

THE INVITATION OF THE BRIDE

GENESIS 24

As with the previous chapters, we consider this one from two standpoints; the literal and the figurative. Paul taught that “these things are an allegory,” urging us to make such use of the historical accounts of what actually happened...Figuratively, Isaac becomes a type of Christ; and Rebekah, a type of the Ecclesia “espoused to one husband.” From that viewpoint, the seeking of a bride in Gentile lands foreshadows the preaching of the Gospel among the nations, inviting men and women to leave their old way of live “and join themselves unto his wife,” that they might be made one in Christ—*Expositor*, pg. 271

THE PARABLE

ABRAHAM—represents Yahweh, the Father

ISAAC—represents the Lord Jesus Christ

REBEKAH—represents the Saints; the Bride of Christ

ABRAHAM’S SERVANT—represents the Gospel message

Gen 24:1 And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things.

Gen 24:2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

The opening verses of this chapter emphasize two features of Abraham and his servant: both were advanced in years. Abraham “was old” and his servant was the “eldest” of his house. As noted in the above overview of the historic parable, the setting relates to the Gospel message sent out to seek a bride for Abraham’s son. This applies beautifully in terms of the allegory, as the Gospel message was and is “old” when it was sent into Gentile lands to seek a bride for Christ. To the surprise of modern Christianity, the Gospel is rooted in the Old Testament, in the covenants made to the patriarchs. The gospel is not some unique New Testament message of love delivered by Christ, as believed by the majority of Christendom—

Gal 3:6-9 “Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, *preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.* So then they which be of faith are blessed with faithful Abraham.” Heb. 4:1-11

The preaching of Christ and the apostles pertained to the “gospel of the Kingdom of God” (Mat. 4:23; 9:35; Luke 9:2-6; Acts 8:12, 25; 28:23, 30-31); and the things of the “kingdom” are connected with the Abrahamic covenant (see: Mat. 8:5-13).

Gen 24:3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

Gen 24:4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

The Lord uttered a parable similar to the account before us; where “a certain king” (Yahweh) “made a marriage for his son” (Christ) and “sent forth his servants to call them that were bidden to the wedding” (the Gospel invitation)—Mat. 22:1-14.

Since the Gospel is rooted in the Abrahamic covenant (Gal. 3:6-9), the “servant” of this great man of faith represents the preaching of the “good news” sent out to all peoples, nations, kindreds and tongues. The fact that this “servant” is not named is most interesting, and a subject we will address later in these notes.

The fact that Abraham urges his servant to “swear” that he would “not take a wife” of the Canaanites, but only from his own “country” and “kindred” is significant. Allegorically, it means that the bride of Christ will not be found in and among the world, but from Abraham’s family; who are defined by the apostle as the hearers and doers of the gospel—

Gal 3:26-29 “For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”

Rom 4:13-16 “For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all”

Rom 9:6-8 “Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.”

Ultimately, when an appropriate bride is found, she becomes Isaac’s wife and dwells in “Sarah’s tent” (Gen. 24:67). Typically, Christ’s bride will have developed the character of her husband and becomes the “daughter of Sarah” (1Pet. 3:1-7; Eph. 5:22-33).

Gen 24:5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

Gen 24:6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

The servant—representing the Gospel message or invitation—is warned by Abraham that he must not compromise the standards of his “only begotten son” in order to accommodate any potential bride. Likewise, when we preach the word we must be on our guard not to loosen the standards of the Truth to make it more comfortable or convenient for hearers to respond. Acceptance of the doctrines of the gospel also requires a lifestyle that identifies with the principles of the Truth. Not all will be willing to submit to these standards—

Mat 19:16-22 “And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?...Jesus said unto him, If thou wilt be perfect, go and sell that

thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.” (see: John 6:66-71)

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called”—Eph. 4:1

The responsibilities of the Truth should be plainly taught to those interested, before they undergo baptism, so that they clearly recognize what is expected of them, and what acceptance of the Truth entails... To take Isaac from out of the land of promise meant relaxing the standards that Abraham had set. Therefore the question of the servant amounted to: If the woman is not willing to come, shall I relax your standards, and take Isaac to her? The answer is given in v. 8. In terms of the allegory, the question amounts to: If people are discouraged at the high standards the Truth demands, shall we relax them in order to secure their interest? The answer is in the negative... Let the standards of the Truth be lowered, and soon there will be no truth remaining—*Expositor, pg. 273*

It has rightly been stated: “doctrine and walk cannot be separated.” In other words, the doctrine of the Truth brings with it a responsibility to conduct ourselves as a holy people, eschewing the lusts and pleasures of the flesh and this rebellious age (2Pet. 3:11-12; 1John 3:1-3).

“Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world”—Titus 2:12

“Know ye not that friendship with the world is enmity with God? Whosoever will be a friend of the world is the enemy of God”—Jam. 4:4

“Love not the world, neither the things in the world, if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world”—1John 2:15-16

Baptism into Christ is more than just a belief and understanding of doctrine; it demands a change of lifestyle—

“We are buried with him by baptism into his death... that henceforth we should not serve sin”—Rom. 6:4-22

“They that are Christ’s have crucified the flesh with the affections and lusts”—Gal. 5:24

“Put off concerning the former conversation, the old man, which is corrupt according to deceitful lusts”—Eph. 4:22

“Whosoever will come after me, let him deny himself, and take up his cross and follow me”—Mark 8:34

Gen 24:7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

The events that unfold in this chapter prove that Yahweh's angel was with the servant of Abraham in his endeavor to seek a bride for the son. However, we do not find mention of the angel specifically involved in these affairs. This teaches that the angels of God oversee and bless the work of Yahweh's servants, though in ways that are not always evident to our eyes (Luke 12:8-9; Heb. 1:13-14; Psa. 4:1-3; 91:1-16; 34:1-20; Gen. 48:16; Mat. 18:6-10).

Gen 24:8 **And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.**

When the gospel message has been responsibly and accurately proclaimed, without compromise, we are acquitted before God; we have done our faithful duty.

When the Truth has been thoroughly proclaimed, the accountability for acting rests upon the one to whom it has been preached—*Expositor, pg. 274*

Luke 9:1-6 “Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick...And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.”

Acts 13:46-48 “Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.”

In proclaiming the Truth, we are not obligated to perpetually entertain foolish and endless questions designed to avoid personal responsibility to God (Titus 3:9-11; 1Tim. 1:4; Mat. 7:6). However, we are required to maintain meekness and patience to the sincere (2Tim. 2:22-26).

On the other hand, we are most certainly under commandment to proclaim the Truth that has been so generously entrusted into our care (Mat. 28:19; 1Tim. 1:11; 1Tim. 6:20; 1The. 2:4). We have not fulfilled our duty until we have preached the Word in good conscience to all men—2Tim. 4:1-4; Eze. 3:17-21; Acts 20-25-32; Eze. 33:7-9.

Rom 10:13-15 “For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

The objects of ecclesial operations are two-fold: 1.—the edification (or refreshment, encouragement, strengthening or building up) of its individual constituents in the faith, “the edifying of itself in love” (Eph. 4:16); and 2.—the exhibition of the light of the truth to “those that are without.” In this two-fold capacity, the ecclesia is “the pillar (that which upholds) and ground (that which gives standing room) of the truth” (1Tim. 3:15). These two objects will always be carefully pursued by enlightened and earnest men. Neither is to be lost sight of, and neither sacrificed to the other. Edification is more agreeable; but the testimony of the truth is equally a dutiful function. We must, therefore, resist the tendency to exalt the former over the latter; and, at the same time, be equally on our guard that we pursue not the latter to the sacrifice of the former. There is a tendency in young ecclesias to give the public testimony the more prominent place; and in older

bodies, perhaps the tendency is to prefer that which is individually profitable to that which may seem to them a bootless exhibition of divine matters to a heedless public. A right condition of things gives both an equal place—*Robert Roberts, Ecclesial Guide, Art. 12*

But note again the warning, “only bring not my son thither again” (v. 8). We must resist the temptation to lower divine requirements or resort to fleshly philosophy for the purpose of attracting interest in the Truth. Converse to the “charismatic” movement, the preaching of the Truth draws attention to the Word of God, not the person teaching—

