

GENESIS 24 FOREWORD

GENESIS 24 is the story of a Bride for Isaac. However there is much more to this chapter than just a story about a Bride for Isaac. This chapter contains much typical teaching concerning the preparation of the Bride of Christ For those truly interested in being in the Bride of Christ the study of GENESIS 24 is a must. It is hard to talk about the Bride of Christ and not mention something about the 24th chapter of GENESIS.

After reviewing some of my notes from previous studies I realized that the study of the 24th chapter of GENESIS has been something that I have for many years wanted to do. I am glad that the Lord lead me to do this study, and I thank Him for His Divine guidance, and help in this endeavor. Though it was time consuming, I enjoyed every minute of it. When I started this study I had no idea that it would be so lengthy. It took the better part of a year to do this study in Sunday school, yet not once did anyone complain to me about the length of this study. (Thank God for the "grace" in the grace Saints). I certainly hope it was a blessing to all who heard it, and trust the Lord that these notes will too be a blessing to those who will read them while doing their own study of GENESIS 24.

Ty Robinson

GENESIS 24

The twenty-fourth chapter of GENESIS is a chapter we often have referred to in previous studies and lessons. On the surface GENESIS 24 is a story about a bride for Isaac. As we dig deeper in this chapter we find typical teaching concerning the Bride of Christ, and that is why we often times reference it. Many important and fundamental points concerning Bridal teaching are found in this chapter, which I hope to cover in this study of GENESIS 24.

There are several characters mentioned in this chapter, and each has their own importance. Before we look at the individual characters, we need to first look to the LORD God. God is found mentioned seven times in this chapter. Seven is the number of SPIRITUAL PERFECTION or SPIRITUAL COMPLETION, which, of course, God is, for He is omniscient, omnipotent, and omnipresent. In GENESIS 24 God is referred to as God of heaven, and the God of the earth, and the God of my master Abraham. Additionally, God is referred to as LORD nineteen times in this chapter. Nineteen is the number having to do with FAITH. FAITH is a common theme found in this chapter, and all of the characters in this chapter had some measure of FAITH. Abraham and Isaac are both mentioned in the 11th chapter of HEBREWS where is chronicled some of the Old Testament worthies of FAITH but Rebekah too had great FAITH in God to take the steps she did in this chapter. LORD is the proper name of the one true God, JEHOVAH. The term "LORD God" is mentioned five times in this chapter, and since five is the number of GRACE, we see the great GRACE of God displayed again in this chapter. Since we are pointing out some of the meaning of the numbers found in this chapter, notice that seven (the number of times God is used in this chapter), and nineteen (the number of times LORD is used in this chapter) add up to twenty-six. Twenty-six is the number that points us to the GOOD NEWS of the GOSPEL. GENESIS 24 points us to the GOOD NEWS of the GOSPEL that Jesus Christ will have Bride, which we know will be taken out of this church age. This is the great mystery spoken of by the Apostle Paul in EPHESIANS 5:32. Thus we see that this twenty-fourth chapter of GENESIS is further representative of this present church age! Abraham is the first character mentioned in GENESIS 24. His name means "father of a great multitude," or as GENESIS 17:4 & 5 puts it, "a father of many nations." Abraham is referred to by the Jews many times as "father

Abraham," but he was also father to Ishmael, Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah, thus Abraham became "a father of many nations," not just a father to the Jews. It is very important in understanding the twenty fourth chapter of GENESIS to know that Abraham in this chapter is a type of God the Father. Abraham is mentioned by name 14 times in GENESIS 24. Fourteen is the number that has to do with DELIVERANCE or SALVATION. DELIVERANCE and SALVATION both come from the LORD God. PSALMS 18:2 The LORD is my rock, and my fortress, and my deliverer, my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. PSALMS 79:9 Help us, see the God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake. Abraham is also referred to as "master" in this chapter. The Apostle Paul makes reference that our ...Master also is in heaven; neither is there respect of persons with him, (EPHESIANS 6:9, see also COLOSSIANS 4:1). So as we study this chapter remember that in this chapter Abraham is a type of God the Father. Understanding then that Abraham represents God the Father in this chapter, we then find it simple to see that Isaac is a type of God the Son, that is Jesus Christ. Isaac was the only begotten son of promise born unto Abraham and Sarah. HEBREWS 11:17 by faith Abraham,

when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,... . Jesus is referred to as the only begotten Son of God in several scriptures: JOHN 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. JOHN 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ...18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 1 JOHN 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Twice in GENESIS 24 Isaac is referred to as the "master's son." Eight times in GENESIS 24 we find Isaac mentioned by name. Eight is an important number to know for it often points us to Jesus. Eight is the number of NEW CREATION,

and 2 CORINTHIANS 5:17 tells us: Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. Eight is the number of NEW BIRTH, and Jesus told Nicodemus in JOHN 3:3 ...Except a man be born again, he cannot see the kingdom of God. 7...Ye must be born again. Eight is also the number of NEW BEGINNING, which

(as pointed out in 2 CORINTHIANS 5:17 above) is what takes place in a life after accepting Jesus

Christ as your personal Saviour. Also eight is a number of RESURRECTION, for Jesus was resurrected on the first day of the week, which is also the eighth day. So again we note that in GENESIS 24 Isaac is a type of Christ.

REVELATION 19:7 and many other scriptures tells us that Christ will have a bride. In GENESIS 24 the Bride of Christ is pictured by Rebekah, who becomes the bride of Isaac in this chapter. Rebekah in GENESIS 24 is referred to as "wife" eight times. Another meaning for the number eight is BRIDE. Rebekah is one of the main characters in GENESIS 24, and in studying about Rebekah in this chapter we will see many qualities that are also found in the Bride of Christ.

Before we begin our study of this chapter there is one more main character we

need to introduce, and that is Abraham's eldest servant, who is not mentioned by name in GENESIS 24. This servant was sent by Abraham on a mission to get a wife for his son Isaac from the land of Abraham's kindred. GENESIS 24:10 tells us the kind of power this eldest servant of Abraham had, stating: ...for all the goods of his master were in his hand..., meaning this servant had the power to take anything that was Abraham's on this journey; everything that Abraham had was at his disposal. Since Abraham is a type of God in this chapter, and since Isaac is a type of Jesus in this chapter, who is this servant a type of? Remember we stated earlier that GENESIS 24 is representative of this present church age, so who did God send on a mission to get a wife ready for His Son Jesus during this church age? Who has the power to take anything that is God's and use it to bring a wife unto His Son Jesus? The answer is of course the Holy Ghost! Notice how Jesus stated these same facts in the following verses: JOHN 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever,... ..26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. JOHN 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine. and shall shew it unto you. ACTS 1:8 But ye shall receive power, after that the Holy Ghost is come upon you:... . In GENESIS 24 Rebekah had no power to get to Isaac until Abraham's servant came, and guided her unto him! In like fashion during this church age the Bride of Christ will only be able to make herself ready by following the leading and guidance of the Holy Ghost, whom she has received unto herself! So Abraham's eldest servant is a type of the Holy Ghost in this twenty-fourth chapter of GENESIS. And even though Abraham's eldest servant isn't mentioned by name in this chapter, no doubt he is Eliezer of Damascus spoken of in GENESIS 15:2. Eliezer's name means "God of help," or "God is help." Isn't that why the Holy Ghost was sent, to help us in all things along life's pathway? If we want God's best we will following the leading of the Holy Ghost, just like Rebekah followed Abraham's eldest servant (Eliezer), and in the end we too will be found in the Bride of Christ! Having now introduced the main characters of this chapter, and even though there are other characters of less importance, let's begin examining the truths found in GENESIS 24. First just a little background. In GENESIS 11:26-29 we find that Abraham had a brother named Nahor, and Nahor married a woman named Milcah. Later in this study we will talk more about Nahor and Milcah, but for now we want to see what is said in GENESIS 22 concerning Abraham's brother Nahor and his wife Milcah. GENESIS 22:20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;... . In GENESIS 22:22 we find out that the youngest son of Nahor and his

wife Milcah was named Bethuel, a character that we will also see later in GENESIS 24. GENESIS 22:23 reads in part: And Bethuel begat Rebekah:... . So we note that Abraham knew that his brother had children, and now armed with this information we turn to GENESIS 24.

GENESIS 24:1 And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things. Lest we get to thinking that God is a respecter of persons, recall what is taught us of the Apostle Paul concerning our blessings also:

EPHESIANS 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. It sounds like we too, like Abraham, are blessed in all things in Christ Jesus. The phrase "in all things" is found 32 times in scripture. The number 32 has to do with COVENANT meaning a binding and solemn agreement by God and man; a promise if you will. Such a COVENANT is found between God and Noah starting in GENESIS 9:8. GENESIS 9:8 And God spake unto Noah, and to his sons with him, saying, 9 And

I, behold, I establish my covenant with you, and with your seed after you; 10 And with every living

creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. 11 And I will establish my covenant with you;

neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be

a flood to destroy the earth. 12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: 13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. 14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: 15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. 17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth. Seven times in this portion of scripture we read the word COVENANT, a perfect and complete promise by God, and which one of us has not witnessed a rainbow? Interestingly the 32nd time we find Noah's name mentioned in scripture is in GENESIS 9:8, which again emphasizes to us the meaning of the number 32 is COVENANT. So we again note that ...the LORD had blessed Abraham in all things...,and according to EPHESIANS 1:3 we too, like Abraham, are blessed in all things in Christ Jesus.

