

All Rights Reserved By HDM For This Digital Publication  
Copyright 1993 -- 2005 Holiness Data Ministry

Duplication of this disc (CD or DVD) by any means is forbidden,  
and copies of individual files must be made in accordance with  
the restrictions stated in the B4UCopy.txt file on this disc.

## **A GOSPEL PICTURE**

### **Types From Genesis, Chapters 21 To 25**

**By Joshua Stauffer**

1204 Palmer Street  
Owosso, Michigan

\* \* \* \* \*

Digital Edition 07/16/05  
By Holiness Data Ministry

\* \* \* \* \*

## **CONTENTS**

### **Introduction**

- 01 -- Abraham A Figure Of God
- 02 -- Isaac A Figure Of Jesus Christ
- 03 -- Father, Son And Servant -- A Trinity
- 04 -- Abraham's Age, Riches And Blessing
- 05 -- Isaac And Christ Were Promised
- 06 -- A Lengthy Interval
- 07 -- Birth Of Isaac Announced
- 08 -- Born At Appointed Time
- 09 -- Many Rejoiced At Birth Of Isaac
- 10 -- Named Before Birth
- 11 -- Birth A Miracle
- 12 -- The Only Son Of His Father
- 13 -- The Beloved Son
- 14 -- Persecuted As A Child
- 15 -- The Son Made An Offering
- 16 -- Father And Son Went Together
- 17 -- The Son Carried The Wood
- 18 -- The Father, Knife And Fire
- 19 -- God Provided A Lamb
- 20 -- Isaac Became A Willing Offering
- 21 -- Three Day's Journey

- 22 -- A Substitute
- 23 -- A Figure Of The Resurrection
- 24 -- The Reward For Obedience
- 25 -- The Death Of Sarah
- 26 -- Sarah Died Before Marriage Of Isaac
- 27 -- Isaac Was Appointed As Heir
- 28 -- Offered Before Marriage
- 29 -- Father Takes Initiative
- 30 -- A Love Story
- 31 -- Great Detailed Account
- 32 -- Awaits The Father's Time
- 33 -- A Go-Between In Courtship
- 34 -- Servant Sent With A Charge
- 35 -- Called To A Great Task
- 36 -- Bride To Be Selected Among His Kindred
- 37 -- All At Disposal Of The Servant
- 38 -- Father And Son Remain At Home
- 39 -- Servant Makes The Journey
- 40 -- Servant Went In The Name Of His Master
- 41 -- Servant Prayed In The Line Of His Calling
- 42 -- The Place Of Blessing
- 43 -- Meeting The Bride
- 44 -- A Basis To Proceed
- 45 -- Reward For Service
- 46 -- Rebekah Was Fair
- 47 -- Servant In The Background
- 48 -- Servant Talked About Isaac
- 49 -- The Bride Consents To Go
- 50 -- Whom Having Not Seen Yet Loved
- 51 -- The Servant Returns
- 52 -- Following The Man
- 53 -- The Homeward Journey
- 54 -- The Eventide
- 55 -- The South Country
- 56 -- Rebekah Taken Into Sarah's Tent
- 57 -- The Marriage
- 58 -- Isaac Loved Rebekah

Conclusion

\* \* \* \* \*

## INTRODUCTION

The book of Genesis is crammed full of the glorious gospel of Jesus Christ, and salvation is beautifully portrayed. Genesis is the foundation book of the Bible. All doctrines are taught

either in plain statements or developed in types. Types are to be considered as prophecies. These types point forward to Him in whom they culminate and around whom the fulfillment of prophecy clusters the Lord Jesus Christ. The historical events are recorded in an interesting manner, yet at the same time they portray Christ and Christian experience. Paul says, "Now all these things happened unto them for ensamples: (that is, types) and they are written for our admonition, upon whom the ends of the world (age) are come" (I Cor. 10:11). Again he writes, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4). In a most remarkable manner the life of Abraham and his experiences with those of his son Isaac beautifully foreshadow many glorious gospel pictures. These types are far from being perfect in every respect. There are many defects and failures in their lives, but the Substance of these shadows the Lord Jesus is faultless, and in Him is absolute perfection.

\* \* \* \* \*

## 01 -- ABRAHAM A FIGURE OF GOD

Abraham is one of the greatest characters in the Bible. His name occurs 309 times in twenty-seven books of the Bible. Three times he is called "the friend of God." There was so much of God in his life and he became so much like God, that is, holy, that he and the Lord were on good terms. He lived one hundred years in Canaan. He is called "father" by more people than any other person. Many nations call him father. He was great in his name. He had great riches of silver, gold and possessions. A whole country was given to him. He had many experiences which made him a man of great experience. He also was a man of great trials, which made him a great soul. Then Abraham was a man of great faith. Great promises were made to him. His descendants were to be many. He was greatly blessed. This great man of God possessed great faith, grace, goodness, patience, and wisdom, and in many respects he is a remarkable figure of God the Father, who is supreme over all. The eternity, holiness, love, omnipotence, omniscience and omnipresence of God cannot be comprehended. God, also is a Father. He is the heavenly Abraham.

\* \* \*

## 02 -- ISAAC A FIGURE OF JESUS CHRIST

Isaac was the son of Abraham. He was the son of his old age, and was born on Abraham's one hundredth birthday anniversary. His name means "laughter." Before his birth, his father had a laughing spell of faith when God gave the appointed time of birth, and his mother had a laughing spell of unbelief, but later it was turned into faith. The Lord said his name shall be Isaac -- laughter. This no doubt was characteristic of this child. Abraham laughed, Sarah laughed and many others laughed when he was born. His birth and life caused holy laughter. He was a comfort to his father. No doubt he was a happy child. Isaac is a remarkable figure of Jesus Christ who is the Son of God eternally. Jesus Christ is a greater comfort and pleasure to His Father than Isaac was to Abraham. He is the heavenly Isaac. The birth of Christ has brought much joy to many, both in heaven and on earth.