1 Cor 2:1-5 “And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.”

1 Th 2:4-5 “But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness”

“Woe is unto me, if I preach any other gospel”—1Cor. 9:16

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed”—Gal. 1:9

Gen 24:9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

When proclaiming the Truth we must remember it is not our prerogative to teaching the Word in any way other than which it was intended. It is not “our” Truth or “our” ecclesia; it belongs to Yahweh and His son; we are simply stewards over the master’s goods. It is God alone who has authored His principles and preserved them in His word, and purchased the ecclesia with the precious blood of His son. We are not at liberty to devise our own standards of how His Truth and His ecclesia should operate. Abraham’s servant was sent forth to find a bride for Isaac, not for his own cause. If the bride was not willing to elevate herself to meet the standards of her bride-groom, then she was not fit to become a vessel meet for the master’s use (2Tim. 2:21). After preaching the gospel to those in Corinth, Paul wrote: “I have espoused you to one husband, that I may present you as a chaste virgin to Christ”—2Cor. 11:2. Thus, the typical significance of gospel proclamation is obvious.

Gen 24:10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

Like Abraham’s servant, we need to use material things to assist in our work of proclaiming the Truth. Prayer and labor is necessary, but it must be accompanied with practical goods. In this sense, we “make to ourselves friends of the mammon of unrighteousness” (Luke 16:9).

We are custodians of material blessings that come from God, and should use them in His service to develop the Bride of Christ—*Expositor, pg. 275*

It is most significant that Abraham's servant is sent to "Mesopotamia" to seek a bride for Isaac. This region is identified with Babylon, and was the place of the false prophet Balaam, who was known for his false soothsaying and enchantments for personal gain. Thus, the prophet and the region became the symbol of false religion—(Deu. 23:4; Num. 22:7; 23:23; 24:1; Rev. 2:14; Jude 11; 2Pet. 2:15-17)

Encyclopedia: "Mesopotamia was home to some of the oldest major ancient civilizations, including the Sumerians, Akkadians, Babylonians and Assyrians."

In the Apocalypse, "MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Rev. 17:5) is guilty of corrupting men with false doctrine. Therefore, the appeal is made for true worshippers: "Come out of her, my people, that ye be not partakers of her sins" (Rev. 18:4). In the allegory before us, the gospel message of Truth goes forth to invite the bride of Christ to come out from the false religions of Christendom.

Mesopotamia signifies *The Fortress Between The Rivers*; the area of ancient Babylonia. Figuratively, it represents Babylon the Great from whose dominion the Bride of Christ is redeemed—*Expositor*, pg. 275

Strengthening this principle, we note the servant of Abraham went to Mesopotamia to "the city of Nahor." According to *Strong's Concordance*, the name *Nahor* means *snorer*. Figuratively, it represents those who are spiritually asleep, who must be awakened to become the Bride of Christ.

1 Th 5:1-7 "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night...But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night."

Gen 24:11 **And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.**

He thus selected the most public place for his mission. This feature of the proclamation of the Gospel is frequently forgotten by those who set forth its message. How often a dingy little hall in a back street is selected for this purpose, when a more prominent site is available. Lack of finance is often blamed for this, though there appears no lack of such for other, worldly, purchases. Let us remember that lives may be saved by a little extra expenditure. We should not be backward in giving the greatest publicity to the Truth; and, like (Abraham's servant), seek out the most prominent way in which to proclaim the message—*Expositor*, pg. 275

It was a time when the "women go out to draw water" from the well. Allegorically, the servant of Abraham put himself in a position to appeal to those who valued the Word of God and the principles of salvation; as *water* and the *well* signify.

Eph 5:25-26 "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word" (How significant that this verse pertains to the "husband" and "wife"—Isaac and Rebekah)

Christ and the woman of Samaria (John 4:7-15), Jacob and Rachel (Gen. 29:1-11), and Moses and Zipporah (Exo. 2:15-21) all met one another at a well of water. Figuratively, it represents the Word of God as the central place of unity and agreement, especially in the marriage relationship. This well of water of the Word is where those who proclaim the Gospel and those who receive the Gospel must meet.

Gen 24:12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham.