GENESIS 24:2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: 3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: 4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. The Canaanites figure the unbelievers. Abraham didn't want his son to take a wife from the land of the unbelievers, and neither does God want us to do the same. 2

CORINTHIANS 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? This is simple scriptural advice, which so many of God's own people fail

to follow, and most often times to their own down fall. Rather Abraham was instructing his servant to go unto my country, and to my kindred, to take a wife unto my son Isaac. My country, and my kindred are statements made in reference to those who are saved; sons of God. JOHN 1:12 reads: But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:... . And 1 JOHN 3:1 & 2 state: Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Jesus also pointed out that the believers were the one of his country, and of his kindred, stating it like this in MATTHEW 12:48 But he answered and said unto him that told him, Who is my mother? and who are my brethren? 49 And he stretched forth his hand toward his disciples, and said. Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. So we note that Abraham wanted a good Christian woman for his son Isaac.

Note in verses 2 and 3 that Abraham made his servant swear by the LORD the God of heaven, and the God of the earth. Where did Abraham come up with this idea?

The answer is found in GENESIS 22. GENESIS 22:15 And the angel of the LORD called unto Abraham out of heaven the second time, (the first time is found in verses 11 & 12 of GENESIS 22), 16 And said, By myself have I sworn, (taken an oath) saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: 17 That in blessing I will bless thee,

and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; 18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. The Apostle Paul commented on this portion of scripture in HEBREWS 6. HEBREWS 6:13 For when God made promise to Abraham because he could swear by no greater, he sware by himself,... . Since in Genesis 24 Abraham is a type of God the Father, and the servant is a type of the Holy Ghost, we see the picture that God wants us to see, which is that God has taken an oath upon Himself that He will have a Bride for His Son Jesus! This fact is just as sure as God's word is sure. 2

CORINTHIANS 1:20 For all the promises of God in him are yea and in him Amen unto the glory

of God by us. The second thing I want to note is found in GENESIS 24-2 where Abraham makes his servant swear unto him by putting ...thy hand under my thigh. To understand what this means,

we must know what the thigh represents. The thigh is a symbol of power and strength. Several scriptures help point this fact out to us In PSALMS 45:3 we find the sword girded upon the thigh:

Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. In the SONG OF SOLOMON 3 we read in verses 7&8: Behold his bed, which is Solomon's; threescore valiant men

are about it, of the valiant of Israel 8 They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night. And in REVELATION 19:16 we read. And he hath on his vesture and on his thigh a name written, KING OF KINGS. AND LORD OF LORDS. In REVELATION 19:16 the thigh not only points to power and strength, but also

authority. So the symbolism of Abraham having his servant putting ...thy hand under my thigh... is

to emphasize (to us) that Holy Ghost has the power, and strength, and the authority to go among the sons of God and take out from among them a Bride for His Son Jesus! We find in verses 5-8 that Abraham's servant, before he would swear by the LORD, the God of heaven, and the God of the earth,... he asked of Abraham that certain conditions be met, mainly that he would be free from this oath if the woman he found would not be willing to follow him. Abraham agreed to these

conditions, and in verse 9 we read: And the servant put his hand under the thigh of Abraham his master and sware to him concerning that matter. Lest we get the idea that this was just a small matter, note again what is stated in verse 10 concerning the power and authority that was placed in the servants hand after taking this oath: ...all the goods of his master were in his hand. What an awesome statement if you think what this means spiritually speaking; everything that the Bride of

Christ needs to get ready to be the Bride is given of God the Father unto the Holy Ghost to prepare her for that day when she shall marry Jesus' Stated another way, how did the Bride of Christ make herself ready? By following the leading of the Holy Ghost in her life; ...for all the goods of his master were in his hand. What this means to us is that if we have received the power of the Holy Ghost as promised by Jesus in ACTS 1:8, and have yielded to, and followed the guidance of the Holy Ghost all the way in our life, then we too can be in that eternal company known as the Bride of Christ! JOHN 16:13 Howbeit when he, the Spirit of truth, is come he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

Let's now consider another thought found in verses 2-4. GENESIS 24:2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: 3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: 4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. Look at the word "take." It is found fourteen times in this chapter in one form or another. (Again the number fourteen has to do with DELIVERANCE or SALVATION). The word "take" comes from a Hebrew word (number 03947 in the Hebrew in the Strong's Concordance) meaning in part: to take, to receive, to take away, to fetch, to bring, to get, to take out, take away, to carry away, to lay hold of, to receive, to be married, to marry, take a wife. to snatch, to take from, take out of, carry away, to be taken unto, be brought unto, plus numerous other meanings, but I think you get the idea. In GENESIS 2 we find the story of the taking of a wife for Adam. GENESIS 2:21 And the LORD God caused a

deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said. This is now bone of my bones, and flesh of my

flesh: she shall be called Woman, because she was taken out of Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. We know that these verses are also a typical picture to us of the wife that Christ will take out of a

sleeping body of Christ (the church). Likewise GENESIS 24 gives us a broader view of the taking out of the church a wife for Jesus. The main theme of GENESIS 24 is the taking of a wife for Isaac. We will follow this theme as we look at the fourteen times the Hebrew word for take is found in this chapter. GENESIS 24:2 And Abraham said unto his eldest servant of his house, that ruled over all that he had. Put, I pray thee, thy band under my thigh: 3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: 4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. 5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou earnest? 6 And Abraham said unto him. Beware thou that thou bring not my son thither again. 7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying. Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. 8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. 9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter. 10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. ... 22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands often shekels weight of gold; 23 And said. Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? ... 34 And he said, I am Abraham's servant. 35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men- servants, and maidservants, and camels, and asses. 36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. 37 And my master made me swear, saying. Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: 38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. 39 And I said unto my master, Peradventure the woman will not follow me. 40 And he said unto me. The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: 41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath. ... 48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. 49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left. 50 Then Laban and Bethuel answered and said. The thing proceedeth from the LORD: we cannot speak unto thee bad or good. 51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken, ... 61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant

took Rebekah, and went his way. ...63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. 64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. 65 For she had said unto the servant. What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself. 66 And the servant told Isaac all things that he had done. 67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death. (For those of you interested in advanced studies, look up the word "infolding" in EZEKIEL 1:4 and note

that it is the same Hebrew word that is translated "take" in our text of GENESIS 24). GENESIS 24:5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou earnest? 6 And Abraham said unto him, Beware thou that thou bring not my son thither again. 7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. 8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again

There are a couple of important points to note in this portion of scripture. First in verse 5 we note the devotion of Abraham's servant, and his willingness to follow Abraham's instructions completely. Abraham had specifically instructed his servant to go to the land of his kindred and take a wife unto his son Isaac. Many commentators of scripture state that this was the traditional way of getting a wife in that day. It that be true then why don't we read of this tradition more in scripture? The fact is this method of getting a wife by a parent for a son in scripture is most unusual, and should emphasize to us the fact that this unusual story is left for us in scripture as typical teaching; otherwise why is this story left for us this unusual way in scripture? We also begin to see the great faith that Abraham had in God, and that he believed God's promise to him that his seed was given the land from the river of Egypt unto the great river Euphrates, which in Abraham's day was occupied by the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites. and the Girgashites. and the Jebusites. (See GENESIS 15-18-21) By the time of GENESIS 24 Abraham was old, and well stricken in age (verse 1). In ACTS 7:2-4 Stephen enlightens us on the history of Abraham as recorded in GENESIS 11:31 & 32. ACTS 7:2 And he said. Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, 3 And said unto him. Get thee out of thy country and from thy kindred, and come into the land which I shall shew thee. 4 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence when his father was dead, he removed him into this land, wherein ye now dwell. GENESIS 12:4 tells us

that Abraham was 75 years old when he departed out of Haran (a dry parched place) GENESIS 21:5 tells us that Abraham was 100 years old when Isaac was born, and GENESIS 25:20 tells us that Isaac was 40 years old when he married Rebekah. What all of this means is that Abraham had been believing God for a lot longer than the 65 years that have passed since the time of his

