?”  She (the church) knew it was Isaac (Christ).

**​Genesis 24:65 for she had said to the servant, “Who is this man walking in the field to meet us?” The servant said, “It is my master.” So she took a veil and covered herself**

The story in John 6:15-20 explains how Christ comes to us when we are in trouble. When we are in the middle of nowhere, with no hope, he walks on water, to get to us. He performs a miracle. When he comes to us in our moment of distress, we are immediately brought to land, that is, safety.

Just as Isaac walked through the field to meet Rebekah, Christ walked on water to meet us. The disciples were afraid. We have nothing to fear. Christ willingly receives us. Our days of distress are over. They were immediately brought to land, where they were going. We are brought to our spiritual homeland, Jerusalem. That’s where we are going.

The Hebrew word for '*veil*' (SHD 6809), from an unused root, means “to wrap over.” It can be understood as cover, or cloak.

The American Standard Version says she took her veil. So she took a veil and covered herself.

The church is pictured as a woman, and we make up the Church of God. As we have read, we are spiritual virgins. She portrays modesty in meeting her husband.

When Christ returns, we are resurrected and take the veil of transforming into spirit beings. This is the veil that we put on. Our former bodies are now gone, and we are changed into spiritual sons of God. This is our new cloak. We are no longer of flesh and blood but of spirit.

Psalm 140:7 O God the Lord, the strength of my salvation, You have covered my head in the day of battle.

This day is pictured as a day of battle. It is when Christ comes back to take what is rightfully his. He will take it by force. The demons are not going to hand it over to him. We take comfort that our God will cover our heads when Christ returns. Our head symbolizes our thought and personifies our bodies.

**Genesis 24:66 And the servant told Isaac all the things that he had done.**

It is through the Father’s Spirit that all things are revealed (1Cor. 2:10). The Father is in Christ, and Christ in Him (Jn. 10:38).

**Genesis 24:67a Then Isaac brought her into his mother Sarah’s tent; and he took Rebekah and she became his wife, and he loved her.**

Isaac took Rebekah to his mother’s tent, as we are taken by Christ to the New Jerusalem the mother of us all.

The concept of dwelling in booths (tents) was to reinforce the dependence of Israel on God, while they were sojourners in the wilderness.

**Gen 24:67b So Isaac was comforted after his mother’s death. (NKJV)**

The mother represents the physical nation of Israel. Christ came out of the tribe of Judah (Mat. 2:1). The woman in Revelation depicts physical (and spiritual) Israel (Rev. 12:13). Ancient Israel did not achieve salvation as a whole. Only certain individuals made it through. We may term this era as having died. The church made up of Gentiles is a comfort to Christ.

May we be forever grateful to the One True God, the Lord God eternal for His mercy and love in Christ, in calling us to be brides of Christ and to be His children.

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End.