

This is taken from the Genesis Study and starts with Chapter 22. It consists of my Sunday School notes that I compiled from various sources. The idea of the complete Gospel being presented came from Chuck Missler, founder of Koinonia House (www.Khouse.org).

The Gospel Presented in the Old Testament

Abraham has been prepared for at least 60 years for this event. He started out in Ur and ended up here, which is where God was leading him from when He first called Abraham. When Abraham was asked to offer his son he could do this because he **KNEW** God promised Abraham that through Isaac God would produce seed. In Romans 4 Paul says God had previously given Abraham the gospel. I believe Abraham knew he was acting out a prophecy and through his belief in this prophecy Abraham was saved. Abraham knew if he killed his son at God's request, God would have to raise him from the dead.

Although the commandment was to sacrifice Isaac as an offering to the Lord, the real point of the act was Abraham's sacrifice of himself, that is, of his will and his wisdom with regard to his son Isaac.

If anyone is inclined to be a true worshiper of the Lord, it will involve the willingness to sacrifice whatever is dearest and most treasured, even if such should be considered a gift from God.

In understanding this sacrifice it is important to remember that God asked him to sacrifice something that he was sure was the will of God for him to have. The principle of sacrifice is thereby revealed here, because God does not ask worshipers to give him that which they do not treasure or that which they no longer care for or need.

Gen 22:1-2

1 Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." 2 And He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah; and offer him there as a burnt offering on one of the mountains of which I will tell you." NASB

In Gen 22:1-2, the phrase "After these things..." tells us Abraham couldn't have done this until he was prepared. We are also commanded to present our own bodies as *living* sacrifices to God (Rom 12:1), dead to the things of the world, and alive and dedicated wholly to the service of Jesus.

Here is also the first time the word translated "tempt" (KJV) is used. It doesn't mean "tempt to do evil" but it means "test" or "try" and, in fact, most of the time is translated "prove."

TEMPT

5254 nacah (naw-saw'); a primitive root; to test; by implication, to attempt: KJV--adventure, assay, prove, tempt, try.

When this event happened, how many sons did Abraham have? Two. God doesn't recognize Ishmael because Ishmael is a son of the flesh - Abraham's attempt to accomplish God's plan. God rejects all works of the flesh. Isaac is the son of the promise. Abraham is obviously acting out another Father offering up His only Son as an offering, who is also a Son of promise.

There is also a specific place where this is to happen. We'll see exactly where this took place towards the end of the chapter.

Gen 22:3-8

3 So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him. 4 On the third day Abraham raised his eyes and saw the place from a distance. 5 And Abraham said to his young men, "Stay here with the

donkey, and I and the lad will go yonder; and we will worship and return to you." 6 And Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together. 7 And Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." And he said, "Behold, the fire and the wood, but where is the lamb for the burnt offering?" 8 And Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." So the two of them walked on together. NASB

Whatever may have been the questions and protests in Abraham's heart, he obeyed God's commandment without any outward reluctance. As a matter of fact, Scripture stresses that he didn't even delay.

Moriah was near Jerusalem (that is, where Jerusalem would be) and Abraham's home was in the south, apparently not too far from Beersheba. The total distance was about 30 miles. This would have been in the same area where the temple was built later.

Abraham's sacrifice of Isaac was to foreshadow all the sacrifices that would later be offered in this place, which in turn were types and shadows of the one great Sacrifice that would be offered in the same area. As a matter of fact, Chuck Missler points out that in his opinion this event took place at the exact spot Jesus was crucified.

When did Isaac die as far as Abraham was concerned? When the commandment came. Isaac was dead to Abraham when God said to offer Him. When was Isaac given back to Abraham? When God provided a substitute on the hill. How much time occurred here? Three days. This is the Rabbinical line of thinking and Abraham knew this. We see this by the name he gives the place.

Also notice that Abraham stated that *both* he and Isaac would return from the mountain. Abraham did believe this because God had told him that Isaac would

become a great nation, in whom all other nations would be blessed, and this could not come to pass with Isaac dead. Heb 11:17-19

17 By faith Abraham, when he was tested, offered up Isaac; and he who had received the promises was offering up his only begotten son; 18 it was he to whom it was said, "In Isaac your descendants shall be called." 19 He considered that God is able to raise men even from the dead; from which he also received him back as a type. NASB

Also notice who took the wood up the hill: Isaac. Jesus also carried His cross up the hill.