leaving Haran in GENESIS 12:4 until the time of our story in GENESIS 24. Abraham had matured in his believing God, and following God's instructions, and knew from experience that God had never failed him, and that whatever God said He would do. He would do, thus Abraham tells his servant ...The LORD God of heaven, which took me from my father's house, and from the land of my kindred and which spake unto me, and that sware unto me, saying. Unto thy seed will I give this land... [verse 7]. "Unto thy seed " is a reference to Isaac, and Isaac's offspring. Verse 7 also goes on to show us that God gave Abraham specific instructions, (which we will cover later) on just how it was that Isaac was to take a wife. And so we find Abraham passing on these specific instructions to his servant on where and how to get a wife for his son Isaac. Abraham's servant was determined to do this, but, he asks, if the woman is not willing to follow me, must I bring Isaac back to the land of your country? Abraham twice emphatically tells his servant no, ...bring not my son thither again! (See verse 6 and verse 8). Armed with this information, Abraham's servant then knows what kind of woman to look for. She must be willing to follow him! The word "willing" found in verses 5 and 8 means: to be willing, to consent, to yield to, to accept, to desire. This willing attitude must also be found in the hearts of those Saints who want God's best. If a Saint is not willing, or doesn't have a desire, or will not yield to the Holy Ghost, and follow the leading of the Holy Ghost, then they have taken themselves out of the running to be a part of that bridal company! So we see that the woman Abraham's servant was looking for must have a "willing" attitude. And in addition to be "willing" she must go one step further and be "willing to follow" the leading of the servant. The word "follow" (number 03212 in the Hebrew from the Strong's Concordance) is an action word. It's one thing to be "willing." but an entirely a different thing to take action, to move on your "willingness." The word "follow" means: to go, walk, come, depart, proceed, move, go away, to lead, bring, lead away, carry, cause to walk, and figuratively speaking means to have this manner of life. When the Lord comes to catch His Bride away, she will already have been willingly taking action and following the leading of the Holy Ghost after Him as her manner of life! This then will have been her lifestyle. She took action and made herself ready to go, to walk, to proceed, to go away with Him long before the wedding day. We find the Hebrew word <03212> that translates into our English "follow" fourteen times in GENESIS 24. Again fourteen is the number that has to do with DELIVERANCE or SALVATION, emphasizing to us in this chapter that this story is an illustration to those who are saved, and that yes, they too can be a part of that bridal company of those Saints who have willingly followed the leading of the Holy Ghost in their lives with the goal of winning Christ as their Bridegroom. Note how the Hebrew action word <08212> translated "follow" is used in GENESIS 24 these fourteen times: 4 But thou shalt go <03212> unto my country, and to my kindred, and take a wife unto my son Isaac. 5 And the servant said unto him, Peradventure the woman will not be willing to follow <03212> me unto this land: must I needs bring thy son again unto the land from whence thou earnest? ...8 And if the woman will not be willing to follow <03212> thee, then thou shalt be clear from this my oath: only bring not my son thither again. ...10 And the servant took ten camels of

the camels of his master, and departed <03212>; for all the goods of his master were in his hand: and he arose, and went <03212> to Mesopotamia, unto the city of Nahor. ...38 But thou shalt go <03212> unto my father's house, and to my kindred, and take a wife unto my son. 39 And I said unto my master, Peradventure the woman will not follow <03212> me....51 Behold, Rebekah is before thee, take her, and go <03212>, and let her be thy master's son's wife, as the LORD hath spoken. ...55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go <03212>. 56 And he said unto them. Hinder me not, seeing the LORD hath prospered my way; send me away that I may go <03212> to my master. ...58 And

they called Rebekah, and said unto her. Wilt thou go <03212> with this man? And she said, I will

go <03212>. ...61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed <OB212> the man: and the servant took Rebekah, and went his way <03212>. As we conclude the thought of being willing to follow the leading of the Holy Ghost (figured by Abraham's servant), note the willingness and the action to follow displayed by Rebekah in verse 58 when she takes that action step of faith and says "I will go." The Bride of Christ will be made up of that small rib portion of Saints from the body of Christ who willingly took action while her

on earth to follow the leading of the Holy Ghost, thus committing themselves to the action steps of faith that in effect state "I will go."

GENESIS 24:7 is a statement showing the great faith that Abraham had in God, and also shows us that God gave Abraham specific instructions on just how it was that Isaac was to take a wife. And so in verse 7 we find Abraham passing these specific instructions on to his servant as to where and how to get a wife for his son Isaac, an obviously unusual request. GENESIS 24:7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying. Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take

a wife unto my son from thence. The reason that Abraham was able to give his servant specific instructions on where and how to get a wife for his son Isaac was because God had spoken these same instructions to Abraham. Abraham makes reference to this fact by stating to his servant ...The LORD God of heaven, ...which spake unto me. We first read of The LORD speaking unto Abraham (then called Abram) in GENESIS 12. GENESIS 12:1 Now the LORD had said unto Abram. Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make

thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. 4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. (Haran means a dry parched place). From that point on the LORD spoke to Abraham numerous times. (See GENESIS 13:14-17; 15:1-21; 17:1-22; 18:1, 13-15, 17-33; 20:17 & 18; 21:12 & 13; and 22:1 & 2, 11, 15-18). Part of what the LORD spoke unto

Abraham this time was that ...he shall send his angel before thee... . We must remember that Abraham didn't have any written scriptures to go by. He lived centuries before the law of Moses was given. Abraham did however have great faith in God, and had not only been spoken to by

God numerous times, but had personal experience with the power and presence of the LORD manifested by angels. Study again GENESIS 22:1 & 2, 11, 15-18, and then study GENESIS 18 and 19, and realize that Abraham had personal experience with the power and presence of the LORD manifested by angels. No doubt Abraham's servant knew that Abraham had had these experiences with the LORD, but the servant himself hadn't yet experienced any of this for himself.

Abraham was a great leader (see GENESIS 14:14) and instilled confidence in his servant by repeating the words spoken to him of the LORD ...he shall send his angel before thee..., meaning the power and presence of the LORD will be with you as you take this journey to take a wife unto

my son Isaac. GENESIS 24:40 tells us how these words of Abraham stuck in the mind of his servant: And he said unto me. The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house...

Note the difference between what is said in verse 7 ...he shall send his angel before thee... with what is stated in verse 40: ...The LORD,... ...will send his angel with thee, and prosper thy way:....

We have no record in GENESIS 24 of Abraham's servant seeing any angel, but we have to acknowledge that not only did the power and presence of the LORD go before Abraham's servant, the power and presence of the LORD was with him, and made his journey prosperous! The word "before" in verse 7 not only means "before" or in front of as we think of it, but means "before and behind." In other words the presence and power of the LORD was to surround Abraham's servant as he took this journey to get a wife for Isaac. Of course this same presence and power of the LORD was to surround Rebekah as she went with Abraham's servant also. Abraham's servant really latched onto that part of Abraham's statement not recorded in verse 7, which reads ...and prosper thy way:... . Five (GRACE) times Abraham's servant is referenced in statements in GENESIS 24 using the Hebrew word that translates "prosper" in English. It is number 06743 in Strong's Concordance, and means as we need to think of it here: to advance, to make progress, to succeed, to push forward, and to bring to successful issue. The five times we find the Hebrew word number 06743 used in this chapter are: GENESIS 24:21 And the man wondering at her held his peace, to wit whether the LORD had made <06743> his journey prosperous <06743> or not. ...40 And he said unto me, The LORD, before whom I walk, will send

his angel with thee, and prosper <06743> thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: ...42 And I came this day unto the well, and said, see LORD God of my master Abraham, if now thou do prosper <0674S> my way which I go:...56 And he said unto them. Hinder me not, seeing the LORD hath prospered <06743> my way; send me away that I may go to my master. And so we see that great grace was upon Abraham's servant as he took this journey to get a wife for Isaac. We also see that the great faith that Abraham had in God also encouraged his servant to trust all the more in God, thus making his journey successful, and prosperous.

Was Abraham's servant's journey prosperous in going to get a wife for Isaac, or in returning with a wife for Isaac, or both? Of course the answer is both. At what point in time did the LORD fail Abraham's servant? Or Abraham? Or Moses? Or Joshua? Or David? Or Job? Or Daniel? Or Paul? Or you? Of course the answer is never did

the LORD fail any of us. Abraham displayed the same kind of great faith that later Moses had. Moses encouraged the children of Israel with the kind of statements found in the following verses: DEUTERONOMY 1:31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. ...8:2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. ...31:6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee. ...31:8 And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed. ...33:27 The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. The LORD told Joshua in JOSHUA 1:5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. 6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. 7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. David told Solomon this very same thing in I CHRONICLES 28:20 And David said to Solomon his son. Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD. The LORD told the Apostle Paul the following while he was at Corinth: ACTS 18:9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: 10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. The Apostle Paul then left this encouragement for us in the book of HEBREWS 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. To the church of Philadelphia in REVELATION 3 the LORD inspired the Apostle John to write: REVELATION 3:8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Now all of these words are left in scripture for us to encourage our faith, and as we read and believe them we realize that these principles of God were already well known by Abraham, a man of great faith, when he made this statement unto his servant in GENESIS 24:40 ...The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:....