How easy it is to overlook the necessity of prayer. We may seemingly take all the correct actions to make for a prosperous gospel extension campaign, but forget to make the effort a diligent matter of prayer.

Col 4:2-4 “Continue in prayer, and watch in the same with thanksgiving; Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: That I may make it manifest, as I ought to speak.”

Eph 6:18-20 “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.”

Furthermore, the servant prays, not for success on behalf of himself, but “his master,” who represents God (Col. 4:1). Extending the beauty of the saving Truth to others is our duty, and should not be for personal exaltation (Mat. 28:19-20)!

See: Paul and Barnabas’ embarrassment when hearers of the gospel and witnesses of miracles inappropriately gave glory to them and not God (Acts 14:8-18). Likewise, Peter’s reaction when Cornelius fell down before him (Acts 10:25-26). Such honest men of faith are quick to remove themselves as the center of attention, and push Almighty God to the forefront (Dan. 2:30; Rev. 22:8-9). Even the Lord Jesus Christ was sure to give rightful place to his Father (John 7:15-16; 8:48-49; 14:24; 5:30).

Gen 24:13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water:

Gen 24:14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master.

The entire focus of the servant’s test centers around how the potential bride responds to the water and the well. Figuratively, expounders of the Truth note how hearers of the gospel respond to the purity of the Word of God.

While Abraham is called “the master,” and represents Yahweh, it is significant that Isaac is called “thy servant” (v. 14). The Lord Jesus Christ, whom Isaac typifies, is called the same (Phi. 2:7; Isa. 53:7; 49:3).

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

Gen 24:16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

As mentioned previously, Rebekah—the typical bride of Christ—“came out” from Mesopotamia or Babylon!

Note the characteristics of the “virgin,” which are typical of the bride of Christ—

Rev 14:1-5 “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads...And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.”

Mat. 25:1-13—Parable of the Ten Virgins...five wise/five foolish.

Purity was also one of her qualities. Spiritual purity must be observed in the way of life of the Christ-bride, as she separates from the contamination of a wicked world—

Expositor, pg. 277

Gen 24:17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

Gen 24:18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

The urgency expressed in the actions of the *preacher* and the *hearer* is both lovely and necessary. The servant “ran to meet her,” and “she hastened” in return, to “give him drink.” In this exchange, the appropriate example of instruction of the Word is illustrated.

There is a need to test the response of those who would seek Christ; are they prepared to submit to the full teaching and responsibilities of the Word? That is the purpose for the usual examination on matters of doctrine, understanding and commitment that is required of those who seek baptism. It constitutes a “witness” of faith (1Tim. 6:12-13)—

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Acts 8:36-37 “And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.”

A firm understanding of the “things concerning the kingdom of God and the name of Jesus Christ” must be clearly embraced upon baptism (Acts 8:12).

Gen 24:19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

Gen 24:20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

The actions of Rebekah are typical of a wonderful attitude from those who respond to the Truth; they are eager to search deeper; to do more than that required. How often when we engage in conversation about the Truth that we look for those, like Rebekah, who desire to take the subject under discussion further—figuratively, not just drawing water for the servant, but also for the camels.

After hearing the exposition of the Word, and being “pricked in the heart,” many of the Jews said: “what shall we do?” (Acts 2:37). The hearers at Berea “received the word with all readiness of mind, and searched the scriptures daily, whether those things” taught by the apostles “were so” (Acts 17:11). Sergius Paulus “called for Barnabas and Saul, and desired to hear the word of God” (Acts 13:7, 42).

Gen 24:21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

When sowing the seed of the Word, patience, like that exercised by Abraham’s servant, is sometimes difficult to practice. However, we need to refrain from interfering or speeding the process. It is often wiser, after an initial appeal, to “hold our peace.”