Faith must always go alone with God. It can never be accompanied by any alien presence. Thus, Abraham and Isaac went alone. The two servants could not accompany them.

His example of faith was that he obeyed without question and left all of the details and circumstances to God. They went on together. The word "together" means in agreement.

There is an amazing statement in verse 8 that in the English we miss. In the Hebrew, it says God said that He would provide *Himself* as *THE* lamb. Abraham understood he was acting out what God the Father would do. When Abraham turned he saw a ram, not a lamb. The complete fulfillment must wait until the true Lamb, the Lamb of God. The ram was offered up on the altar as a burnt offering in substitution for his son, thus adding the teaching of substitutionary sacrifice to the type. Here is a substitutionary ram. This is the second time this happened. The first time was in Gen 3:21 when God covered Adam and Eve by the shedding of innocent blood.

Gen 22:9-14

9 Then they came to the place of which God had told him; and Abraham built the altar there, and arranged the wood, and bound his son Isaac, and laid him on the altar on top of the wood. 10 And Abraham stretched out his

hand, and took the knife to slay his son. 11 But the angel of the LORD called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." 12 And he said, "Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me." 13 Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the place of his son. 14 And Abraham called the name of that place The LORD Will Provide, as it is said to this day, "In the mount of the LORD it will be provided." NASB

Notice the emphasis on a specific place for this to occur. The three days of apparent death obviously correspond to the three days during which Jesus was actually dead. For the true sacrifice, not of an animal but of his only son, the altar must be on Mount Moriah. In verse 2, God told Abraham to go to the mountain that **He** will show him. God sends him to the land of Moriah. It is also significant that Moriah means "the Lord will provide." Calvary was one of the mountains in the land of Moriah. It would seem to me that the place God led Abraham and Isaac was probably to Calvary itself.

By type, Isaac was submissive. When Isaac was weaned, Sarah was 92 or 93. Because of this, the events of the last part of chapter 21 and all of chapter 22 occurred during the intervening period, giving all we know from Scripture of a period approximately 35 years in length. Since Genesis 21:34 mentions "many days" and Genesis 22:1 is introduced by the phrase "after these things," the inference at least is that the narrative of Genesis 22 took place many years after the birth of Isaac. Isaac was no longer a little child, but was certainly at least in his teens, and quite possibly 25 to 30 years of age. Some scholars believe he was 33 at the time of Genesis 22. He was 37 when his mother died. While it is true that he is called a "lad" (verses 5 & 12), the Hebrew word is very flexible in meaning. Henry Morris points out that it is used mostly for a "young man" or a "servant." The same word is used in 22:5 in reference to the young men that went with Abraham and Isaac. Since exactly the same word is used, in the same verse,

for the two servants and for Isaac, it is clear that the meaning in Isaac's case should also be "young man."

Notice the Father and the Son were alone on this hill. What was going on on the cross was not really seen by man, but it was between the Father and the Son.

Abraham obeyed God **because** he believed God. Belief that God will provide enables the true worshiper to sacrifice without reservation. James 2:21-24

Was not our ancestor Abraham considered righteous for what he did when he offered his son Isaac on the altar? You see that his faith and his actions were working together, and his faith was made complete by what he did. And the scripture was fulfilled that says, "Abraham believed God, and it was credited to him as righteousness," and he was called God's friend. You see that a person is justified by what he does and not by faith alone. (NIV)

Abraham names the spot Jehovah Jirah, which means "The Mount of the Lord". The name Jerusalem comes from this name. Abraham recognized the prophetic significance of this event and we know this by the name he gave it.

Donald Barnhouse says of verse 14, that it should be translated, "IN the mount the Lord shall be seen." The idea is that God will always intervene for His people in the hour of their need.

Also, as far as the record goes, this is the last time God would speak personally to Abraham.

Gen 22:15-19

15 Then the angel of the LORD called to Abraham a second time from heaven, 16 and said, "By Myself I have sworn, declares the LORD, because you have done this thing, and have not withheld your son, your only son, 17 indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens, and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. 18 And in your seed all the

nations of the earth shall be blessed, because you have obeyed My voice."
19 So Abraham returned to his young men, and they arose and went together to Beersheba; and Abraham lived at Beersheba. NASB

Because Abraham obeyed God fully, God promised Abraham 4 things:

1. He would bless Abraham himself abundantly.
2. He would make his descendants as innumerable as the stars of heaven or as the sand by the sea. (See I Kings 4:20 and Phil 2:15)
3. He would cause his descendants to prevail against their enemies.
4. He would cause all other nations of the earth likewise to be blessed in Abraham's seed.

