

VISION CASTING COLLECTION - The Servant Whose Name We Never Learn

The Servant Whose Name We Never Learn

A mission for the father. A bride for the son. A faithful servant who does not need the credit.

Primary passage: Genesis 24:1–67 | Purpose: vision casting, disciple-making and Discovery Bible Study

The central vision: Our calling is to go on the Father's business, speak well of the Son, invite a willing response, and faithfully bring people to Jesus. The results belong to God; the servant does not need to be famous.

PART 1 | Story to tell (about 6–8 minutes)

There is a man in the Bible who completes one of the most consequential assignments in the history of Israel. He travels a long distance, takes responsibility for a vulnerable journey, recognises God's provision, wins the confidence of a family, and brings a bride home to a son.

And we are not told his name.

Genesis 24 opens with Abraham, now old and greatly blessed by God. He has a son, Isaac. There are promises from God over this family, and now a vital piece of the future must be secured: Isaac needs a wife. Abraham calls the trusted senior servant who oversees his household and gives him an extraordinary commission. Go back to my relatives. Find a wife for my son. But do not take Isaac away from the land God has promised. (Genesis 24:1–9)

Notice what the servant does first. He does not pretend the mission is simple. He asks a sensible question: What if the woman will not come? Abraham does not tell him to force the outcome. He speaks of the Lord's guidance; if the woman refuses, the servant will be released from his oath. He is responsible for faithfulness, not for controlling another person's decision. (24:5–8)

So he goes. Not empty-handed, and not alone. He takes ten camels, provisions and gifts from his master, and has other men with him. He has a destination and a practical plan. Near the city of Nahor, at the well where the women come to draw water, he prays. Lord, let the woman who willingly gives water not just to me but to my camels be the one you have appointed. He is looking for more than a convenient introduction; he is watching for a generous and hardworking heart. (24:10–14)

Before he has even finished praying, Rebekah appears. He asks for a drink. She gives him one, then volunteers to draw water for his camels until they have finished. Imagine the work

involved in watering ten thirsty camels! The servant watches quietly, still seeking to understand whether the Lord has made his journey successful. When he discovers whose family she belongs to, he bows and worships God. He does not congratulate himself for being clever. (24:15–27)

Rebekah runs home and tells her mother's household. The servant is welcomed. Food is set before him; he will not eat until he has explained his mission. And listen to what he talks about. Not his courage. Not his personal achievements. He speaks about Abraham, the Lord's blessing on him, the promised son Isaac, and how God led him to that particular well. This servant is almost a walking testimony about the father and the son. (24:28–49)

Her family recognises the Lord's hand in what has happened. Gifts are given. They ask to delay the departure, but the servant stays focused on the work he was sent to do. Importantly, Rebekah herself is asked, "Will you go?" And her answer is simple: "I will go." She agrees to journey toward a bridegroom she has not yet met. (24:50–61)

Then comes the homecoming. Rebekah sees Isaac walking in the field. The servant tells her who he is, then reports to Isaac what has happened. Isaac receives Rebekah as his wife and loves her. The chapter ends with their meeting and their marriage. The servant has accomplished his commission, but the spotlight belongs to the bridegroom and his bride. (24:62–67)

Now listen to the echo in the New Testament. God the Father has sent his Son into the world. Jesus loves his people and gives himself for them. Scripture pictures Christ as the bridegroom and his people as the bride. We are sent to tell people about him, not to make a name for ourselves. We can pray, go, work together, speak the truth, invite, and walk alongside others. But we cannot make someone believe. We are servants; God gives the growth. (John 20:21; Ephesians 5:25–27; 2 Corinthians 11:2; 1 Corinthians 3:6–7)

And remember Rebekah running to tell her household? Another woman once met a man by a well. She left her water jar, went into town and urged people to come and meet Jesus. Many believed first because of her testimony and then because they heard him for themselves. The witness opened the door; Jesus became their reason for believing. (John 4:28–30, 39–42)

Perhaps our greatest work for the kingdom will also be done without anyone remembering our name. That is all right. The important thing is that people hear about the Son, freely respond to him, and are brought into a life of following him.

The servant's success was not that people admired the servant. It was that he finished the father's mission and brought the bride to the son.

Question to end on: Whose story will your life make famous: your own, or the Son's?