Eliezer a Clear Figure of the Holy Spirit Eliezer was the faithful steward of Abraham's household. He was the eldest servant of his house. He ruled over all that Abraham had. He was born in Abraham's house and held the position of a born love-slave. He was faithful and true to his master Abraham. Little is said concerning him, and little does he have to say concerning himself. He lived in the background. In his relation, position and labors to Abraham and Isaac, he is a remarkable type of the Holy Spirit in his relation to the Father and the Son of God. He too, works in the background and little does he have to say concerning Himself. His interest is not His own, but that of the Father and the Son. He is a divine Person and possesses all of the attributes of Deity, and is God.

\* \* \*

### 03 -- FATHER, SON AND SERVANT -- A TRINITY

The greatest interest of Abraham was Isaac his son. The greatest interest of Isaac was his father. The father loved the son and the son loved the father. Abraham was pleased with Isaac. Eliezer who ruled over the house of Abraham, and was the executive of that house was faithful in his position, and it seems he lived and labored only for Abraham and Isaac. The interest in each other of these three persons was great. This interest, relationship and unity in labors beautifully prefigure the blessed and Holy Trinity, Father, Son, and Holy Ghost. The Father loved the Son and the Spirit. The Son loved the Father and the Spirit. The Father was pleased in His Son, and the Son pleased the Father. In this blessed relation, each person pleased and loved the other two persons throughout the eternal past. The Holy Spirit is one with God and equal in His attributes with the Father and Son. He differs in His office and is subject to the Father and the Son. He also is the executive of the Godhead.

\* \* \*

### 04 -- ABRAHAM'S AGE, RICHES AND BLESSING

Many promises were made to Abraham. When he was eighty-five years of age the Lord appeared to him and assured him that he would die in peace and that in a good old age. This was ninety years before he died. He died at the age of one hundred and seventy-five years. The Lord also promised to bless him. Abraham had great blessings which corresponded to the depth of his experience, he had times of rejoicing, especially in foreseeing great future events. He was blessed in a spiritual and also a material way. He was very rich in cattle, servants, silver and gold. In his old age, we read, "the Lord had blessed Abraham in all things." No doubt he was the richest man in the world in his day. At the age of eighty-five he possessed three hundred and eighteen trained servants which were born in his house.

God is eternal. He is without beginning, increase, or diminution. He is as old as He can be, for He was before time. He is the Uncreated One. In all of His attributes, eternity and riches, He is infinite. He cannot be excelled or surpassed. He is supreme.

\* \* \*

## 05 -- ISAAC AND CHRIST WERE PROMISED

Isaac was called the promised son and seed. Almost a dozen times the Lord spoke to Abraham concerning his offspring and his seed becoming a great nation, and of inheriting the land, even before Isaac was born. Christ, too, was promised, and much is written concerning Him throughout the Old Testament prophecies. More facts were stated about Isaac before his birth than any other person except Christ, of whom much was written before his birth.

\* \* \*

## 06 -- A LENGTHY INTERVAL

It is considered that Abraham was seventy years of age when the call of God came to him in Ur. At this time the Lord promised that in due time He would make him a great nation. He was a hundred years old when Isaac was born. This would make an interval of thirty years in which he had to live in faith and patience before Isaac arrived. Christ, the Seed of the woman, was promised before any one had been born. Eve thought when Cain was born that he was the promised Seed. He did not prove to be the one. But the human race had to wait a long period of four thousand years before He came. The human race had to wait more than 133 times longer than Abraham waited for Isaac to be born.

\* \* \*

## 07 -- BIRTH OF ISAAC ANNOUNCED

On Abraham's ninety-ninth birthday the Lord appeared to him and announced that Isaac would be born on his one hundredth birthday. When Joseph became espoused to Mary, the angel appeared to Mary and announced the coming of Christ, who was to become incarnate in the flesh. Unto Joseph also, the coming of Christ was announced. Then to Simeon, Zachariah and Elisabeth His coming was announced.

\* \* \*

## 08 -- BORN AT APPOINTED TIME

Both Isaac and Christ were born at the appointed time, and in the fullness of time. Neither one was late in his coming. Abraham and Sarah were tested while waiting for Isaac's birth, but "at the set time of which God had spoken" he was born. The birth of Christ was not late, but occurred on schedule time. Paul writes, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4).

\* \* \*

## 09 -- MANY REJOICED AT BIRTH OF ISAAC

Many laughed and rejoiced at the birth of Isaac. Some laughed because of the old age of Abraham and Sarah, and others rejoiced because the promised seed was born, in whom was the depository of blessing for all families of the earth. At the birth of the Greater Isaac, the Seed of Abraham, in whom the promises are fulfilled and all are blessed, many rejoiced and were glad; such men as the shepherds, Simeon and the wise men. Even the angels rejoiced.

\* \* \*

## 10 -- NAMED BEFORE BIRTH

Isaac was named before he was born. The events connected with his name are interesting and characteristic. Both of his parents having laughed, they were commanded to name the child "Isaac" which means laughter. The prophet Isaiah gave several names of Christ seven hundred years before He was born, names which apply to His first coming and second coming, such as "Wonderful" and "Prince of Peace." The angel said to Joseph, "Thou shalt call his name Jesus: for he shall save his people from their sins."

\* \* \*

## 11 -- BIRTH A MIRACLE

Much was said beforehand of Isaac's birth. Sarah was barren and naturally could not have children. Abraham, too, became stricken with age. The older they became and the longer they waited, the more impossible it became according to the flesh. But they believed in God and against hope believed in hope, neither did he stagger at the promises of God through unbelief. Through faith, Isaac was born. God enabled Sarah to conceive by renewing her youth and rejuvenating both of them that they might be blessed with parenthood. This rejuvenation may account why Abimeleck, king of the Philistines took her away from Abraham because of her beauty when she was almost ninety years of age. If her youth was not renewed, why should a man want to take a woman at that age? The birth of Isaac was a miracle, for he was born of faith and promise and the divine Dower of God. The birth of Christ was a miracle. There never was a birth like it and there never will be another like it. He had no human father, but a mother. He was born not of the flesh, but of the Holy Ghost. His birth was supernatural.