The KJV has the end of verse 17 as "**His** enemies," not "**their** enemies." It is singular. This idea comes from the **SEED** (singular) of Abraham, which points to Jesus, not all of the offspring. This is the seed from Gen 3:15.

See again Heb 11:17-19

By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had received the promises was about to sacrifice his one and only son, even though God had said to him, "It is through Isaac that your offspring will be reckoned."

Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death.

Verse 17 tells us this was past tense. Abraham "had" already received the promises **BEFORE** he went through Genesis 22. Even though Abraham's act was a "figure of coming events," I believe he understood exactly what he was doing. The covenant is instated, if you will, **BECAUSE** Abraham obeyed God!

This is also the first occurrence of the word "obey" in the Bible and it stresses that obedience belongs to God first of all, and that obedience to God results in rich blessing. The importance of obedience cannot be overestimated. When we obey God without question we confess that we are finite and that He is infinite. We

acknowledge that He has all knowledge and that we have no wisdom. We show, by our obedience, that we believe He is good; that His plans are best for us; that He is full of grace and loving-kindness; that, in every way, He is wonderful, good, wise, and loving.

Notice the omission in verse 19 (of Gen 22). Where is Isaac? We need to turn ahead to Chapter 24.

Genesis 24 is the longest chapter in the Book of Genesis. It is important to see in this narrative that the symbolism is here that the bride selected for Isaac had to be chosen with care, since she would be the mother of the multitude of nations which God had promised would come through Abraham's seed, through which the promised Savior would come, and in which all nations of the earth would be blessed.

Look ahead at Gen 24:27

And he said, "Blessed be the LORD, the God of my master Abraham, who has not forsaken His lovingkindness and His truth toward my master; as for me, the LORD has guided me in the way to the house of my master's brothers." NASB

God is declared to be the sole cause of the events in the narrative.

Gen 24:1-9 Gen 24:1-9

1 Now Abraham was old, advanced in age; and the LORD had blessed Abraham in every way. 2 And Abraham said to his servant, the oldest of his household, who had charge of all that he owned, "Please place your hand under my thigh, 3 and I will make you swear by the LORD, the God of heaven and the God of earth, that you shall not take a wife for my son from the daughters of the Canaanites, among whom I live, 4 but you shall go to my country and to my relatives, and take a wife for my son Isaac. " 5 And the servant said to him, "Suppose the woman will not be willing to follow me to this land; should I take your son back to the land from where you came?" 6 Then Abraham said to him, "Beware lest you take my son

back there! 7 "The LORD, the God of heaven, who took me from my father's house and from the land of my birth, and who spoke to me, and who swore to me, saying, 'To your descendants I will give this land,' He will send His angel before you, and you will take a wife for my son from there. 8 But if the woman is not willing to follow you, then you will be free from this my oath; only do not take my son back there." 9 So the servant placed his hand under the thigh of Abraham his master, and swore to him concerning this matter. NASB

The success of this mission was placed on Divine intervention.

Who is this eldest servant? He would have been the heir if Abraham wouldn't have had any kids. We'll also discover he was the authority over all of Abraham's household. Recognize this unnamed person is in authority.

Abraham is going to commission his servant to go to his country to obtain a bride for his son. Here is a type of the Father sending into the land the eldest servant, a type of the Holy Spirit, to get a bride for His Son. We find servant's name in Gen 15:2 is Eliezer which means "Comforter." The Holy Spirit will not testify of Himself and here He is not mentioned.

Isaac, a type of the Son, is not to go back to the land, but the bride is to be brought to Him. In a typological sense, the bride is to be gathered before the son returns. Here again, Abraham says not to take his son there. To compromise is to lose all.

Isaac was 40 years old at this time (Gen 25:20), which means that Abraham was 140. It is also important to see that even though he was 40, he still trusted his father's judgment in selection of his bride.