PART 2 | What Genesis 24 actually says

Use these observations as a reference bank. In a DBS, let the group find the evidence before you explain a parallel.

- **Commissioned by his master — 24:1–4.** Abraham initiates the mission; the servant acts under another's authority.
- **Trusted with responsibility — 24:2.** The servant is senior in the household and entrusted with Abraham's affairs.
- **Bound to the right mission — 24:3–4, 6–9.** He must seek a wife from Abraham's family and must not take Isaac back.
- **Honest about uncertainty — 24:5, 39.** He raises the possibility that the woman will refuse.
- **Obedient, not outcome-controller — 24:8, 41, 57–58.** Refusal is possible; Rebekah is actually asked whether she will go.
- **Believes God can lead — 24:7, 12–14, 40.** He acts in confidence that God may prosper the journey, while asking for guidance.
- **Makes real preparations — 24:10–11.** Ten camels, gifts, a destination and a timed meeting place: faith and planning coexist.
- **Works with others — 24:32, 54, 59.** The text later refers to the servant's accompanying men; this is not a solo journey.
- **Prays before approaching — 24:12–14.** His first explicit action at the well is to ask the Lord for kindness and direction.
- **Notices character, not merely appearance — 24:17–21.** Rebekah's willing service to a stranger and the camels is central to the discernment.
- **Observes before concluding — 24:21, 23–27.** He watches, asks about her family, and responds with worship as the picture becomes clear.
- **Worships during the work — 24:26–27, 48, 52.** His repeated response to providence is to bow before God.
- **Creates a household connection — 24:28–33.** Rebekah runs to her mother's household; Laban meets and hosts the traveller.
- **Puts the assignment before comfort — 24:33.** He refuses to eat until he has delivered the purpose of his visit.
- **Speaks well of Abraham and Isaac — 24:34–36, 48–49.** He identifies whose servant he is, describes the father's blessing, and tells of the son and his inheritance.

- **Gives God the credit — 24:27, 40, 48, 52.** He credits the Lord rather than presenting the encounter as his own achievement.
- **Tells the story plainly — 24:34–49.** He retells the commission, prayer, encounter and provision so the family can respond.
- **Invites a real decision — 24:49–51, 57–58.** There is a response from the household and a direct question to Rebekah.
- **Does not welcome needless delay — 24:54–56.** He seeks to complete the work after the family's decision.
- **Accompanies the one who responds — 24:59–61.** He does not merely collect a “yes”; he travels back with Rebekah and her attendants.
- **Delivers her to Isaac — 24:62–67.** He identifies the bridegroom, recounts events to Isaac, and the story culminates in their union.
- **Remembered for faithfulness, not his name — 24:2–67.** The narrative preserves his actions but never explicitly supplies his name.

PART 3 | New Testament parallels for our mission

These are mission-shaped parallels, not a claim that Genesis 24 predicts each later detail. Read the New Testament passage in its own context.

- **The Father's initiative and the Son at the centre — John 3:16–17; John 6:38–40.** God initiates salvation through his Son; our work joins what God has begun.
- **The Son is the bridegroom — John 3:28–30; Mark 2:19–20.** John the Baptist gladly stands as the bridegroom's friend and redirects attention to Jesus.
- **Christ loves and prepares his bride — Ephesians 5:25–27, 31–32; Revelation 19:7–9; 21:2, 9.** The church belongs to Christ; he gives himself for her. Jesus, not the missionary, is the Saviour.
- **Sent people are not the main story — John 20:21; Matthew 28:18–20; 2 Corinthians 4:5.** Jesus sends disciples to proclaim him as Lord, not ourselves.
- **Prayer and thoughtful action belong together — Luke 10:1–9; Acts 16:6–10; Colossians 4:2–6.** Go with purpose, pray, discern and act rather than treating strategy or prayer as substitutes.
- **Work alongside others — Luke 10:1; Acts 13:1–3; Philippians 1:3–5.** Mission is often shared rather than heroically individual.
- **Make Christ attractive by telling the truth about him — 2 Corinthians 4:5–6; 1 Peter 3:15.** Describe who Jesus is and what he has done; answer with gentleness and respect.