\* \* \*

## 12 -- THE ONLY SON OF HIS FATHER

Abraham had two concubines, Hagar and Keturah. From these he had seven sons. His real wife was Sarah. Sarah had only one child, Isaac. He was an "only son," This was the son who received the birthright and the inheritance. He was the only son who was to inherit the covenant promises. As far as the other sons were concerned, they were of no value to God in the fulfillment of the promises. God only recognized Isaac in the fulfillment of the promises. Jesus Christ is the only begotten Son of God. He holds a relation to the Father no one else holds. He fills a place no one else can fill. As regards the fulfillment of the Messianic prophecies, Christ is the only One who can fulfill them.

\* \* \*

### 13 -- THE BELOVED SON

All of Abraham's interests were wrapped up in Isaac. His love and concerns centered around him. He loved him greatly. All of his hopes were in him. Jesus, too, is the Beloved Son of the Father. As Isaac was his father's delight, so Christ was the delight of God. All promise of good, and all hopes of redemption, were fulfilled in Christ.

\* \* \*

### 14 -- PERSECUTED AS A CHILD

When Isaac was old enough to be weaned, his father made him a great feast. Ishmael, the son of Hagar the bondwoman, became very jealous and teased Isaac. He made ugly faces at Isaac and evidently slapped him, and took away his playthings. It is stated that Ishmael persecuted Isaac. The life of Christ was sought when He was a baby, and the decree went forth that all the boy babies under two years of age were to be slain. While Rachel was weeping for her children because they were not, the boy Jesus lived in Egypt.

\* \* \*

### 15 -- THE SON MADE AN OFFERING

In Abraham's old age, God called upon him to offer up his son. This he did willingly, even though it was harder than to face death himself. Abraham freely gave up his son and did not withhold him. It was God the Father who freely gave His Beloved Son. Though He was His only Son, yet He was offered up in atonement for us all.

\* \* \*

### 16 -- FATHER AND SON WENT TOGETHER

The father and son started for the mount of offering. On the third day they came to the place. The two young men who came with them were told to remain at the foot of the mountain. The father and son went on together. They alone were able to go through the ordeal. The young men would have hindered and probably tried to prevent the father from offering up his son. In the great offering of Christ on the cross, the Father and the Son stand alone. The Son offered Himself to the Father, and the Father made Him an offering for sin. Holy angels could only stand back in pity and awe. Wicked spirits and Satan were enraged against Him. Wicked men were against Him, and all of His disciples deserted Him and fled. In this He was alone.

\* \* \*

### 17 -- THE SON CARRIED THE WOOD

The wood for the burnt offering was laid on the son to carry. This is figurative of Christ carrying His cross. In days of Roman authority, it is said that outside the judgment hall was a pile of rugged crosses. After the trial, the criminal had to pick out the cross on which he chose to die, and carry it to the hill of execution. As Isaac carried the wood, so Christ carried His cross. A cross was laid upon Him, and soon after this He was laid upon His cross and nailed to it, on which He died to redeem sinners.

\* \* \*

## 18 -- THE FATHER, KNIFE AND FIRE

The knife to kill the offering, and the fire to consume it were in the father's hands. These looked cruel and painful. The knife and fire symbolized justice and wrath. While Jesus the Son of God was hanging on the cross, the Father laid on Him the iniquity of us all. It pleased the Father to bruise Him instead of us. Sin made the death of Christ a necessity. Sin strikes at God. God's justice demands the punishment of sin. The penalty is death. It is what God the Father did to Christ while He was hanging on the cross that atoned for sin as well as that which Christ did to please the Father so that sinners could be redeemed. On this ground, God can deal in mercy and grace with every sinner.

\* \* \*

## 19 -- GOD PROVIDED A LAMB

Isaac had seen his father sacrifice many times. Each time he selected an ox, sheep, or goat. On this occasion he did not take an animal with him. As they were going up the mount, the son said, "Behold the fire and the wood: but where is the lamb for a burnt offering?" The answer of the father to the son is very significant: "God will provide Himself a lamb for a burnt offering." Whether Abraham fully realized all that was implied in his answer we do not know. Nevertheless, there is much in it for our consideration. God would provide a lamb. In the first instance, God provided Isaac. He was considered as a gift and God given. Abraham as yet could not say, "It is you my son, I am going to offer." He was not yet ready for this, and the reaction then might have frightened the lad and caused him to run back to the young men. The Lord did provide Isaac, but He provided more than Isaac. Abraham did not yet know that a ram would be substituted in the place of his son. The time had not yet come for him to know this, for had he known before, it would not have been a test, and there would have been no blessing in it for him. After Abraham went clear through with the Lord, he was restrained and Isaac was set aside. It was then "God provided Himself a lamb." It was God who caused a ram to wander up the mount, to be caught in the thicket and be there at this instant. All this is but typical of a deeper meaning that "God will provide Himself a Lamb." God must provide a Lamb for the great offering that makes atonement for sin. Man cannot provide a lamb that takes away sin. Man is helpless and undone. He can do nothing to save himself. God must do it all, or He will not do it at all. Again, "God will provide Himself a Lamb," that is, this Lamb which He provides will be for Himself. Sin strikes at God. Sin is injustice to God. Atonement must be made, and wherein He had been wronged, all must be made right. Jesus as God offered Himself to God. He accepted this



offering. It was God (Christ) who provided (offered) Himself to God (Father) a lamb (the Lamb of God). There is another precious truth contained in the phrase "God will provide Himself a Lamb," that is, God Himself will be the Lamb. Not only does God provide the Lamb, and provide it for Himself, but, He Himself will be this Lamb. God provided this Lamb when He gave His only Son. In the incarnation, the Holy Ghost gave Christ a human body and God became Man. This God-Man is the Lamb of God and the only Lamb that truly can take away sin. All of the blood of all lambs of all time could not atone or wash away one sin, but the blood of the Lamb of God -- One Lamb -- had enough virtue and value to atone for all sins of all men of all time.