It is also important that both Isaac and his wife be completely united in their faith in their covenant God, in order to properly instruct their children in this faith. His wife must not be a recent convert. She must be one who had been instructed

concerning God from her youth, and who had loved and served Him all of her life.

The whole story is a type of the method by which the true church, the bride of Jesus, is called out for the heavenly Isaac. You and I are called to present the claims of the unseen Jesus and to tell men and women to leave all and to go to the Savior who loves them.

Gen 24:10-14

10 Then the servant took ten camels from the camels of his master, and set out with a variety of good things of his master's in his hand; and he arose, and went to Mesopotamia, to the city of Nahor. 11 And he made the camels kneel down outside the city by the well of water at evening time, the time when women go out to draw water. 12 And he said, "O LORD, the God of my master Abraham, please grant me success today, and show lovingkindness to my master Abraham. 13 Behold, I am standing by the spring, and the daughters of the men of the city are coming out to draw water; 14 now may it be that the girl to whom I say, 'Please let down your jar so that I may drink,' and who answers, 'Drink, and I will water your camels also'; — may she be the one whom Thou hast appointed for Thy servant Isaac; and by this I shall know that Thou hast shown lovingkindness to my master. " NASB

Mesopotamia means "land between the rivers" and Nahor means "the snore of a sleeping man." Interesting that the world is asleep.

The next scene takes place by a well. Abraham's servant knew that the women of the place would come out to the wells to draw water for their households in the early evening, and this seemed the best place to meet them.

His prayer was not a presumptuous prayer. The servant knew he was following the Lord to this point, and his motives were only to do that which would honor God and accomplish the mission that the Lord, through his master, had entrusted to him. He needed definite guidance, not general direction, at this

point. One of the marks of Christian growth is discernment and comprehension is the awareness that all things are by divine appointment. The servants one care was to act in harmony with the plan of God.

Gen 24:15-27

15 And it came about before he had finished speaking, that behold, Rebekah who was born to Bethuel the son of Milcah, the wife of Abraham's brother Nahor, came out with her jar on her shoulder. 16 And the girl was very beautiful, a virgin, and no man had had relations with her; and she went down to the spring and filled her jar, and came up. 17 Then the servant ran to meet her, and said, "Please let me drink a little water from your jar." 18 And she said, "Drink, my lord"; and she quickly lowered her jar to her hand, and gave him a drink. 19 Now when she had finished giving him a drink, she said, "I will draw also for your camels until they have finished drinking." 20 So she quickly emptied her jar into the trough, and ran back to the well to draw, and she drew for all his camels. 21 Meanwhile, the man was gazing at her in silence, to know whether the LORD had made his journey successful or not. 22 Then it came about, when the camels had finished drinking, that the man took a gold ring weighing a half-shekel and two bracelets for her wrists weighing ten shekels in gold, 23 and said, "Whose daughter are you? Please tell me, is there room for us to lodge in your father's house?" 24 And she said to him, "I am the daughter of Bethuel, the son of Milcah, whom she bore to Nahor." 25 Again she said to him, "We have plenty of both straw and feed, and room to lodge in." 26 Then the man bowed low and worshiped the LORD. 27 And he said, "Blessed be the LORD, the God of my master Abraham, who has not forsaken His lovingkindness and His truth toward my master; as for me, the LORD has guided me in the way to the house of my master's brothers." NASB

Before there was any possibility of being distracted by other girls coming to the well, Rebekah arrived, ready to draw water. One camel could drink more than 20 gallons of water. Since there were 10 camels, this meant a lot of hard work.

God not only had immediately sent a girl who made the generous offer he had prayed for, but she was a beautiful girl, obviously kind, energetic, strong, and hospitable. God was doing more than he ever thought.

Rebekah was the granddaughter of Abraham's own brother. The covenant was extending already to Abraham's Gentile relatives.

Interesting that the Holy Spirit would call her a virgin. Of course she would be, but typologically she is a type of the church and this fits the New Testament description of the virgin bride.

The servant was actively following God's steps and therefore God directed his steps. Ps 37:23

"A man's goings are established of Jehovah; And he delighteth in his way."

Prov 3:6

"In all thy ways acknowledge him, And he will direct thy paths."

God leads along the path, a step at a time. However, before He can lead us along the path, we must be on the path. When a man is doing God's will, as best he knows it, and is willing to do His further will even before he knows it, then he will know His will as soon as he needs to.