- **Invite; do not coerce** — **John 1:39–46; Revelation 22:17**. Come and see is an invitation. The hearer must respond; we may neither manufacture faith nor manipulate a decision.
- **God owns the response and the growth** — **1 Corinthians 3:5–7; John 6:44; Acts 16:14**. We plant and water. God works in hearts and grants growth.
- **Bring people toward Christ, not dependence on us** — **2 Corinthians 11:2; Colossians 1:28–29; John 3:30**. Paul longs to present people to Christ; the disciple-maker decreases as Christ is known.
- **Stay with new believers and teach obedience** — **Matthew 28:19–20; Acts 14:21–22; 1 Thessalonians 2:7–12**. A journey begins with a response; walking alongside disciples is part of the commission.
- **Trust what is not yet seen** — **John 20:29; 1 Peter 1:8–9**. Rebekah's journey toward Isaac can be an illustration of responding to a bridegroom not yet seen; it is an analogy, not a direct prophecy.
- **Faithful service matters even without renown** — **Matthew 6:1–4; 1 Corinthians 4:1–5; Hebrews 6:10**. The Lord sees and weighs faithfulness, even when other people do not know a servant's name.

PART 4 | Three women and the urgency to tell

- **Rebekah** — **Genesis 24:28–30**. After the servant's testimony and gifts, she runs to tell her mother's household what has happened. Her running opens the family door to hear the visitor.
- **Rachel** — **Genesis 29:9–12**. In a different well encounter, Jacob tells Rachel he is family; she runs to tell her father. Similar picture, different story and purpose.
- **The Samaritan woman** — **John 4:28–30, 39–42**. She leaves her jar and goes to town to point people toward Jesus. Her testimony brings them to him; they eventually believe because they hear Jesus themselves.

Tell this comparison carefully: Rebekah, not Rachel, is the woman in Genesis 24. Rachel also runs to tell her father in Genesis 29:12. In John 4 the woman at the well tells the town, not simply her family. These are related echoes, not identical events.

A compelling connection: a witness does not have to explain everything or have every answer. She can share what she has discovered and bring others to meet the person at the centre of the story. See John 4:29, 39–42 and John 1:45–46.

PART 5 | DBS: discover the passage before drawing the analogy

Suggested structure: three 45–60-minute gatherings. Genesis 24 is a long narrative; dividing it allows participation and better retention. A single 75–90-minute session is possible if you read the whole chapter beforehand.

Simple S.O.S. questions for every gathering

- **SAY** — What happens? What does this reveal about God? What does it reveal about people? Where do you see that in the passage?
- **OBEY** — What specific step should I take before we meet again? What would obedience actually look like?
- **SHARE** — With whom will I retell the story or share what I have discovered? When will I do it?
- **REVIEW next time** — How did we go with our obedience and sharing commitments? Pray for one another.

Gathering 1: The commission, the journey and the prayer

Read: Genesis 24:1–14 (twice if possible). Retell without looking.

- Who initiates the task? What has the servant been told to do, and not do? (vv. 1–9)
- What difficulty does he anticipate? How does Abraham respond? (vv. 5–8)
- What does the servant prepare, and what does he pray? (vv. 10–14)
- Where are we tempted to wait for perfect certainty before obeying?
- What is one mission step that needs both a prayer and a practical plan?

Gathering 2: The witness, the household and the response

Read: Genesis 24:15–61. For a shorter reading, use vv. 15–28, 32–36, 47–61 and ask someone to summarise the intervening testimony.

- What does Rebekah do that the servant notices? Why is it significant? (vv. 17–21)
- What makes him worship? When does he praise God? (vv. 26–27, 48, 52)
- Whose goodness does the servant talk about when he gets inside the house? (vv. 34–36)
- How does the whole household hear? Who gets to decide? (vv. 28–33, 49–58)
- What does it mean to be faithful without controlling the answer?
- Who is a person or household we could invite to hear about Jesus this week?

Gathering 3: The handover and the New Testament bridge

Read: Genesis 24:62–67; John 4:28–30, 39–42; 2 Corinthians 11:2; John 3:28–30.

- What is the servant's final act, and who becomes the centre of the story? (Genesis 24:65–67)
- What did the Samaritan woman tell people to do? Why did the townspeople later believe? (John 4:29, 39–42)
- Why does John the Baptist rejoice rather than compete with Jesus? (John 3:29–30)
- What outcome did Paul desire for the people he served? (2 Corinthians 11:2)
- How could we help someone meet, trust and follow Jesus without making them dependent on us?
- What is one small action we will obey and one person we will tell?