GENESIS 24:10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. First and foremost in this verse we notice the camels. The camels are a key element in our fully understanding their place and meaning in our story. We find the camel referenced sixty times in scripture; eighteen times in GENESIS 24 alone! The camels were an ugly, unpleasant, but necessary piece of equipment in the taking of a wife for Isaac. The camels were the main necessary tool that made Abraham's servants journey prosperous. The camels were the means of

bringing many gifts to Rebekah, and in the end the camels were the means of bringing Rebekah to Isaac. Without the camels Rebekah will never be a bride to Isaac! Since this 24th chapter of GENESIS contains so much typical teaching, what do the camels represent? In one respect the camels figure the many trials along the full overcomers pathway, but they also represent more than trials. Sister Bodie notes that the camels speak of all the providences of the will God that come to us, whether they are pleasant or unpleasant, and notes that generally speaking the camels emphasize the unpleasant providences of God. Sister Bodie further notes that the Holy Spirit brings along with Him these often times unpleasant providences of God because we need these things in our life to bring us along to the point of obtaining God's best. I myself have thought long and hard about the camels these past few weeks, and realize what Sister Bodie had to say about the camels is true, yet there is one more very important aspect about the camels that we need to note, and this will be key to fully appreciating the place of the camels. Rebekah (the bride to be) had to recognize the importance of the camels in her daily life, and why they were sent. Until Rebekah acknowledged the camels (by accepting them, watering them, learning whose camels they were, who they were sent for, and eventually willingly riding them) she had no hope of ever being the bride of Isaac. The camels were Abraham's. They were sent on the behalf of His Son Isaac. Those camels were sent on this specific mission of getting a bride for Isaac, and were left in the charge of Abraham's servant. Abraham's servant also had full control of the camels as noted in the first part of verse 11, which we will get to later in this study. Rebekah willingly rode the camel until the day she saw Isaac. Had she tried to get to Isaac without the benefit of the camels she never would have made it. What does all of this mean to us? To those who want to be a full overcomer it means acknowledging that these often faced unpleasanties in life, whether big or small, were designed specifically by God for them, to the end that they could obtain God's best in their lives, which in this present church age is to qualify to be in the Bride of Christ! Ask yourself this question: do I want to be in the Bride of Christ? If you honestly answer yes, then you must also acknowledge the fact that in your every day life God has sent the camels for you to ride. In other words in order to be a full overcomer there must be things in our life, our daily life, for us to overcome, and the only way we can overcome these things, these trials and tests, whether big or small, is with the daily help and encouragement of the Holy Ghost in our lives. Rebekah daily mounted her camel, rose above it in other words, and the camel took her daily on her journey towards Isaac. Again the full overcomer must accept the fact that God has sent the camels in everyday life for them to ride. There is no other way of getting to the heavenly Bridegroom. I think this point will become clearer as we continue this study. Now some facts about camels. We mentioned that they are ugly. That's the way God created them. They are the one means of transportation across desert regions that can go where nothing else can go, including cars or trucks. Camel's can bear heavy burdens, and one source notes that the camel can routinely carry loads of up to 330 pounds for eight hours. A 1500 pound camel can carry as much as 1000 pounds for short distances. In the desert the camel can travel about 25 to 30 miles in a day at a speed of about 3 miles per hour. The camel can go for days and sometimes weeks without food or water, and in the desert region where food is scarce the camel will eat just about anything it comes across, including it's owners tent. The hump in the camels back is

really a large lump of fat that provides energy for the camel when food is scarce. A single camel can drink up to 53 gallons of water a day! The camels behaviour is unpredictable. They routinely kick, spit, and bite using their teeth as weapons, and groan and bawl when they are loaded and have to rise. Even though a camel can hear well, like a stubborn mule it often pays no attention to commands. This ugly, unwilling animal can't be trusted, and is hard to ride until one learns the proper knack.

Abraham's servant ...took ten camels of the camels of his master, and departed... GENESIS 24:10 tells us, and oh what a time he must of had with them! One author notes that of the ten camels, two were probably used as spares, just in case of a problem. We can assume that Abraham's servant took no more camels with him than were absolutely necessary, yet even to this day a caravan of ten camels would be quiet impressive! And according to the above information these ten camels could have carried quite an extraordinary amount of provisions, including gifts for a wife for Isaac! Plus into his thinking must have come the amount of stuff that this wife-to-be would want to bring back with her. At any rate we are specifically told that Abraham's servant took ten camels. Why ten camels? Recall from our numbers study that the number ten is the number of RESPONSIBILITY ACCORDING TO ABILITY. Man's ability is very limited when

compared with God's infinite ability. Yet the Christians ability is only limited by his unquestioning

belief in God, and God's ability. This actually defines faith in God.

HEBREWS 11:6 states it like this: "...without faith it is impossible to please..." God. We also pointed out in our numbers study that our responsibility as man is to believe in God, in other words have faith in God, and His ability, thus in so doing God becomes responsible to man. Having said all of that, whose responsibility was the ten camels? Abraham's servant's responsibility, who is a type of the Holy Ghost in this twenty-fourth chapter of GENESIS. In light of what we have just said, think what this means to us. The everyday tests and trials, whether big or small, and often unpleasant situations that comes our way, (and I am speaking to the potential full overcomer here), are indeed sent from God, and left in the charge of the Holy Spirit for the express purpose of drawing us to that closest place of fellowship that the Bride of Christ will have with our lovely Lord and Saviour Jesus Christ! The full overcomer will accept these often unpleasant situations that comes their way, like camels sent from God, to be ridden in victory on their journey to their heavenly Bridegroom.

Let's examine some scriptures from the gospel by JOHN that further illustrate the orchestration between the Father, the Son, and the Holy Ghost. And as we go through these verses take on the perspective of the Bride of Christ, and view these verses in the light that she must view them in order to make herself ready to be the Bride of Christ. Recall that REVELATION 19:7 states : Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. Who helps the Bride of Christ make herself ready? The answer is the Holy Ghost. Recall also what we said previously concerning Abraham's servant (see again page 2 of these notes). Even though Abraham's eldest servant isn't mentioned by name in GENESIS 24, no doubt he is Eliezer of Damascus spoken of in GENESIS 15:2. Eliezer's name means "God of help." or "God is help." Isn't that why the Holy Ghost was sent, to help us in all things along life's pathway? If we want God's best we will following the leading of

the Holy Ghost, just like Rebekah followed Abraham's eldest servant (Eliezer), and in the end we too will be found in the Bride of Christ! These are Jesus words: JOHN 14:16 And I will pray the Father, and he shall give you another Comforter, (Moffatt translates this: to give you another Helper) that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. ...26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. JOHN 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: JOHN 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. In these verses we have seen that the Son, Jesus Christ, prayed to the Father, and that the Father (on the day of Pentecost in ACTS 2:4) sent the Holy Ghost, who is to be with us from that day forward forever. The Holy Ghost, also known as the Comforter, and the Spirit of truth, was sent from God the Father on the behalf of Jesus to not only be a comforter, but to be a teacher of all things, and to help you remember all things, that is the important things of God. The Holy Ghost will be a guide to us, and is given to further glorify Jesus, and to shew us important things to come especially things concerning Jesus. To those who will qualify to be in the Bride of Christ they will be taught of the Holy Ghost, they will be guided by the Holy Ghost, and will learn more and more about Jesus, having been shown these things by the Holy Ghost, and this will happen for the most part after that they recognize and learn the importance of daily riding the camels. Not all Christians who have received the Holy Ghost since they believed ever ride the camels. The reason why is that they fail to recognize that the everyday tests and trials, whether big or small, and these often unpleasant situations in life, whether big or small, are fore ordained of God; a fine tuned orchestration of events between the Father, the Son, and the Holy Ghost. Are you willing to ride the camels? In order to marry the Bridegroom you must ride the camels.

GENESIS 24:10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. There certainly is a lot of thoughts to cover in this verse. We

have now talked about the camels and what they represent in this chapter. We have also previously considered the statement ...for all the goods of his master were in his hand:..., but I think it would be good here to repeat what we said earlier in this study concerning this statement: ...all the goods of his master were in his hand. What an awesome statement if you think what this means spiritually speaking; everything that the Bride of Christ needs to get ready to be the Bride is given of God the Father unto the Holy Ghost to prepare her for that day when she shall marry Jesus' Stated another way, how did the Bride of Christ make herself ready? By following the leading of the Holy Ghost in her life; ...for all the goods of his master were in his hand:..., and carried on the backs of His camels for the express purpose of enriching her life! What this means to us is that if we have received the power of the Holy Ghost as promised by Jesus in ACTS 1:8,

and have yielded to, and followed the guidance of the Holy Ghost all the way in our life, then we too can be in that eternal company known as the Bride of Christ! JOHN 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 15 All things that the Father hath are mine: therefore said I, that he shall take of mine. and shall shew it unto you.

The next thing we notice from verse 10 concerning the servant is that ... he arose, and went to Mesopotamia, unto the city of Nahor. Recall from verse 4 that Abraham had instructed his servant

to ...go unto my country, and to my kindred, and take a wife unto my son Isaac. We pointed out when we went over verse 4 that the statements ...my country, and my kindred... are statements made in reference to those who are saved; sons of God. GENESIS 11:22-25 tells us that Abraham's grandfather was named Nahor. Furthermore GENESIS 11:26-29 and GENESIS 22:20-23 tells us that Abraham also had a brother named Nahor, probably named in honor of his grandfather. So in our story of GENESIS 24 when Abraham's servant arrives in the city of Nahor,

he is definitely in the country of Abraham's kindred. "Mesopotamia" is the country referred to here, and is the elevated land between the two great rivers the Tigris and the Euphrates. In PSALMS 60:1 "Mesopotamia" is called "Aramnaharaim" meaning "Aram of the two rivers," or exalted of the two rivers. "Aram" and "Mesopotamia" both mean exalted. In PHILIPPIANS 2:5-8

we read of the sevenfold steps down of Christ that He took in order to become our Saviour. Then in PHILIPPIANS 2:9 we read: ...Wherefore God also hath highly exalted him, and given him a name which is above every name:... . The Bride of Christ will be the ones who have exalted Jesus Christ the most while here on earth. In return she will be lifted up to the highest place that any Christian can attain unto during this present church age, having been highly exalted by Him. The city that Abraham's servant came to was named Nahor, wherein dwelt kindred to Abraham; God's children (if you will). Nahor's name is found 4 times In GENESIS 24. Recall that the number 4 is an EARTHLY NUMBER; it is the number of CREATION; and shows HUMAN WEAKNESS or MAN'S WEAKNESS. I JOHN 4:9 and 10 - In this was manifested the love of God

toward us, because that God sent his only begotten Son into the world, that we might live through

him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Nahor means "snorter" further meaning "one who laughs loudly", or "one

that blows powerfully through his nostrils."