It is important to make sure that every doctrine is thoroughly grasped, as candidates draw the water from the well of life. Let them continue to do so until they have thoroughly mastered every element of truth. Do not ease the burden for them, for by so doing, the work of teaching may be imperfect—*Expositor*, pg. 278

Gen 24:22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;

The jewels of gold reveal that there is reward to those who seek and find the Truth! It represents the profit of Scriptural understanding to control the thoughts and actions (face, hands)—

Pro. 4:7-9 “Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. *She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.*” (Pro. 1:8-9)

Pro. 25:11-12 “A word fitly spoken is like apples of gold in pictures of silver. *As an earring of gold, and an ornament of fine gold, so is a wise reproof upon an obedient ear.*”

Gold also represents the reward for enduring trial—

1 Pet 1:7 “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ”

This event also punctuates the principle that the Truth received by Rebekah constitutes “riches”; a “treasure”; and a “pearl of great price,” as it is figuratively styled in the Word (Eph. 3:8; Mat. 13:44-46; 2Cor. 4:7).

Gen 24:23 And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

Gen 24:24 And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

Gen 24:25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

The inquiry of the servant to “lodge” in Rebekah’s father’s “house” and subsequent response in the affirmative represents a warm embrace of the Truth into the lives of those who respond to the Truth (Jos. 2:1; Acts 10:1-4; 21:16; 28:7).

John 14:23 “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and *we will come unto him, and make our abode with him*”

Rev 3:20 “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, *I will come in to him, and will sup with him, and he with me*”

Gen 24:26 And the man bowed down his head, and worshipped the LORD.

Gen 24:27 And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.

The appropriate prayer of thanksgiving to Yahweh shows that the focus of our preaching should be on Him. The prosperity of the servant’s efforts, as he rightly states, were because he was “in the way.” This is a significant phrase in the Bible, and is synonymous with the Truth. Yahweh will likewise lead us, if we are found in the way.

John 14:6 Jesus saith unto him, *I am the way*, the truth, and the life: no man cometh unto the Father, but by me.

Acts 16:17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us *the way of salvation*.

Acts 19:9 But when divers were hardened, and believed not, but spake evil *of that way* before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

Acts 19:23 And the same time there arose no small stir about *that way*.

Acts 18:25-26 This man was instructed in *the way of the Lord*; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him *the way of God* more perfectly.

Acts 22:4 And I persecuted *this way* unto the death, binding and delivering into prisons both men and women.

Gen 24:28 And the damsel ran, and told them of her mother's house these things.

Gen 24:29 And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.

The excitement of proclaiming the truth has its effects on both the teacher and the student. Those who *gladly receive* the word *rejoice* and become filled with *joy and gladness*, as well as the preacher of the gospel—Luke 24:52; Acts 2:46; 3:8; 8:39; 13:48. We must be ever careful not to let the initial joy of the truth fade away during trial and pressure—Luke 8:13.

Allegorically the preacher of righteousness stands by the well, ready to dispense its refreshing water to whomsoever will (John 4:14)—*Expositor*, pg. 280

Gen 24:30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

Gen 24:31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

Gen 24:32 And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

Allegorically, the *house* represents the ecclesia—2Tim. 2:20; Heb. 3:6. It is appropriate, then, that the development of the truth embraced is first personal with Rebekah, then involves the ecclesia, or figuratively her house—1Tim. 4:16.

1 Tim 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

The provision of water to wash the servant's feet denotes the beauty of fellowship in the house, or ecclesia. This principle must be exercised among Yahweh's people; to wash one another's feet: John 13:5-17.

Furthermore, we notice in v. 32 that Abraham's servant was not alone. There were others *with him*. Gospel proclamation in a public forum is served best when there are more than one involved. For this reason, the apostles were sent out by two, in order to confirm or establish the Word—Mat. 11:2; 18:16-20; 21:1; Luke 10:1. Thus, we find Peter and John, Paul and Barnabas and others yoked together in the work of publicly proclaiming the Truth. In contrast, on a personal level, we have such examples of Peter and Cornelius, and Philip and the Ethiopian eunuch.

Gen 24:33 And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

The language of this verse is most significant when considered in light of the developing allegory before us. First, the simple fact that “meat” was set before Abraham's servants in the “house” shows the need for a stronger spiritual diet in the ecclesial environment, after the Truth has been embraced personally.