See Rom 12:2

And be not fashioned according to this world: but be ye transformed by the renewing of your mind, and ye may prove what is the good and acceptable and perfect will of God.

Gen 24:28-33

28 Then the girl ran and told her mother's household about these things. 29 Now Rebekah had a brother whose name was Laban; and Laban ran outside to the man at the spring. 30 And it came about that when he saw the ring, and the bracelets on his sister's wrists, and when he heard the

words of Rebekah his sister, saying, "This is what the man said to me," he went to the man; and behold, he was standing by the camels at the spring. 31 And he said, "Come in, blessed of the LORD! Why do you stand outside since I have prepared the house, and a place for the camels?" 32 So the man entered the house. Then Laban unloaded the camels, and he gave straw and feed to the camels, and water to wash his feet and the feet of the men who were with him. 33 But when food was set before him to eat, he said, "I will not eat until I have told my business." And he said, "Speak on." NASB
Notice in verse 28 who's house this was. It is possible that Bethuel may have been an invalid and therefore, Laban had to handle many of the responsibilities and decisions of the household.

Gen 24:34-49

34 So he said, "I am Abraham's servant. 35 And the LORD has greatly blessed my master, so that he has become rich; and He has given him flocks and herds, and silver and gold, and servants and maids, and camels and donkeys. 36 Now Sarah my master's wife bore a son to my master in her old age; and he has given him all that he has. 37 And my master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live; 38 but you shall go to my father's house, and to my relatives, and take a wife for my son.' 39 "And I said to my master, 'Suppose the woman does not follow me.' 40 "And he said to me, 'The LORD, before whom I have walked, will send His angel with you to make your journey successful, and you will take a wife for my son from my relatives, and from my father's house; 41 then you will be free from my oath, when you come to my relatives; and if they do not give her to you, you will be free from my oath.' 42 "So I came today to the spring, and said, 'O LORD, the God of my master Abraham, if now Thou wilt make my journey on which I go successful; 43 behold, I am standing by the spring, and may it be that the maiden who comes out to draw, and to whom I say, "Please let me drink a little water from your jar"; 44 and she will say to me, "You drink, and I will draw for your camels also"; let her be the woman whom the LORD has appointed for my master's son. ' 45 "Before I had

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

Since he was making a proposal of marriage, it was proper to give a clear statement of his master's financial status, which he did, ascribing all the credit for Abraham's wealth to God rather than to his business sense. He also added that Isaac was the sole heir of his wealth. Notice verse 36. Isaac, a type of Jesus, is the heir of all things.

The typological teaching here seems so clear that it should not be passed over. The servant is like the Holy Spirit, who is in the world seeking a Bride for Jesus. The Bride is to be made up of individuals who receive Him as Lord and Savior, and who therefore will be brought to Him in regeneration by the Spirit. As the Holy Spirit (through human witnesses, through Scripture, through circumstances) witnesses to the hearts of individuals concerning the glories of Jesus, their need of Him, and the joys to be found in His presence, they are confronted with the greatest decision of their lives. They cannot ignore Him; they must say either yes or no. If they are united to Him, they must leave the things of the world behind them and submit fully to Him. Many reject the invitation and are separated forever from Him.

Verse 45 is our authority that we can pray in the heart. This is a recount of earlier verses.

Gen 24:50-61

50 Then Laban and Bethuel answered and said, "The matter comes from the LORD; so we cannot speak to you bad or good. 51 Behold, Rebekah is before you, take her and go, and let her be the wife of your master's son, as the LORD has spoken." 52 And it came about when Abraham's servant heard their words, that he bowed himself to the ground before the LORD. 53 And the servant brought out articles of silver and articles of gold, and garments, and gave them to Rebekah; he also gave precious things to her brother and to her mother. 54 Then he and the men who were with him ate and drank and spent the night. When they arose in the morning, he said, "Send me away to my master." 55 But her brother and her mother said, "Let the girl stay with us a few days, say ten; afterward she may go." 56 And he said to them, "Do not delay me, since the LORD has prospered my way. Send me away that I may go to my master." 57 And they said, "We will call the girl and consult her wishes." 58 Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go." 59 Thus they sent away their sister Rebekah and her nurse with Abraham's servant and his men. 60 And they blessed Rebekah and said to her,

"May you, our sister,
Become thousands of ten thousands,
And may your descendants possess
The gate of those who hate them."