GENESIS 22:20-23 further tells us that Abraham's brother Nahor begat eight children. The number eight again speaks to us of the NEW CREATION, the NEW BIRTH, a NEW BEGINNING,

RESURRECTION, and also is a number have to do with the BRIDE. We have already covered the fact that eight times in GENESIS 24 we find Isaac mentioned by name, and that Rebekah in GENESIS 24 is referred to as "wife" eight times. (See again page 2 of these notes^). Now we see that Nahor and his wife Milcah had eight children. Bethuel was the eighth child born unto Nahor and his wife Milcah. Milcah's name means "a queen." Milcah's grand daughter Rebekah would be

her little "princess." Royalty is what is pictured here. Abraham's servant had come to the right place to get a bride for Isaac when he arrived at the city of Nahor, Abraham's servant ...made his camels to kneel down without the city by a well of water... GENESIS 24:11 tells us. There are a couple of things to note here. The well of water points us to Christ who is our salvation. In JOHN

chapter 4 we find Jesus giving the woman of Samaria the discourse on the water of life, and in so doing He gave her the gift of living water, which is salvation. JOHN 4:14 tells us: But whosoever

drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall

be in him a well of water springing up into everlasting life. Water in scripture pictures the word of

God. In REVELATION 19:13 we read that Jesus ...is called The Word of God. JOHN 7:38 He that

believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

REVELATION 22:17 lays out the simple plan of salvation , and states: ...And let him that is athirst

come. And whosoever will, let him take the water of life freely. So we see in our text of GENESIS

24:11 that the ...well of water... is representative of Christ. We find this ...well of water... mentioned three times in GENESIS 24; in verse 11, in verse 13 and in verse 43. (The word "water" is found twelve times in GENESIS 24). Rebekah coming to the well of water, and freely taking there from, and drinking there from, which is inferred here, pictures, in type, that Rebekah was saved. One must first be saved in order to receive the Holy Spirit. The Holy Spirit will not barge into the lives of Christians, he must be properly received. In our story of GENESIS 24 Abraham's servant was there at the ...well of water... with His caravan of camels patiently waiting

to be properly received. The Apostle Paul in ACTS 19 came to Ephesus where he asked the following questions of certain believers. ACTS 19:2 ...Have ye received the Holy Ghost since ye believed? And they said unto him. We have not so much as heard whether there be any Holy Ghost. 3 And he said unto them. Unto what then were ye baptized? And they said. Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. The evidence of speaking with other tongues was the witness that these believers had properly received the Holy Ghost. (For some other scriptures that bare witness to these same facts read ACTS 2 and ACTS 10 for starters). After reading the 24th chapter of GENESIS it is obvious that Rebekah properly received Abraham's servant (the Holy Ghost), and further followed

his leading all the way to marrying Isaac.

We mentioned earlier in this study (see page 10 of these notes) that Abraham's servant also had full control of the camels as noted in the first part of verse 11: And he made his camels to kneel down without the city by a well of water at the time of the evening,.... Don't you imagine that the camels were thirsty after their long journey? Of course they were, and it would have been hard to

hold them back from drinking, but that is just what Abraham's servant did. He made his camels to

kneel down... . The word "kneel" is only found twice in scripture, yet the thought of "kneeling" is expressed over four hundred times in the Bible. The other time we find the word "kneel" is in PSALMS 95:6 C come, let us worship and bow down: let us kneel before the LORD our maker. "Kneeling" comes from a root word (number 1288 in the Strong's Hebrew Concordance) that means to cause to kneel, to bless, to be blessed, be adored, to praise, salute, and in rare instances to curse. Eight times in GENESIS 24 we find this Hebrew word number 1288 in the Strong's Hebrew Concordance, all translated "blessed" except here in verse 11, where it is found twice: And he made <01288> his camels to kneel down 01288> . The other six times we find this Hebrew word number 1288 in the Strong's Hebrew Concordance translated "blessed" in GENESIS 24 is in verses 1, 27, 31, 35, 48, and 60. The Apostle Paul wrote in PHILIPPIANS 2:10

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;.... . This statement of Paul's is an indirect reference to ISAIAH 45:23, which reads: I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear. Also in ROMANS 14:11 Paul references this same scripture in ISAIAH, stating: For it is written. As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. What lessons this teaches us, in type, is that the Holy Spirit is in charge of the pleasant and unpleasant providences of God that are sent to us to bring us along to the point of obtaining God's best. Those who will have God's best will daily recognize and acknowledge that God has sent both pleasant and the suffering things of this present time unto them, and that their daily lives are under the constant watch of God, and guided by the tender leading of the Holy Ghost, who has full control of God's caravan of camels. Truly the camels "blessed" Rebekah, and truly we too are "blessed ...with all spiritual blessings in heavenly places in Christ... (EPHESIANS 1:3). Have you yet recognized that

these camels are also often the means of bringing these ...spiritual blessings... unto us?

There is one more thing we need to note in verse 11, and that concerns the custom of that day, which was far different than what we are familiar with. We all have indoor plumbing, and if we want a drink we go turn on the faucet. However there are still places in the world where people are dependent upon a well as their only source of water. We are told in verse 11 that it was the custom of that day for the women to come out of the city in the evening time to draw water. We read of this custom in a couple of other scriptures also. For example EXODUS 2:16 tells us:

Now

the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. (If you read the rest of that story you will see that as a result of the daughters coming out to draw water, Moses got a wife). In I SAMUEL 9:11 we read: And as they

went up the hill to the city, they found young maidens going out to draw water, and said unto them. Is the seer here? So we see it was the custom of young maidens to go out to the well and draw water, both for themselves and for their father's flocks. This seemingly simple task of drawing water was also a lot of work once you consider all that was involved, yet it was a necessary part of everyday life and the custom of that day.

We now come to the exciting part of this story, especially for Abraham's servant. Forgetting the types in this story for a moment, recall how that Abraham, the great man of faith that he was, had

the faith in God to provide a bride for his son Isaac through the hands of his eldest servant. Abraham's servant acknowledged that Abraham had this kind of faith, but he himself some serious concerns that he would be able to accomplish this task of getting a bride for Isaac. Knowing that this task of getting a bride for Isaac was a job too big for himself, Abraham's servant

called on God for Divine help from above. Imagine the excitement and the urgency Abraham's servant must have felt while waiting at the well of water with his caravan of camels as he prays to

God this prayer (found in GENESIS 24:12-14): 12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. 13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: 14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels

drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. We know that this prayer, and God's immediate answer, was an exciting highlight of this trip to Abraham's servant, for in his excitement

he recalls this prayer to Rebekah's family in verses 42-44: And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go: 43 Behold,

I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; 44 And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son.

While we are here let's consider the subject of prayer for a moment, using the above prayer as an example. First of all we must note that God does not hear sinners, only believers: JOHN 9:31 Now we know that God heareth not sinners:... and HEBREWS 11-6 he that cometh to God must believe that he is... . Secondly a proper prayer must first and foremost acknowledge God the Father, and address Him appropriately. Jesus taught his disciples in LUKE 11:2 this fact by stating: ...When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Abraham's servant did this same thing when he addressed God like this: O LORD God of my master Abraham, I pray thee,... . Thirdly a prayer will have a specific request, a petition, a point of worship, an acknowledgment of thanksgiving, or any combination of these. Abraham's servant's request was very specific, stating: ...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 shewed kindness unto my master. The Apostle Paul told us what to pray for in PHILIPPIANS 4:6 Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. In His sermon on the mount in MATTHEW 6 Jesus said this concerning prayer, (among the many things He said concerning prayer that day): 7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. MATTHEW 21:22 states: And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. MARK 11:24 reads: Therefore I say

unto you. What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. So we see that the fourth thing a proper prayer must have is faith in God as noted in HEBREWS 11:6 above: ...he that cometh to God must believe that he is.... JAMES 1:6 acknowledges the same thing, and states: But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. The fifth and final point that we will note concerning prayer is what Jesus instructed us to do, and that is to pray in Jesus name. JOHN 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it. JOHN 15:16 ...that whatsoever ye shall ask of the Father in my name, he may give it you. JOHN 16:23 ...Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Getting back to our typical teaching from this chapter let's look at some points brought out in this prayer of GENESIS 24:12-14, which is also recalled by Abraham's servant in verses 42-44. GENESIS 24:11-14: And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. 12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. 13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: 14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. ...GENESIS 24:42-44: And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go: 43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; 44 And she say to me. Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son. We will start in verse 11. GENESIS 24:11-14: And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. 13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: 14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. In verse 11 we read that Abraham's servant came to the well ...at the time of the evening, even the time that women go out to draw water. We all know what time evening is, it is the last part of the day and the first part of the night. In LUKE 24:29 we find that the time of evening comes after the day is far spent. So at the time of the evening when the day was far spent Abraham's servant prays in verse 12 ...O LORD God of my master Abraham, I pray thee, send me good speed this day..... He