To their shame, Paul exhorted the Corinthians: “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. *I have fed you with milk, and not with meat*: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?”—1Cor. 3:1-3

Furthermore, Paul reprimanded the Hebrews: “For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. *For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age,* even those who by reason of use have their senses exercised to discern both good and evil.”—Heb. 5:12-14

This principle carries over into another: eating meat with others represents fellowship, in the Bible (“*And as they were eating,* Jesus took bread, and blessed it..”—Mat. 26:26-29. See: 1Cor. 11:20-34). Therefore, Abraham’s servant was not prepared to “fellowship” with those in Rebekah’s house until all parties understand and accepted the purpose of his mission. Then, and only then, was he prepared to “commune” with them. John warns against fellowship “in the house” with those who do not embrace the doctrine of Truth:

2 John 1:10-11 “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.”

Fellowship must not be an open door to all forms of human philosophy and theories. Appropriately, regarding the corrupt religious system of the Apocalypse we exhorted to “Come out of her, my people, that ye be not partakers of her sins”—Rev. 18:4.

Gen 24:34 And he said, I am Abraham's servant.

As noted previously, there seems to be a deliberate reason the name of the servant is not revealed. We suggest it is emphasize that he is simply “Abraham’s servant.” Gospel proclamation is not about US, but about our “master.” The Lord Jesus Christ condemned the Jews on this principle: “I am come in my Father's name, and ye receive me not: *if another shall come in his own name, him ye will receive*”—John 5:43.

“For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. *So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase*”—1Cor. 3:4-7. 1Cor. 1:12-17; 1Cor. 2:1-5; 1The. 2:4-8.

“For do I now persuade men, or God? or do I seek to please men? *for if I yet pleased men, I should not be the servant of Christ.* But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”—Gal. 1:10-12

Gen 24:35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

Since Abraham had left his relatives in Haran (Gen. 12:1, 5), he had greatly benefited in all manner of material matters. He had not lost anything by his devotion to the things of the Truth (nor did Paul: Phil. 3:8—for although he had renounced worldly ambitions, and “suffered the loss of all things,” the Truth had compensated him over and above: “that I may win Christ”)... We enhance the presentation of the Truth by acknowledging that the

spiritual benefits of our life are evidence of God's overshadowing care, as did the apostle Paul (Eph. 3:8, 16; 6:19; Col. 1:27; 2:12)—*Expositor*, pg. 281

Mat. 6:31-34 “Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.* Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”

Solomon was blessed with abundance because he did not seek it; but instead, sought wisdom:

“Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.”—1Kin. 3:9-13

If we seek for knowledge, understanding and wisdom as the Gentiles seek for temporal riches, we will be satisfied (Pro. 2:1-22). In contrast: “He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity”—Ecc. 5:10.

Gen 24:36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

Now that Sarah was dead, someone was required to take her place (cp. v. 67). When the Jewish polity was temporarily set aside, the call went out to the Gentiles to embrace the Truth in Christ, and fill the vacancy thus created—*Expositor*, pg. 282

The above quotation represents a key statement in the developing historic allegory before us. The fact that “all” that was the father's (Abraham) was “given” to the son (Isaac) is typical of Yahweh and His son, to whom He has “given” all things (John 16:15; 17:10; Phi. 2:9).

VERSES 37-47 REPRESENT A REPEAT OF THE EVENTS PREVIOUSLY RECORDED
NOW REHEARSED IN THE EARS OF OTHERS

Gen 24:37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

Gen 24:38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

Gen 24:39 And I said unto my master, Peradventure the woman will not follow me.

Gen 24:40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

These series of verses acknowledge the divine providence involved in proclaiming the Truth. However, this requires the labor of man, as sowers of the seed. Allegorically, it reveals the angelic manipulation of the gospel directed toward those who have ears to hear.

Gen 24:41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.

There is a responsibility to proclaim the Truth before we can be acquitted of any guilt before God. The duty falls to the enlightened to extend the Word to others, and it becomes their obligation to respond—*see notes, verse 8.*

Gen 24:42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:

Gen 24:43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

Gen 24:44 And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son.

Gen 24:45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee.

Gen 24:46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

Gen 24:47 And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.

Gen 24:48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

The words, “my master’s brother’s daughter unto his son” shows the close family relationship between Isaac and Rebekah. Spiritually, there is likewise a close family relationship between Christ and his bride—they have the same father.