\* \* \*

## 20 -- ISAAC BECAME A WILLING OFFERING

After Abraham came to the mount which the Lord showed him, he erected an altar of rude stones and set the wood in order. It may have been then with tears in his eyes that he called his son Isaac to him and kindly talked to him. Probably he reviewed the past to his son, even his call, his arrival in Canaan, the promises of God, and his (Isaac's) birth in his old age. He then may have given him a lesson on submission and obedience, and told him that we should love the Lord supremely and be willing to die for Him. Then he may have told him what the Lord demanded three days before and that he: was to be offered up, and assuring his son of God's promises and that the Lord would raise him up, for in Isaac his seed would be called. Isaac became a willing offering, was bound and laid on the wood on the altar. Jesus Christ willingly offered himself in sacrifice to God. He was not drafted, or driven to go to the cross. He was not compelled to go to the cross as it often is unscripturally illustrated. Before an angel was Created, or a man was on the scene, in the sight of God who fills all time and space, Christ was accounted as the Lamb slain before the foundation of the world. This was an accomplished fact with God. It all was done willingly and freely because He loved the Father.

It is significant that Isaac was offered on a mount instead of being offered at home. Abraham was commanded to go into the land of Moriah. Moriah means, "foreseen by the Lord," or "the Lord will provide." Abraham named the place Jehovah-jireh, meaning, "In the mount of the Lord it shall be seen." In the days of Solomon, the temple was built on Mount Moriah. The temple site had been purchased by David, and it was on this mountain that the Lord manifested Himself on different occasions. The Lord manifested Himself to Abraham on this Mount and pulled the curtains of time back and allowed him to see future events which would be fulfilled in due time. Evidently this was the occasion and the place that Abraham saw the day of Christ and rejoiced (John 8:56). Christ also was offered on a Mount outside the city of Jerusalem, even Mount Calvary. Peter writes that this thing was not done in a corner. The crucifixion of Christ was the most open and conspicuous event of all history.

\* \* \*

## 21 -- THREE DAY'S JOURNEY

It took Abraham three days to reach the place of offering. From the time he received the call to offer Isaac until the ordeal was over and Isaac set free, his son was practically as dead to Abraham. When Christ was offered He actually died and was buried. For three days He was dead and buried.

\* \* \*

## 22 -- A SUBSTITUTE

Abraham really went through with the Lord. In will and consent, he did as the Lord commanded him. Isaac was released and set aside. He had a substitute: The ram was offered up in his stead. Isaac was born in sin, and he could not become a meritorious offering, for he needed an offering. This figure is more beautiful and interesting than if he had been slain and consumed on the altar. In type, this gives us the doctrine of substitutionary atonement. Jesus Christ had no substitute. He Himself was the Substitute. There could be no substitute for Him. No one could take His place, for all men were in need of a Substitute. One became a Substitute for all.

Father Receives Son Again

The son was not lost to the father, but the father received him back again, to be loved more than before the offering. Isaac returned home with his father to remain in the home from whence he was honored and promoted. The soul of Christ could not remain in hell, nor His body in the grave. He came to His own, but His own received Him not. There was no room for Him. The Father received Him and gave Him a place at His right hand.

\* \* \*

## 23 -- A FIGURE OF THE RESURRECTION

Abraham believed in the resurrection. He was confident that God would raise his son Isaac up out of the ashes, from whence he received him in a figure (Heb. 11:19). Abraham believed God would keep His word, and that in order to fulfill all promises, He must raise him up. The Lord Jesus was in the grave three days. His body did not see corruption. He was resurrected from the dead and became the firstfruits of them that slept.

\* \* \*

## 24 -- THE REWARD FOR OBEDIENCE

It was after Isaac was released and set aside that the ram was offered. While the ram was being consumed in the fire, the Lord revealed Himself to Abraham again. Abraham was greatly blessed, and no doubt Isaac also was blessed. No doubt this was the time in which Abraham saw the day of Christ and greatly rejoiced (See John 8:56). This was the time when the Lord allowed Abraham to look into the future, even see the birth of Christ, the Incarnation and enfleshment of the Son of God, the death and resurrection of Christ, with the great atonement He made. Then he certainly saw the triumph of Christ over Satan and sin, the glorious reign of Christ and the

ushering in of everlasting righteousness, with the heavenly city which has foundations (See Heb. 11:9, 10).

The obedience of Abraham and Isaac to the Lord brought great joy to their hearts. Their reward and joy were much greater than their sacrifice and sorrow, which were endured but for a short season. Even so, the infinite sacrifice which the infinite Savior made brought infinite joy to the Father and Christ. The blessed results and joy of Christ's offering will be shared with all who receive Christ by faith.

\* \* \*

## 25 -- THE DEATH OF SARAH

After the offering up of Isaac, Sarah his mother died. A detailed account of her death and burial is recorded, She is the only woman in the Bible whose full age is given at death. Sarah is a figure of the Jewish nation. Throughout the Old Testament, Israel again and again is likened to a woman. As Isaac was born of Sarah, so Christ was born of the Jewish nation. Sarah died after Isaac was offered, and before Isaac obtained a bride. Even so, Christ was sacrificed before the Jewish nation was cut off, and set aside, also, before Pentecost and the formation of the church. Sarah's death prefigures the cutting off and setting aside of the Jewish nation. This did not happen in Israel's history until after Christ came and at the end of His ministry when He was crucified.

\* \* \*

## 26 -- SARAH DIED BEFORE MARRIAGE OF ISAAC

It was before the marriage of Isaac that Sarah died. Isaac was thirty-seven years of age when his mother died, and forty when he married Rebekah. Even so, in relation to Christ and Israel, Israel was set aside before the birthday of the church (Pentecost) and the calling out of the Bride of Christ from among all nations.