wasn't giving God much time to work, was he, for it was already evening. Obviously there was urgency in this request ...send me good speed this day.... . The thought of "good speed," (an expression found only this one time in scripture), comes from a Hebrew root word (number 7136 in the Hebrew Strong's Concordance). It carries with it the thought of to encounter, to meet (without pre-arrangement), to light upon (chiefly by accident) (RUTH 2:3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light <07136> on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.), befall, to happen, to bring about, to come to meet, to cause to meet, and to appoint. To those outside the realm of faith this first time meeting between Abraham's servant and Rebekah may seem like a per-chance encounter; something that happened without pre-arrangement, like an accident, however this is not at all the case. For example we know from ROMANS 8 that there really isn't any accidents that just happen, but rather ...we know that all things work together for good to them that love God, to them who are the called according to his purpose. (ROMANS 8:28). In ROMANS 8:32 we

also read: He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? In the case of Abraham's servant we know that it was the purpose of God to have him get a bride for Isaac. Abraham's servant was counting upon the ...LORD God of... his ...master Abraham... to come through almost immediately and answer this urgent request of his, to ...send me good speed this day..... Abraham's servant had the faith here to believe that God would come through for him this day. what little time was left in it, and help him find the right woman who would be a bride for Isaac. Abraham's servant committed this seemingly impossible task unto the Lord, and believed that with God all things are possible. We too should know, and believe these same things, for we have the following scriptures to back them up: PSALMS 37:5 Commit thy way unto the LORD; trust also in him; and he shall bring it to

pass. MATTHEW 21:22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. MARK 9:23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth. MARK 10:27 And Jesus looking upon them saith. With men it is impossible, but not with God: for with God all things are possible.

So again at the time of the evening when the day was far spent Abraham's servant prays in GENESIS 24:12 ...O LORD God of my master Abraham, I pray thee, send me good speed this day,.... This phrase ...send me good speed this day,... could better be understood by us if it was stated like this: cause me today to meet the one that's appointed by you. Recall that the thought of "good speed" carries with it the meaning to appoint. Later in this urgent prayer Abraham's servant asks the Lord of this woman: ...let the same be she that thou hast appointed for thy servant Isaac. The word "appointed" (found in verses 14 and 44) means to be right; to shew to be right; in other words that's the right one ...for thy servant Isaac.

GENESIS 24:13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water:.... The word "daughters" here is 01323 in the Hebrew Strong's Concordance, and is significant here in that it (01323) is used eight times in this 24th chapter.

We

know from 2 TIMOTHY 3:16 that: All scripture is given by inspiration of God, and is profitable for

doctrine, for reproof, for correction, for instruction in righteousness:, and that the Holy Spirit didn't

inspire the word "daughter" or "daughters" to be used these eight times in GENESIS 24 without

importance. Consider again the number of times we have found the number eight in one way or another in this chapter so far. Eight times in GENESIS 24 we find Isaac mentioned by name. Rebekah in GENESIS 24 is referred to as "wife" eight times. We also know that the number eight

has to do with the BRIDE. (Those of you who have Brother Copley's book on EPHESIANS read his comments near the end of the book concerning Eight Typical Women). Nahor (Rebekah's Grandfather) and his wife Milcah (Rebekah's Grandmother) had eight children, and Bethuel (Rebekah's Father) was the eighth child born unto Nahor and his wife Milcah. Bethuel's name means: "point ye out God," "man of God," or "dweller in God." Eight times in GENESIS 24 we found the Hebrew word (number 1288 in the Strong's Hebrew Concordance) translated "blessed" except in verse 11, where it is found twice: And he made <01288> his camels to kneel down <01288>.... . The word "daughters" here in verse 13, number 01323 in the Hebrew Strong's Concordance, used eight times in GENESIS 24, besides pointing us to the BRIDE, has this as one of it's literal and figurative meanings: the apple of the eye. In the song of Moses from DEUTERONOMY 32 we read this concerning Israel: DEUTERONOMY 32:9 For the LORD'S portion is his people; Jacob is the lot of his inheritance. 10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his

eye. 11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: 12 So the LORD alone did lead him, and there was no strange god with him. King David, the sweet psalmist of Israel, (2 SAMUEL 23:) quoted from this

portion of DEUTERONOMY 32 when he wrote in PSALMS 17:8 Keep me as the apple of the eye.

hide me under the shadow of thy wings,... . David was making it personal when he made this statement ...Keep me as the apple of the eye, hide me under the shadow of thy wings,... and the Bride of Christ too will know that she will be kept by Him as the apple of His eye. David is also one of our examples of a full overcomer from Old Testament times, and a man after God's own heart, (see ACTS 13:22), also recorded in PSALMS 32:18 words of the Lord; I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Again in PSALMS

33:18 we read: Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;.... PSALMS 34 is also a psalm of David, and reads in verse 15: The eyes of the LORD

are upon the righteous, and his ears are open unto their cry. Peter liked this PSALM so well that he quoted it in I PETER 3:12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers:... . We read in scripture of Bethuel begetting one daughter (GENESIS 22:23), and don't you know that she was the apple of his eye? Her name was Rebekah, the

bride-to-

be in our story. Next let's consider the word "pitcher" first found in scripture in GENESIS 24:14 And let it come to pass, that the damsel to whom I shall say. Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also:... . The word "pitcher" is used nine times

in GENESIS 24, (see verses 14, 15, 16, 17, 18, 20, 43, 45 and 46). Nine is the number of

FINALITY or DIVINE COMPLETENESS, a point which we will comment on shortly. The word

"pitcher" or "pitchers" is only found twenty times total in our King James Bible. Twenty is the number of REDEMPTION. Obviously Rebekah was one of the redeemed. In JUDGES 7:16-20 we

read of Gideon's three hundred and their "pitchers." the word "pitchers" found four times in this portion of scripture. The "pitchers" in JUDGES 7:16-20 served a different purpose than those "pitchers" mentioned elsewhere in scripture. A "pitcher" is an earthen vessel most commonly used to hold and transport water. We already stated earlier in this study (see page 13) that water in scripture pictures the word of God, and that Rebekah coming to the well of water, and freely taking there from, and drinking there from pictures, in type that Rebekah was saved. Paul writes in 2 CORINTHIANS 4:7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. The word "power" that the Apostle Paul uses in 2 CORINTHIANS 4:7 is the same Greek word that we get our word dynamite from; the same word

used in ACTS 1:8 But ye shall receive power after that the Holy Ghost is come upon you: . . . So this earthen vessel properly filled with the word of God, and the power of the Holy Spirit from God

on high is what is typified here in GENESIS 24 by the word "pitcher." The word "pitcher" in GENESIS 24 is always used in association with Rebekah. It was always her "pitcher" spoken of these nine times in GENESIS 24. We mentioned that nine is the number of FINALITY or DIVINE

COMPLETENESS, and as such it once again points us to the Holy Ghost. The number nine is the

product of three times three, the number of the Holy Spirit times the number of the Holy Spirit, thus showing us that the FINAL touches on an overcoming Christian life can only be DIVINELY

COMPLETED by the Holy Spirit. Rebekah and her "pitcher" typifies the full overcoming Holy Spirit filled lives of those who will willingly ride the camels until they meet their heavenly bridegroom. The "pitchers" in JUDGES 7:16-20 when used according to the instructions contained therein revealed again the awesome DIVINE COMPLETENESS of the power of God, which lead to the FINALITY of Midianities as a power over Israel.

GENESIS 24:14 And let it come to pass, that the damsel to whom I shall say. Let down thy pitcher, I pray thee, that I may drink; and she shall say. Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. Starting in this 14th verse we find the words drink, drank, and drinking in this chapter, and all of these words are used in reference to the water that comes from the well of water first mentioned in verse 11. The word "drink" is used fourteen times in GENESIS 24 coming from three different Hebrew root words, but all relating to

us the meaning of drinking water. Fourteen is the number of DELIVERANCE or SALVATION. The

word "drank" is used one time in verse 46, and is the past tense of "drink." The word "drinking" is

used twice in this chapter, (see verses 19 and 22), and was a reference to the camels "drinking." So we find these three words drink, drank, and drinking used a total of seventeen times in

GENESIS 24. Seventeen is the number having to do with VICTORY IN CHRIST JESUS. We find

the plural of the word "camel" (which is "camels") seventeen times in GENESIS 24 also.

Seventeen is the seventh prime number, and the number seven has to do with SPIRITUAL COMPLETION or SPIRITUAL PERFECTION. The Bride of Christ will certainly be made up from

that SPIRITUAL COMPLETE, and that SPIRITUAL PERFECT part of the body of Christ; those who have also obtained PERFECT and COMPLETE VICTORY IN CHRIST JESUS.

In verse 14 we find the word "give" used for the second time in GENESIS 24. We find the word "give" used five times in GENESIS 24; five being the number of GRACE. Three times we find the

word "give," and one time we find the word "giving" as an expression or commentary on the heart

attitude of Rebekah, and the internal qualities she possessed. She was a "giving" person. When we first meet her in this chapter, what did she have to give? Nothing until she let down her pitcher, and received from the well, water. Once her pitcher contained water she had a choice, keep the water for herself, or share with others. She wisely chose to share her water with others. Water in scripture pictures the word of God. In type this pictures her sharing the gospel with others. She was a "giving" person. Furthermore she gave of herself, that is, she spent her time helping others who were thirsty; she gave them water to drink, which at that time was all she had to give. In order to be a giving person, she also must of had a willing heart. Recall that this "willingness" was one of the qualities that Abraham's servant was looking for in this woman "appointed" for Isaac. This "willingness" was one of the qualities that Abraham's servant had already discussed with Abraham back in GENESIS 24:5, where we read: And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land:... . There are degrees of "willingness," which are manifested in Rebekah, who pictures the Bride of Christ.