Gen 24:49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

Where the appeal is rejected, the search for a suitable bride will continue. Failure to bring a person to full acceptance of Christ, does not mean that we cease our labours in preaching the Gospel. But if a person stubbornly rejects the Truth, there is no value continuing such an association (Mat. 7:6)—*Expositor, pg. 284*

“And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the gospel, and healing every where”—Luke 9:4-6

“Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles”—Acts 13:46

Gen 24:50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

There are times in our life when we simply cannot deny divine providence. Laban and Bethuel are too overwhelmed with the obviousness of the circumstances to deny anything other than “the thing proceedeth from Yahweh.” In such cases we too can nothing “bad or good.”

Gen 24:51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

Gen 24:52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth.

Gen 24:53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

These gifts are given to Rebekah, and are appropriate to the allegory of the chapter. Silver is the metal of redemption (1Pet. 1:18; Exo. 26:19, 32; 30:12-16); gold speaks of tried faith (1Pet. 1:7); raiment of a covering in Christ (Gal. 3:26-29). The bride of Christ, the seed of promise, is “bought with a price” (1Cor. 6:20; Eph. 5:25; 1Pet. 1:18; Isa. 61:10; Rom. 4:7)—*Expositor*, pg. 284

Gen 24:54 And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

Fellowship is now possible between the parties, when the Abrahamic message is expounded, received and embraced by all.

The period of “night” represents the fellowship of the saints during the times of the Gentiles— (1The. 5:1-7; Rom. 13:11-14; Dan. 7:2, 13). The “morning” represents the time when Christ will be joined with his bride—(Mal. 4:2; Rev. 2:28; 22:16; Psa. 49:14; 110:1-3).

Gen 24:55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

Gen 24:56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

The Truth is a matter of urgency! Nothing should “hinder” us in responding to the Gospel message.

“And as they went on their way, they came unto a certain water: and the eunuch said (to Philip), See, here is water; what doth hinder me to be baptized?”—Acts 8:36

“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls”—Acts 2:41

Genuine response to the Truth must not be hindered by members of our family. It is quite notable that it was Rebekah’s “brother and mother” that desired the damsel to tarry with them at least ten days. As the bride of Christ, one’s family is made up of fellow servants of God. In fact, the Truth will often times put us a odds with our natural family (Mat. 8:21-22; Luke 12:51-53).

Mat 12:46-50 “While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples,

and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”

Gen 24:57 And they said, We will call the damsel, and inquire at her mouth.

Gen 24:58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

Rebekah represents the appropriate attitude of those who will make up the bride of Christ. No one can answer for us regarding our pursuit and embrace of the Truth; for everyone must “work out (our) own salvation with fear and trembling”—Phi. 2:12.

Gen 24:59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

Before she actually meets the groom—Isaac, typical of Christ—Rebekah’s “nurse” journeys with her. Allegorically, this represents the nurturing principles of the Truth. The Hebrew word for nurse means “to give suck,” (translated elsewhere: suck, suckling, nurse, sucking child, milch, nursing mothers); with the root work (*yanaq*) signifying “to give milk.” New brethren and sisters in the Truth need the nurturing value and fortification of the doctrinal “first principles.”

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, *As newborn babes, desire the sincere milk of the word, that ye may grow thereby*”—1Pet. 2:1-2

“For when for the time ye ought to be teachers, ye have need that one teach you again which be *the first principles of the oracles of God*; and are become *such as have need of milk*, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil”—Heb. 5:12-14.

Furthermore, in the realm of ecclesial life, we must be gentle and nurturing to those newly coming to the Truth. Paul’s example is superb in this regard—

1The. 2:5-12 “Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, That ye would walk worthy of God, who hath called you unto his kingdom and glory.”

Gen 24:60 And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

That Rebekah represents the multitudinous bride of Christ is proven beyond doubt in this verse. The KJV translation of “thousands of millions” is better rendered “ten thousands.” In fact, this is the only time the Hebrew word (Heb. *rababah*) is translated “millions” (Gen. 24:60). The same word is translated “ten thousand” thirteen times.

The NIV: translates Gen. 24:60 as “*thousands upon thousands.*” The RSV: translates Gen. 24:60 “*thousands of ten thousands.*” This phrase “thousands of millions” (Gen. 24:60) is translated “many thousands” in Num. 10:36; which the margin translates as “ten thousand thousands.” The phrase “ten thousand” is a representative number typical of the redeemed.