\* \* \*

## 27 -- ISAAC WAS APPOINTED AS HEIR

Not until after the offering up of Isaac and the death of Sarah, was he appointed heir of all his father's possessions. Abraham had eight sons. Ishmael of Hagar, the six sons of Keturah, and Isaac. Of these, Isaac was the only son of Sarah, Abraham's real wife. Only Isaac fell heir to the riches of his father. The other sons were presented with gifts and sent away from Isaac into the east country while Abraham yet lived. This beautifully illustrates that after Christ was crucified and resurrected, and the Jewish nation cut off and Christ had been received back to the Father that He was appointed Heir of all things. Christ became poor for our sakes and His glory was laid aside when He came into the world. He has been glorified, honored and appointed Heir of all things.

\* \* \*

## 28 -- OFFERED BEFORE MARRIAGE

In the order of events, Isaac was offered before his marriage. This prefigures Christ's crucifixion, which occurred before a bride was sought for Him by the Holy Ghost.

\* \* \*

## 29 -- FATHER TAKES INITIATIVE

Many acts were performed differently in Bible days than they are today. Sons generally remained in the home with their father till they attained an age in which lessons had been learned which were needful to know and that which saved them from sorrow and trouble later. When the son was old enough to manage and plan for himself, the father took the initiative in getting a wife for his son. The father made all plans and arrangements. The son had little to do but to be present. This is God's way of doing things. It is God who makes a marriage for His Son. He, too, takes the initiative in all the details of this great and important event. He prepares the feast. He sends those who give forth the invitation and through the Holy Spirit selects the bride.

\* \* \*

## 30 -- A LOVE STORY

Genesis twenty-four, records the marriage of Isaac. This is the oldest detailed account of a marriage. It is an inspired account of the manner in which Isaac obtained a bride. It is a love story. It is a love story that is true, pure and inspiring. The Bible is a book of love. God is love. All that He does is prompted by love. The gospel is a story of love. Creation is an expression of love. Redemption is the greatest expression of God's love. The marriage of the Lamb and the oneness of Christ and the Lamb's wife is a story of love. The creation of Adam in the image and likeness of God and his loneliness, and the way he obtained an helpmate through a deep sleep and suffering, is a real gospel picture given in the beginning of the human race and the Bible. This was a prophecy of a higher and holier relation in the end of the Bible, even the union of Christ and the Bride.

\* \* \*

## 31 -- GREAT DETAILED ACCOUNT

An interesting feature of the twenty-fourth chapter of Genesis is, the great detailed account of the marriage of Isaac. This is the longest chapter in Genesis and contains sixty-seven verses. Some events are recorded three times in this great chapter. Even so, the Bible is the inspired guide book which clearly explains the way of life. The story of salvation is told and retold. Four gospel writers were inspired to write the life, work, death and resurrection of the Son of God. From beginning to the end, all sixty-six books point to Him who is the God of love and salvation.

\* \* \*

### 32 -- AWAITS THE FATHER'S TIME

Isaac remained in the home with his father until he was forty years of age. His father took the initiative in securing a wife for his son. Well were it today if fathers had more to say concerning the marriage of their children. And well would it be if children would take their parents into confidence in this matter. If parents suffer, sacrifice, labor and deny themselves to bring up their children, surely they have a right to say something concerning when and whom their children shall marry. Isaac awaited his father's time and approval. In the great redemptive plan Christ is subject to the Father. All is done in His time. Christ was born in the fulness of time, He lived and moved in the Divine schedule of His Father's will, He died in the fulness of time, He arose in the fulness of time, He ascended in the Father's appointed time, and He will come again in the fulness of time. The marriage of the Lamb will be in the Father's appointed time and planning.

\* \* \*

### 33 -- A GO-BETWEEN IN COURTSHIP

The custom in Bible times was for the bridegroom, or father of the son to be married, to engage the best friend to act as a go-between. This friend would study the disposition, likes and dislikes of the groom, then go throughout the country to seek a bride that would be adapted for a helpmate. In God's plan, the Friend of the Bridegroom is the Holy Spirit. He has been sent into the world to call, select, and take out a people for the name of Christ.

\* \* \*

### 34 -- SERVANT SENT WITH A CHARGE

It was Abraham who sent Eliezer to get a bride for Isaac. The servant was strictly charged what to do and where to go. This matter was so serious and sacred with the father that the servant had to take an oath by putting his hand under the thigh of Abraham and swear by the Lord, the God of heaven and the God of the earth (which implies God the Father and God the Son) as to what he should do and not do. Back of the charge of the father was also the charge of the son. Both were of the same mind, It was the Father who sent the Spirit into the world. The Son was united and one with the Father in sending the Spirit. The specific work of the Spirit which began on the day of Pentecost and continues unto the day of the Rapture is the gathering out of the church.

\* \* \*

### 35 -- CALLED TO A GREAT TASK

Most young men want to do their own courting and select the bride of their own choosing. They would not trust anyone with this task. As the servant left the house of Abraham, he had a great task before him which involved a great responsibility. But the servant was qualified and able for the task. From the fact that he secured a good bride for the son is sufficient proof of his ability. The Holy Spirit has a greater task before Him. The Bride of Christ is to be a large selected class of saints who have obtained purity and attained maturity. He, too, is able and well qualified for the work for which He has been sent. He will accomplish His work and gather out the church.

\* \* \*

### 36 -- BRIDE TO BE SELECTED AMONG HIS KINDRED

The great concern of Abraham was that no daughter of the land would become the wife of his son. He well knew the prophecy of Noah and the curse pronounced upon Canaan. It was the descendants of this son (Canaan) who were in the land of Canaan and the doom rested on them. For Isaac, on whom the blessing rested, to marry one of these daughters would neutralize the promises made to him. The command to the servant was, "Thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell: but thou shalt go into my country, and to my kindred, and take a wife unto my son Isaac." The bride must be of his father's people and country. Even so, the Bride of the Lamb will not be of sinners, nor those who are under the curse of sin, but those who have been redeemed. After the sinner is saved and adopted into the family of God, he becomes a son of God. Thus he sustains a relation to God. The Spirit will some day present to the Lord a most glorious church without spot or wrinkle.