A one-session version (75–90 minutes)

- **Connect and review (10 min).** Care, prayer and follow-up on previous obedience.
- **Read and retell (20 min).** Read Genesis 24 in four sections: vv. 1–14; 15–28; 29–61; 62–67. Retell the whole account.
- **Discover (25 min).** Ask what the story shows of God, the servant, Rebekah, and the mission. Demand verse evidence.
- **Christ connection (15 min).** Read John 3:29; John 4:28–30, 39–42; 2 Corinthians 11:2; 1 Corinthians 3:6–7.
- **Obey and share (10–20 min).** Everyone states one action, one person, and a specific time. Pair up for prayer and next-time review.

PART 6 | Application to a disciple-making movement

- Go on the Sender's business. Start with the commission, not your status. (Genesis 24:1–9; Matthew 28:18–20)
- Pray and prepare. Take a friend, make a plan, and ask God for open doors. (Genesis 24:10–14; Luke 10:1–9)
- Watch for generosity and openness. Notice how people respond rather than treating people as projects. (Genesis 24:17–25; Luke 10:5–9)
- Tell the story of the Father and the Son. Keep testimony focused on God and the goodness of Christ. (Genesis 24:34–49; 2 Corinthians 4:5)
- Invite a freely chosen response. Give people a real opportunity to say yes or no. (Genesis 24:57–58; John 1:46)
- Do not measure obedience only by visible success. Our role is witness and service; God gives growth. (Genesis 24:5–8; 1 Corinthians 3:6–7)

- Stay alongside those who respond. The servant accompanies Rebekah; disciple-making includes teaching people to obey Jesus. (Genesis 24:59–61; Matthew 28:20)
- Point people beyond yourself. A servant is successful when others are connected to the Son. (Genesis 24:65–67; John 3:30; 2 Corinthians 11:2)
- Be content without your name on the work. Aim for the Father’s pleasure, not a legacy with your name on it. (Genesis 24:2–67; Matthew 6:1–4)

A simple response challenge

This week: pray for one person or household; prepare a clear invitation to discover Jesus; go with a friend if possible; tell what you know about him; invite a response; and follow through. When we meet again, report on obedience, not just outcomes.

Question to end on: Whose story will your life make famous: your own, or the Son’s?

PART 7 | Short vision cast (about 90 seconds)

Abraham had a son, Isaac, and a mission that mattered. He sent his trusted servant to find a bride. The servant raised real questions, then went. He took a team, took gifts, made a plan, prayed at the well, and watched for God’s provision. When he met Rebekah, he praised God, told her family about his master and the son, and gave her a real choice. She said she would go. He accompanied her home and brought her to Isaac. It is an astonishing mission—and the servant’s name is never given. (Genesis 24)

Our assignment has an even greater centre: Jesus. He is the bridegroom who gave himself for his people. We are sent to go, pray, tell people who he is, invite them to respond, and help them follow. We cannot produce faith; God gives growth. Like the Samaritan woman, we can say, “Come and see,” and help people hear Jesus for themselves. (John 4:28–30, 39–42; Ephesians 5:25–27; 1 Corinthians 3:6–7)

We do not need to be famous. We need to be faithful. Bring people to the Son.

Facilitator notes: keep the reading honest

- **Unnamed, not definitively identified.** Genesis 24 does not name the servant. He is often thought to be Eliezer from Genesis 15:2, but the passage does not say so.
- **An illustration, not a codebook.** The father / son / servant / bride picture is a memorable mission analogy. Do not claim that Genesis 24 explicitly identifies the servant as the Holy Spirit or that every character is a one-to-one prophecy.
- **Faith with uncertainty.** The servant expected God could guide him, but openly considered refusal and waited to discern what was happening (24:5, 21, 39).

- **Freedom and dignity.** Ancient family and marriage customs should not be used as a template for modern marriage or evangelistic pressure; make the explicit question to Rebekah (24:57–58) part of the teaching.
- **What matters most.** The centre of Genesis 24 is God's covenant faithfulness to Abraham's family and the continuation of the promise through Isaac. Mission analogies should serve, not replace, that meaning.
- **Running is not the gospel.** Rebekah tells her mother's household (Gen. 24:28); Rachel tells her father (Gen. 29:12); the Samaritan woman invites her town to Jesus (John 4:28–30).