61 Then Rebekah arose with her maids, and they mounted the camels and followed the man. So the servant took Rebekah and departed. NASB
After such a testimony, there could be no doubt that God had led the servant to select Rebekah as Isaac's bride. Regardless of their personal feelings in the matter, God had spoken and they must accept His decision. As far as they were concerned, Rebekah was free to go.

The issue is a personal decision. She goes with a man she has never met before in order to marry a man she has never met and to leave home, never to return. She responded in faith.

Immediately the servant went to his store of valuables, and began to lavish gifts of jewelry and beautiful raiment on Rebekah. The bride of a prince must be provided with new clothing and adornments furnished by the father of the prince. Similarly, the one who is to be the Bride of Jesus can no longer be dressed in the "filthy rags" of his own "righteousness," but must be "arrayed in fine linen, clean and white."

One should not go ahead of God's will, but neither should he lag behind, once that will is known. This rule is most important in connection with the greatest decision of all--whether to accept Jesus or not. Once the Holy Spirit has taught a person about Jesus, and he understands the implications of the gospel, he should accept Him and follow Him immediately. Delay can only be dangerous. 2 Cor 6:2

For he says, "In the time of my favor I heard you, and in the day of salvation I helped you." I tell you, now is the time of God's favor, now is the day of salvation. (NIV)

Delay would only give opportunity for the flesh to find reasons for rethinking the decision, and possibly changing it. The world will do everything possible to keep you where you were before you heard the Spirit calling you to separation.

Rebekah is a perfect type of the Church. She was thought of before she knew it and was chosen when she did not know of the existence of her bridegroom. We were chosen in Jesus before the foundation of the world (Eph 4:1). Her future husband passed through sacrifice and resurrection before she knew him. The messenger left home to find her while she was still ignorant of the future which had been planned for her. He brought gifts and tokens of her future life and wooed her, not for himself, but for his absent master. She obeyed the call to separation and departed on a pilgrimage that took her to the one who had loved her before she loved him.

Here, the family of Rebekah actually prophesied that Rebekah was going to be the line that God would use to bring Jesus into the world.

Gen 24:62-67

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

Remember, Sarah's gone at this time. Her death was recorded in chapter 23. She is a type of Israel and had to be removed before the bride (church) was gathered. Isaac is a type of Christ, awaiting union with His bride when she comes to Him, and in the meantime preparing a place for her (Jn 14:3) as she approaches. Rebekah represents the Church, the chaste Bride (2 Cor 11:2), who is preparing to meet her heavenly Bridegroom (Jn 3:29, Rom 7:4). Notice in verse 62 where Isaac comes from. Beer Lahai Roi which means "Well of living water."

It is important to note that Rebekah actually replaced Sarah by entering the tent of Sarah. She would be the new matriarch of the clan, as Isaac would be the new patriarch (look back at verse 36). The fact that Abraham neither appears on the scene at this point nor is mentioned as the master suggests that this story formed a very important part of the succession of the figures. The theological significance of this succession is that Rebekah was the new matriarch by God's own choosing.

The choice of the bride was God's choice. The sign confirmed it; Laban recognized it; Rebekah complied with it. Likewise in other situations, those who

do the will of God prayerfully and obediently may be confident that they were led by God, but they may not perceive how they were led until after they act by faith. See again Prov 3:5-6

"Trust in Jehovah with all thy heart, And lean not upon thine own understanding: In all thy ways acknowledge him, And he will direct thy paths."

Go back now to Gen 22:19. Where is Isaac? As a type of the Son, his name is edited out of the narrative from the time he is offered until he is united with his bride at the well of living water.

Turn to Rom 11:25

I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in.

Notice that Israel's eye will not be opened **UNTIL** the bride is gathered. There is a number and when it is complete, it's all over. As each person gives his heart to Jesus, the counter is increased by one. Satan has no idea of the number, but he must realize that it is getting close. He must cringe every time someone turns to Jesus. Our fruitfulness causes the ministry to expand. That's one reason Satan gives us grief.

In the Genesis account, Isaac had last been seen at the place of sacrifice. Isaac himself does not appear again until he goes out to meet Rebekah, his bride. This is most appropriate corresponding to the going out of Jesus to meet His Bride at the end of the age.

1 Thes 4:16-17

For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them

be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.