\* \* \*

### 37 -- ALL AT DISPOSAL OF THE SERVANT

The servant was faithful and honest and was trusted by Abraham. All was at his disposal and command. All of the goods of his master were in his hands. He took ten camels of his master. He also took of his master's wealth. Especially did he take everything needful for the damsel, such as jewelry to adorn her, dresses, and everything needful for her so that she did not need to take anything along, for everything was provided for her. The camels were particularly adapted for the journey. They are called the ships of the desert. There was a desert between Canaan and Mesopotamia. Camels have a stomach in which they can carry enough water from seven to ten days. Their nostrils are fitted for the desert. They can close these to filter out the sand. Their eyes are fitted for the desert. They have long eye-lashes, enabling them to keep out the sand during a sand storm. Their toes are fitted for traveling over the sand. Also, their hump is a great feature, enabling them to carry a large load. The hump on a camel is a large lump of fat. Fat is surplus energy. This enables them to subsist while crossing a barren desert and supplies them with the needed energy. Nothing was lacking for the trip. Back of the Holy Spirit in His task stand the Father and the Son. He has all power at His command. He has all grace, wisdom, power and gifts. He can convict, regenerate, sanctify, empower, enrich and bestow gifts and divine enablements on the saints.

\* \* \*

### 38 -- FATHER AND SON REMAIN AT HOME

It is very significant that the father and son remained at home while the servant was gone. Interested as they were, they did not go along. No doubt they interceded for the servant all the while he was gone. In the home they prayed, meditated, waited, looked and longed for the return of the servant. This is a figure of the blessed Trinity and the development of the Divine plan. While the Holy Spirit who came from the bosom of the Father and the Son is on earth to gather out the church for Christ, the Father and Son remain in heaven, interceding and waiting for the accomplishment of the Divine plan in securing a Bride for Christ. When this work is finished, the Holy Spirit will take the Bride with Him and return to heaven, where they will meet Christ in the air. The home in Canaan that good land, is figurative of heaven where the Father and Son are awaiting the return of the heavenly Eliezer and the heavenly Rebekah.

\* \* \*

### 39 -- SERVANT MAKES THE JOURNEY

It is very significant that nothing is said concerning the journey. The servant did not go on a sight-seeing trip, nor was it a vacation trip. The trip one way undoubtedly took several days. As far as the record goes, we read of him leaving the master's home and then the next instance arriving at the other end of the journey. "And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hands: and he arose and went to Mesopotamia, unto the city of Nahor. And he made his camels kneel down without the city by a well of water at the time of evening, even the time that women go out to draw water." When the Holy Spirit left the heavens, the next instant He was here. We read, "And suddenly there came a sound from heaven as of a rushing, mighty wind." The servant arrived at the right time, the time of evening when women go out to the well. The Spirit came in the fulness of time.

\* \* \*

### 40 -- SERVANT WENT IN THE NAME OF HIS MASTER

It was not in his own interest, nor his own name that Eliezer the servant went, but he went forth in the name of his master Abraham, in the interest of his son Isaac. The Spirit did not come in His name nor interest, but He came in the name of the Father and the Son.

\* \* \*

### 41 -- SERVANT PRAYED IN THE LINE OF HIS CALLING

One of the great recorded prayers in the Bible is that of the servant. There are many things for which he might have prayed. The prayer he offered was in the line of his calling. "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. Behold, I stand here by the well of water; and the

daughters of the men of the city come out to draw water: 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." Next we read, "And it came to pass." One event after another came to pass, even as the servant prayed. The Holy Spirit works in the line of His calling. Events too, have been coming to pass in the Divine plan. All will be accomplished He has been sent to do. The Holy Spirit will be successful in securing the Bride of Christ.

\* \* \*

#### 42 -- THE PLACE OF BLESSING

The well is a place of refreshing and represents the place of blessing. Thirst is quenched at the well. The servant knew where to make contact. It was at the well Jacob met Rachel, and it was at the well Moses met Zipporah. The Holy Spirit makes people thirsty for the water of life. Most generally it is in some religious meeting, or revival meeting where souls are saved and blessed. It is where testimony is expressed, joy is manifested and the Word preached in the power of the Spirit that souls are saved.

\* \* \*

#### 43 -- MEETING THE BRIDE

All came to pass exactly as the servant had prayed. He was thirsty and at the well, and his camels were thirsty. A damsel came to the well to draw water before he was through praying. Very fortunately and providentially the damsel was of Abraham's kindred. She was the daughter of Bethuel and a granddaughter of Nahor, the brother of Abraham. In response to the servant, she gave him to drink and offered to water his camels also. She showed courtesy and responded willingly to the request. Even so should it be when the Spirit meets the sinner. The sinner should yield and willingly respond to all the demands of the Spirit.

\* \* \*

#### 44 -- A BASIS TO PROCEED

The service Rebekah performed served as a basis for the servant to proceed in the line of his calling. At first he held his peace and wondered concerning his journey and how it would all turn out. Then he did the next wise and right thing. When the convicted sinner yields to the Spirit, the Spirit proceeds in bringing him to God. The hard-hearted sinner who yields to the Spirit and comes to an altar of prayer, the Spirit makes tender and tears flow, then the Spirit makes him sorry for sins committed and he repents. As he repents and confesses his sins, the Spirit enables him to believe. When he believes, then the Spirit will regenerate him. So it ever will be in the process of salvation when the sinner cooperates and the Spirit operates. The Spirit prepares us for, and leads us to the next step. Then one blessing will lead to another. We then will be led on to perfection, maturity and into holy service for the Lord.