First

we notice that she was willing to give water from her pitcher to Abraham's servant. She next was willing to accept Abraham's servant into her life (she invited him to her house). And in the end she

was willing to give up all her comforts of home, and all the fellowship of her family, to follow Abraham's servant to a place she had never been before with a promise of becoming the bride to Isaac. We stated earlier in this study that this willing attitude must also be found in the hearts of those Saints who want God's best. If a Saint is not willing, or doesn't have a desire, or will not yield to the Holy Ghost, and follow the leading of the Holy Ghost, then they have taken themselves out of the running to be a part of that bridal company! So we see that the woman Abraham's servant was looking for must have a "willing" attitude. Rebekah had an enthusiastic willingness, for if you will notice in verse 20 that she "hasted," and she "ran." Furthermore she was compassionate, that is she considered the needs of others. As we progress with this story we will see that she offered a place to lodge in to the servant, and his ten camels, and his men. These are all points that will be covered later in this study. For now we need to make note of the qualities, the heart felt attitude of Rebekah, and note that these are qualities of a full overcomer. In PROVERBS 31 we find the qualities of a virtuous woman, another type to us in scripture of the

Bride of Christ. From what we know of Rebekah so far, we see in her some of these same qualities of a virtuous woman. For example in PROVERBS 31:13 we read that she ...worketh

willingly with her hands. PROVERBS 31:20 states ...She stretcheth out her hand to the poor, yea, she reacheth forth her hands to the needy. These are but a couple of examples of the qualities that apply to Rebekah, and the qualities that will also apply to the bride of Christ. Let's pause here from our story and consider again some more important scriptural facts concerning the heart attitude of the full overcomer, heart attitudes that will be displayed in the lives of those who will be in the bride of Christ; heart attitudes also portrayed by Rebekah. The heart attitude is one of the more important qualities of a full overcomer. In scripture we find mention of the different kind of heart attitudes that are to also be found in the full overcomer. For example in HEBREWS 10:22 we find the true heart: Let us draw near with a true heart in full assurance of faith,... . Four times in scripture we read of a pure heart. (See PSALMS 24:4; 1 TIMOTHY 1:5; 2 TIMOTHY 2:22; and 1 PETER 1:22). 2 TIMOTHY 2:22 reads: Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. In PSALMS 51:10 David the sweet psalmist of Israel, said: Create in me a clean heart, God; and renew a right spirit within me. In PSALMS 119:2 we read of them ...that seek him with the whole heart. In EXODUS 35:5 we read of a willing heart. Nine times in scripture we read of a perfect heart. (See 2 KINGS 20:3; 1 CHRONICLES 12:38; 28:9; 29:9; 29:19; 2 CHRONICLES 19:9; 25:2; PSALMS 101:2; and ISAIAH 38:3). We read in scripture of the understanding heart, the wisdom of heart, pureness of heart, the joy of heart. the glad of heart and the gladness of heart, the uprightness of heart, the largeness of heart, integrity of heart, and the singleness of heart. All of these are positive qualities found in the heart attitudes of full overcomers.

For a moment let's consider the heart attitudes of three of the kings of Israel, Saul, David and Solomon. Only one of these three is mentioned in HEBREWS 11, the chapter that has to do with the Old Testament worthies of faith. In 1 SAMUEL 13:14 the Lord gave the prophet Samuel these words to speak unto Israel's king Saul: But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee. In this statement we find one of the great qualities that all full overcomers must have, and that is being men seeking to do the will of God's own heart. David was such a man, and the Apostle Paul again acknowledges this scriptural fact in ACTS 13:22 And when he (God) had removed him, (Saul) he (God) raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. With this statement we see (among many things) the heart attitude of the full overcomer, for the full overcomer is a man (male or female) after God's own heart, one who will fulfill the will of God. David was such a man, and Paul was such a man. Ask Paul, Paul what do you remember of David? And he answers "he was a man after God's own heart." In 1 SAMUEL 16 God instructed Samuel to anoint a new king of Israel, and God specifically told him this in verse 7: But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have

refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart. After Samuel looked at all of the sons of Jesse he said in 1 SAMUEL 16:11 ... Are here all thy children? And he said, There remaineth yet the youngest, and,

behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. 12 And he sent, and brought him in. Now he was ruddy, and withal of

a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he. 13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah. And David reigned as king of Israel forty years (2 KINGS 2:11).

Next after Saul and David came Solomon as king of Israel. 1 CHRONICLES 28:1 And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem. 2 Then David the king stood up upon his feet, and said. Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building: 3 But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood. 4 Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel:

5 And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son

to sit upon the throne of the kingdom of the LORD over Israel. 6 And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father. 7 Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day. 8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever. 9 And thou, Solomon my son, know thou the God

of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth

all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. 10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it. So we see the encouragement from David, Solomon's father as to the quality of the heart attitude toward the Lord. David encouraged Solomon to have a perfect heart toward the things of God.

1 KINGS 3:5 In Gibeon the LORD appeared to Solomon in a dream by night: and God said. Ask what I shall give thee. 6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. 7 And now, O LORD my God, thou hast made thy

servant king instead of David my father: and I am but a little child: I know not how to go out or come in. 8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. 9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? 10 And the speech pleased the Lord, that Solomon had asked this thing. 11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; 12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart: so that there was none like thee before thee, neither after thee shall any arise like unto thee. 13 And I have also given thee that which thou hast not asked, both riches, and honour, so that there shall not be any among the kings like unto thee all thy days. 14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. The Lord again for the second time told Solomon in I KINGS 9:4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: 5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. 6 But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: 7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: 8 And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say. Why hath the LORD done thus unto this land, and to this house? 9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

After this kind of encouragement from his father David, and his Heavenly Father, the Lord God, wouldn't you think that the wisest man who ever lived would have listened to this Godly advice, and considered a little more carefully his everyday heart attitude toward the Lord? But here is what happened to him as recorded in I KINGS 11. I KINGS 11:1 But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; 2 Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. 3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. 4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father. 5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. 6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father. 7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the

abomination of the children of Ammon. 8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. 9 And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, 10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. 11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. 12

Notwithstanding in

thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. 13

Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

Of these three kings of Israel we see it was David who had the perfect heart for the Lord, the man

after God's own heart. Abraham was such a man. Moses and Joshua were such men; men that served the Lord with all their heart and soul. Full overcoming men of Old Testament times chronicled for us in HEBREWS 11. Daniel was another such man, and we read this of Daniel in DANIEL 1:8 But Daniel purposed in his heart that he would not defile himself with the portion of

the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. All of the overcomers mentioned in HEBREWS 11 had this same quality of a perfect heart attitude toward God, and the things of God. The subject of heart attitude comes up again in JEREMIAH 17. In JEREMIAH 17 we read these words of the Lord concerning the heart attitude: 5 Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. 6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. 7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is. 8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. 9

The

heart is deceitful above all things, and desperately wicked: who can know it? 10 I the LORD search the heart. I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

In considering the qualities of a full overcomer, which is also pictured by Rebekah in our story from GENESIS 24, let's look at the positive qualities found here in JEREMIAH 17:7 & 8 concerning the heart attitude. The first thing we find in verses 7 & 8 is that the man whose heart is

trusting the Lord is blessed. King Saul could have trusted the Lord, but instead his heart was not in tune with the Lord. rather he did things his way, contrary to the instructions of God. Saul in other words trusted in man, and as JEREMIAH 17:5 said his ...heart departeth from the LORD. The same could be said of king Solomon. David did many things wrong in his life, but his heart was in tune with the Lord, and in the end we find that he was a man after God's own heart. David

fits the qualities found in JEREMIAH 17:7 & 8, and as such he is blessed. From the line of David

comes the King of Kings and Lord of Lords, Jesus! Let's briefly look at these qualities mentioned in JEREMIAH 17:7 & 8 and see how these fit the heart attitude of the full overcomer. In verse 7 we find that the full overcomer has hope in the Lord. This hope in the Lord is a direct result of the

faith and trust and confidence that the full overcoming man has in the Lord. JEREMIAH 17:8 nails

down these qualities, this heart attitude of the full overcomer, and why he has this faith and trust and confidence in the Lord. In verse 8 we see a tree, a special tree, a her tree. Trees in scripture usually speak to us of God's people, and the use of "her" in this verse is very special. A bride is a "her," and the bride of Christ will be the most special bride every found. Note what is said in the last part of ISAIAH 61:3 ...that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. Are you the planting of the Lord? You are if you are saved. Consider this, a planting requires fore thought, planning if you will. The planning for us goes way

back, and EPHESIANS 1:4-6 tells us: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. This tree of JEREMIAH 17:8 has deep roots, roots that reach down deep to get the nourishing water that makes her grow to the stately size she will obtain in her maturity.