Jude 1:14-15 “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.”

Heb 12:22-23 “But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect” (“innumerable company” translated “ten thousand” elsewhere)

Deu 33:1-2 “And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.”

Psa 68:17-20 “The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah. He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death.”

It is most noteworthy that Gen. 24:60 ends with “let thy seed possess the gate of those which hate them.” This was the promise made to Abraham following the figurative sacrifice of Isaac, Gen. 22:40! Indeed, when the anti-typical seed of Rebekah—the redeemed *ten thousands*—are manifest in the earth, they will subject the enemies of Yahweh.

Psa.149:1-9 “Praise ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. For the LORD taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a twoedged sword in their hand; *To execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.*”

Gen 24:61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

In “following the man,” the bride of Christ will be directed by the Gospel message, and manifest an attitude to follow the requirements of the Truth. Thus, like all saints, Rebekah and her damsels began their journey to meet the groom!

Mat. 16:24 “Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, *and follow me.*”(John 8:12; Rom. 14:19; 1Cor. 4:16; 11:1; Eph. 1:1; 1The. 1:6; 2The. 3:7; 1Tim. 6:11; 2Tim. 2:22; Heb. 6:12; 1Pet. 2:21).

Gen 24:62 And Isaac came from the way of the well Lahairoi; for he dwelt in the south country.

Once again the focus of this portion of the allegory focuses on a “well”; showing the center of our attention in all things is upon the living principles of the Word.

Lahairoi means “well of the living one” (Strong’s). How significant! As Isaac goes forth to meet his bride, he brings with him life (Gen. 25:11—where Isaac chose to dwell)—

Col 3:3-4 “For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” (1John 3:1-3).

Gen 24:63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.

Allegorically, Christ departs from his Father’s right hand and returns to the world—that is, “the field” (Mat. 13:38).

Eventide—Figuratively, the time of Christ’s return and the marriage of the Lamb (cp. Isa. 17:14)—*Expositor*, pg. 286

Eventide consists of two Hebrew words, which mean “time” and “night.” In other words, at the time of evening or night Isaac went out into the field (see: Jos. 7:6; 8:29; Mark 11:11; Acts 4:3). Allegorically, this represents the time when Christ shall return to take his bride while the world is engrossed in the blindness of Gentile darkness— (see: Dan. 7:2, 13; 1The. 5:1-7; Rom. 13:11-14).

Gen 24:64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

How remarkable that although it was “eventide” or “night,” both Isaac and Rebekah “lift up (their) eyes” and are able to “see” the other. This indicates genuine spiritual vision, and the reality of the future union between the bride and groom.

1 Pet 1:3-9 “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: *Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls.*”

Gen 24:65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself.

The veil is a symbol of submission (1Cor. 11:1-16), and represents the bride's subjection to the groom; both now and in the Age to come.

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

Gen 24:67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

Genesis 23 begins with the sorrow of Sarah's death, and Genesis 24 concludes with the comfort following her death. Understanding the allegorical application to the history opens our eyes to the beauty of the Truth; when Rebekah "became his wife" or the "Israel of God" (Gal. 6:16)—

She replaced Sarah in the encampment of Abraham, assuming Sarah's position of authority. Typically, Sarah represents the covenant of Abraham, the Jerusalem above (Gal. 4), politically manifested in Israel as the Kingdom of God. This came to its end in AD 70 when the way was opened for Gentiles (like Rebekah) to be incorporated within the multitudinous bride, and to assume the position once enjoyed by Israel—*Expositor*, pg. 287

Gen. 25:20 states: "And Isaac was forty years old when he took Rebekah to wife." This is a wonderful expression, when we realize that "forty" represents the end of probation or trial (*Noah—Rain; Israel—Wilderness; Goliath—David; Christ—Wilderness; Moses—Mountain; Elijah—Mountain*). With Rebekah being brought into "Sarah's tent," we allegorically understand that the Bride of Christ will be brought to Jerusalem, or Zion (Heb. 12:22-23).

Rev 21:1-4 "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."