\* \* \*

#### 45 -- REWARD FOR SERVICE

Rebekah watered the ten camels of the servant who was a stranger. This certainly was a tremendous task. The camels had just arrived from the desert and no doubt were very thirsty. Little did she realize what the reward of her service would be which she rendered to the servant. Yet it all was for her own good. All that was in store for her was not sought for nor thought of by Rebekah. It was all planned by Abraham, Isaac and Eliezer. Little can the Christian realize the great reward that is in store for him if he responds to the wooing of the Spirit, and for service rendered to the Lord. It all is of grace. It was all planned by the Beloved Trinity. It all is thought, wrought, and brought about by the Lord. The sinner had nothing to do in accomplishing redemption, calling sinners to repentance, planning the marriage of the Lamb, the eternal bliss of the redeemed forever, etc. All the sinner can do is to yield, accept and obey the gospel call. There is great reward in the keeping of God's commandments.

\* \* \*

#### 46 -- REBEKAH WAS FAIR

Beauty originated with God. Everything was created beautiful in the beginning. It was sin that wrecked and marred God's beautiful creation. Since the fall and the curse, beauty without holiness is dangerous. It is no sin to be beautiful, neither is it any disgrace to be ugly. God has to give many people an ugly face in order to save their souls. Sarah and Rebekah were very fair, but it proved a snare to them because they feared their lives and so became dishonest. In the consecutive order of events and the trend of prefiguring the gospel story, Rebekah in her beauty is a fitting type of the Bride of Christ and her beauty. The Bride in her beauty is also prefigured in the Song of Solomon. This beauty will be bestowed on her by the Spirit even as the servant bestowed beauty on Rebekah. It will be a redemptive beauty, a sanctified beauty and a glorified beauty. The Lord will beautify the meek with salvation. The Bride will be presented to the Lord a most glorious Church without spot or wrinkle.

The damsel was enriched and adorned with the gifts of the father and son, particularly the son for he was the heir. These were presented by the servant. The placing of the arm bracelets on her indicated that those hands were to do service for the giver. The earrings were a hint suggesting that those ears were to listen to him who was the giver. Gold is valuable and indestructible and symbolizes godliness, holiness and God. Silver symbolizes redemption. The person redeemed by God belongs to God. That which was outward then, must be considered as inward in this age. That which was literal to the Israelites is spiritual for the believer in the church age. It is not the outward man that is to be adorned now, but the wearing of modest apparel and that not to be too costly. The inward man is to be adorned by that which is symbolized by gold and silver -- God and redemption. The Holy Spirit bestows the rich graces and gifts upon the church. The graces of the Christian experience bestowed on the believer are to cover our nakedness and adorn us in His sight, and the gifts given are to be used in His service to

glorify the Giver. As the servant gave to Rebekah the gifts of Isaac, so the Holy Spirit takes the things of Christ and gives them to the believers.

\* \* \*

#### 47 -- SERVANT IN THE BACKGROUND

It is very significant how the servant kept himself in the background. Little did he say concerning himself. He was not the objective, but the executive. He was not the master, but the servant. In this he took his rightful place. All he said concerning himself was: "I am Abraham's servant." To have spoken of himself would have detracted from his master and the object of his coming. Even so in the divine plan of God, the Holy Spirit has little to say concerning Himself. Jesus said, "He shall not speak of Himself." The Spirit ever directs to the Son and to the Father.

\* \* \*

#### 48 -- SERVANT TALKED ABOUT ISAAC

In telling his errand, the servant talked mostly about Isaac. The call of Abraham, his life of faith and pilgrimage and God's promises were related, which led up to the birth of Isaac, with his calling, riches, qualities and the promises made to him. He pictured Isaac as the successor and heir of Abraham, and that he was of age and the time had come to secure a wife for him. In keeping with the divine plan, the Holy Spirit does not speak of Himself, but as Jesus said, "He shall glorify Me: for He shall receive of Mine, and shall show it unto you." The office of the Holy Spirit is to reveal Christ to us. The great doctrines which the Spirit is pleased to reveal to us are: the miraculous birth of Christ; His holy life; His vicarious death; His miraculous resurrection; His triumphant ascension and His glorious coming again.

\* \* \*

#### 49 -- THE BRIDE CONSENTS TO GO

After the servant was through talking about Isaac and the remarkable answer to his prayer at the well, Laban her brother and Bethuel her father, had to acknowledge that the thing was of the Lord and there was nothing to be added to it, nor anything to be said against it. The servant does not consent to stay over night until the bride consents to go. Her father, brother and mother gave their consent, but the question had to be settled by the damsel, for it was a personal matter. She said, "I will go." The Spirit does not win any unwilling person. Before He regenerates us we must become willing, call and believe on the Lord. Before He comes in to cleanse us and fill us with His sanctifying power, there must be a consecration and an eternal "yes" to the Lord that we will be His and His forever. All of this is a personal matter, for it cannot be done by proxy, nor can we go through on our mother's or father's religion, neither can they decide for us.

\* \* \*

#### 50 -- WHOM HAVING NOT SEEN YET LOVED

Rebekah fell in love with a man she had never seen. No photo of Isaac was shown to her. All that she had heard from the mouth of the servant and God's guiding hand convinced her of the greatness of Isaac, his remarkable character and position. In the natural realm love generally comes by sight. Character and calling are not considered by many in their courtship. In Christian experience and the calling of the church, it is, "Whom having not seen yet loved." The Spirit, the inspired Scripture and the revelation of Christ in them convinces the believer of the beauty and glory in Christ when we say "Yes" to the Spirit and consent to follow Christ.

\* \* \*

## 51 -- THE SERVANT RETURNS

The Lord having prospered the journey of Eliezer, he purposed to return immediately. His object being accomplished, he was ready to return to his master with the bride. The damsel's mother and brother thought this was all too sudden and that he should tarry at least ten days. To this he would not consent because his work was accomplished. As soon as the bride consents, he started to return. She had no preparation to make such as sewing and making new clothes, for all that was needful was provided for her and brought along. She did not even need to pack her old belongings. As soon as the Holy Spirit has gathered out the Church and every member necessary to fulfill the elect number is ready, the Church will be raptured and caught up into the heavens. The dead in Christ will be resurrected and changed as though they never had died and the living in Christ will be changed as though they had died and been resurrected, without dying and without crying. When this occurs, no distinction can be made between those who were resurrected and those who were changed, for all will be alike.

\* \* \*

## 52 -- FOLLOWING THE MAN

The servant returned from whence he came, but not alone, for he obtained the sought-for bride. The Spirit, too, will return to the Father and Son in the heavens from whence He came on the day of Pentecost. Neither will He return alone, for the elect number, the Church, will be escorted to the Son. Rebekah followed the man. It was not the man following Rebekah. She went "his way," not her way. She followed the man who led her to the habitation of Isaac. In Christian experience, the Christian must follow the leadings of the Spirit. It is His way, not our way. By following the Spirit, He will lead us into the heavens and the home of Christ.

\* \* \*

## 53 -- THE HOMEWARD JOURNEY

The journey back took many days of traveling. However, the time is not mentioned. We read of Eliezer starting, and as far as the record goes, the next instant he arrived. This is in keeping with the Scriptures. Inspiration did not record the events of the journey. This clearly prefigures the rapture and home-going of the saints. This is revealed to take place suddenly in a

moment, even as the coming of the Holy Spirit was sudden. It is declared to be in a moment, in the twinkling of an eye, that is, quicker than we can bat our eyes, it all will be over. One instant the Spirit and the Church will be here and the next they will be up in the heavens. Distance is no barrier to the Holy Spirit.

\* \* \*

#### 54 -- THE EVENTIDE

It was at the eventide that Isaac went out into the field to meditate. His thoughts were on the servant, the bride and the return of the camels. It also was at eventide, the time of the setting of the sun and the close of the day that the camels returned. Our heavenly Isaac, too, is meditating, praying and waiting for the return of the Spirit and the Bride. It will be eventide when the Christ of glory will hear the signal from the Father, "Son go." With a shout He will meet the Spirit and the Bride, as the eventide has come, and this age is drawing to a close, even as the heavenly Isaac starts down, so the heavenly Eliezer with the heavenly Rebekah will start up. These will meet in the air, and together, will return to the heavenly home.

\* \* \*

#### 55 -- THE SOUTH COUNTRY

Isaac dwelt in the south country, near the well Lahairoi, at Hebron. The south country is where the sun shines, the birds sing, the flowers bloom and the climate is delightful. In part, this pre-figures heaven, the place of delight and where sorrows never come. This is the abode of Christ, where He is waiting for the gathering of the saints.

\* \* \*

#### 56 -- REBEKAH TAKEN INTO SARAH'S TENT

The journey being ended, Rebekah took a veil and covered her face. She was modest and of a retiring disposition. In this she manifested her wisdom. Before Isaac looked into her face and she was introduced to him, the servant must tell him of the journey and the remarkable answer to prayer in winning her. No doubt all things which were told to Isaac greatly impressed him that God was in it and this helped to add to his assurance that she was God's choice for him. Isaac then brought her into his mother Sarah's tent. This signified the place of authority. Sarah had been the mistress, but had died. Upon the completion and gathering out of the Church, she will be caught up into heaven, into the Father's house. This is the supreme place of authority from whence all rule will be transacted.

\* \* \*

#### 57 -- THE MARRIAGE

The journey of Eliezer and the selection of the bride he made were satisfactory to Abraham and Isaac. We read that Isaac "took Rebekah and she became his wife." This is all that is recorded of the marriage. In keeping with the custom of the times, marriage was a very public affair. It also was a time of rejoicing and feasting. God instituted marriage. He united the first human pair and declared them to be one. In marriage, the bride assumes the name of the groom upon herself, for she becomes a part of him, and all that he has, she, too, will have. Rebekah now was as rich as Isaac. Very little is written in the Bible as to the marriage of the Lamb. The blessed fact of this mysterious union is stated. The glories that follow are yet to be revealed. We know that a supper will follow the marriage of the Lamb, then after the supper, will come the wedding tour. Christ and all the saints of heaven will return to earth on white horses, which are a symbol of swiftness and aggression. He will set up His kingdom and with the Lamb's wife will rule over the earth. Christ's name will be on the foreheads of the overcomers. The Lamb's wife will be joint heir with Him to share His glory, His kingdom and His rule.

\* \* \*

## 58 -- ISAAC LOVED REBEKAH

The inspired record reads, "And she became his wife; and he loved her: and Isaac was comforted after his mother's death." This is the second mention of love in the Bible. Isaac first took Rebekah to become his wife, and then loved her, or, having loved her from the moment he met her, he continued to love her after he had married her. This is not always so among men. Too often men and women love more in their courtship and before marriage than they do after marriage. This is not the right course for a happy married life. Christ loved the Church and gave Himself for her. His love is eternal. The marriage will be an eternal relation which will never be dissolved.

\* \* \*

## CONCLUSION

This Old Testament history of father Abraham, son Isaac, servant Eliezer and bride Rebekah, in its reality, its love, its interest and its beauty, constitutes a prophetic forecast, even a figure of a more interesting, more glorious, more blessed event which will come to pass by virtue of the blessed Triune God, the Incarnation of Christ, Calvary, the coming of the Holy Spirit, the gathering out of the Church and the marriage of the Lamb. God the Father is the heavenly Abraham, Christ the Son is the heavenly Isaac, the Holy Spirit is the heavenly Eliezer, heaven is the heavenly Canaan, the Church is the heavenly Rebekah, and the calling of the Church is a heavenly calling. The marriage of the Lamb and the Bride will be a heavenly marriage, which will be a heavenly and eternal union. The winning of the Church for Christ by the Holy Spirit will be an infinitely greater feat than the winning of Rebekah for Isaac. The love of Christ for the Church will be infinitely greater than the love of Isaac for Rebekah.

\* \* \* \* \*

THE END