Again

water in scripture speaks to us of the word of God. The full overcomer will have taken in the word

of God, grown up and matured in feeding on Him. Her heart attitude, her hearts desire is always towards Him. In the last part of JEREMIAH 17:13 we read: ...the LORD, the fountain of living waters. JEREMIAH 2:13 tells us that the Lord is ...the fountain of living waters, and JOHN 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

These deep roots spoken of in JEREMIAH 17:8 help establish this tree as something solid, and something stable, and speaks to us of having a well established heart in the things of God.

HEBREWS 13:9 Be not carried about with divers and strange doctrines. For it is a good thing that

the heart be established with grace;... . Just like we can not see the deep hidden roots of a tree, we can not see the deep things hidden in the heart. In 1 PETER 3:3 & 4 we read of the inner beauty of a wife expressed by one translator as "that hidden personality of the heart, the imperishable ornament of a quiet and gentle Spirit, which in the sight of God is of rare value."

This well established tree planted by the endless source of water from the river is not "careful" or anxious in the hot dry testing times, rather it still gives shade to others, and bares fruit.

This tree of JEREMIAH 17:8 pictures to us a heart attitude that is right with the Lord. Then in JEREMIAH 17:9 & 10 we read God's conclusion concerning the heart attitude. 9 The heart is deceitful above all things, and desperately wicked: who can know it? 10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

We have gone away from our story of GENESIS 24 to point out some of the heart felt qualities of

a full overcomer, which are qualities also found in Rebekah if we can only see them. Now let's get

back to our story of a bride for Isaac found in GENESIS 24. Again in GENESIS 24:12-14 we have

recorded for us the prayer Abraham's servant prayed: 12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. 13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: 14 And let it come to pass, that the damsel to whom I shall say. Let down thy pitcher, I pray thee, that I may drink; and she shall say. Drink, and I will give thy camels

drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. We know that Abraham's servant was seeking God to send him the right woman to be a bride for Isaac, and yet on the surface it appears that his request didn't include a mention that this woman should have the proper heart attitude that is right with the Lord, which would include these heart felt qualities of a full overcomer that we just went over. However a closer examination of GENESIS 24:12-14 along with another of the heart felt qualities of a fullovercomer listed in JEREMIAH 17:8 shows us the depth of the request made of Abraham's servant.

In examining a little about the heart attitude of a full overcomer in JEREMIAH 17:8 we looked at

some important qualities from the roots up. Another of these heart felt qualities of a full overcomer

concerns "yielding." One of the last qualities found in JEREMIAH 17:8 centers around these statements in the last part of that verse: ...her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. This well established tree planted by the endless source of water from the river has deep well established roots and flourishes even in the dry times, and ceases not ...from yielding fruit. Our focus on this portion is on "yielding." a word that carries a wide application of meanings. Webster's Dictionary defines "yielding" as (1) producing a good yield; productive; (2) bending easily; flexible; (3) submissive; obedient. The thought of being flexible carries with it a willingness to change. Rebekah in our story from GENESIS 24 will show this willingness to change by being willing to leave her family; being willing

to leave her comforts of her home; being willing to ride the camels; being willing to follow Abraham's servant; being willing to travel a great distance, and she did all of this because she was willing to marry Isaac. A lot of changes will take place in the life of Rebekah because of her willingness to submit to these changes, and her submissiveness falls under the umbrella of "yielding." Jesus displayed this same kind of "yieldedness" in His "yielding" to God when He stated in the garden of Gethsemane ...O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. (MATTHEW 26:39). Note the willing heart felt attitude

of the full overcomer expressed in ROMANS 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. ROMANS 7:4 reminds us again of

the statement found in JEREMIAH 17:8neither shall cease from yielding fruit. So we see that another of the heart felt qualities of a full overcomer has to do with a willing and yielded heart toward the Lord. So how is this quality of a willing and yielded heart toward the Lord expressed in

prayer by Abraham's servant in GENESIS 24:12-14? The answer lies in the words "shew" and "shewed" in verses 12 and 14: verse 12 ...and shew kindness unto my master Abraham..., verse 14 ...and thereby shall I know that thou hast shewed kindness unto my master. The same Hebrew word translated "yielding" in JEREMIAH 17:8 is the same word translated "shew" in verse 12, and

"shewed" in verse 14 of GENESIS 24. (In the Strong's Concordance it is the Old Testament Hebrew word 06213). We could express the thought of Abraham's servants prayer something like

this: 'Only you O Lord God know who this woman is, you know her thought afar off, you know her

heart, her heart attitude. whether she is willing to yield to you and your will or not. May I too know

that she is the appointed one you have chosen by her showing her willingness to me in yielding to

my request of giving water to drink to me and the camels, and by this deed, which I will take as a sign from you, I will know that she is the right one with the right heart attitude toward you, and the

one who meets all the requirements of my master Abraham for a wife for his son Isaac.' Thus we see expressed by Abraham's servant the thought to God in prayer that this woman should have the proper willingness and yieldedness that is found in the heart attitude that is right with the Lord,

and of course only God would know the heart attitude of this woman. In other words Abraham's servant knew that God had appointed a woman for Isaac, a woman with the right yielding heart attitude toward God, and he wanted to be sure that he found the right one of God's choosing.

Earlier in this study (see page 16 of these notes) we noted that the word "appointed" (found in verses 14 and 44) means to be right; to shew to be right; in other words that's the right one ...for thy servant Isaac. The same Hebrew word translated "yielding" in JEREMIAH 17:8 is also the same word translated "appointed" in PSALMS 104:19 He appointed the moon for seasons: the sun knoweth his going down. So once again we see that God knew this appointed (yielded)

woman with the proper heart attitude that is right with the Lord was indeed Isaac's wife to be,

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

brother, with her pitcher upon her shoulder. The first thing to note in this verse is a fact that the Apostle Paul acknowledges in a prayer of his found in EPHESIANS 3, and that is that God is able

to do far above what we may ask or expect of Him. Paul's concluding comments of his prayer reads: EPHESIANS 3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. Recall in our story of GENESIS 24 that there really wasn't any time left in the day when Abraham's servant came to the well at the time of evening. Yet Abraham's servant prayed to God to ...send me good speed this day. At this point in time Abraham's servant only knew that normally the women came out of their houses at

this time of day to draw water, and he knew that there would be a potential bride for Isaac out of this group. At this point in time Abraham's servant didn't know that Rebekah was the appointed one of God for Isaac. Abraham's servant didn't know of God what we know of God, and that being

what is noted in ISAIAH 65:24 - And it shall come to pass, that before they call, I will answer; and

while they are yet speaking, I will hear. GENESIS 24:15 tells us that while Abraham's servant was

yet speaking unto God this prayer of his, God was already answering, and He was answering before "this day" was ended, for we read in verse 15 And it came to pass, before he had done speaking, that,... ..Rebekah came out....

The second thing we need to note from verse 15 is that it doesn't say And it came to pass, before he had done speaking, that,... ..Rebekah came out..., but rather it says: And it came to pass, before he had done speaking, that, BEHOLD, Rebekah came out,... . The word "behold" used here is a very common word used in nearly 1400 scriptures. It is found seven times in this chapter. (See verses 13, 15, 30, 43, 45, 51, and 63). The word "behold" also has seven different Hebrew words that translate into our English as "behold." Seven again speaks to us of SPIRITUAL COMPLETION or SPIRITUAL PERFECTION. The word "behold" means for us to

pause and look earnestly, to observe, to view with attention and earnestness, to survey with accuracy as from a high situation, and to see mostly mentally or prophetically. What the Holy Spirit wants us to survey with accuracy here in verse 15 by using the word "behold" like He does is the spiritual qualities portrayed by Rebekah, and we have already pointed out many of them. We are to "behold" with our spiritual eyes, and our spiritual eyes are so important, for without them we cannot "behold" the deeper things of God. The Apostle Paul prays a prayer in EPHESIANS 1, a part of it is recorded in verses 16-18, where Paul states that I ...Cease not to give thanks for you, making mention of you in my prayers; 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge

of him: 18 The eyes of your understanding being enlightened: that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,... . It takes the enlightened spiritual eyes of Holy Spirit filled believers for us to see things, to "behold." like the Lord Jesus Christ sees things, and the Bride of Christ will see things like the Lord Jesus Christ sees things through her Holy Spirit filled doves eyes. In previous Sunday School lessons we have covered this same subject when we studied REVELATION 4. REVELATION 4:6 ...and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind..., and verse 8 notes that these four living creatures ...are full of eyes round about and within... . The word "midst" used in REVELATION 4:6 means in the middle of. In other words these four living creatures were right in the middle of the throne, obviously closest to Jesus. This group of Saints called the four living creatures figure the New Testament worthies of faith, who are also known as the Bride of Christ. These overcomers that make up this group of Saints known as the Bride of Christ are the ones who have full vision of divine things, having "eyes before," (eyes of spiritual foresight which see into the future beyond this life, eyes which see ruling and reigning with Christ); "eyes behind," (spiritual eyes of faith, which allow the full overcomer to see events of times past, that are recorded in scripture for our learning and our

admonition, (1 CORINTHIANS 10:11)); and spiritual "eyes within," with which the individual full

overcomer can examine himself and his own heart and clearly see that he is nothing in himself, but with Jesus Christ in his heart, and with the tender guidance of the Holy Ghost as his teacher, and comforter and guide, he sees that he is able to grow up in spiritual wisdom, knowledge, and understanding, knowing the hope of his calling is by faith and focus on Jesus Christ. In other words the full overcomers "behold" with their eyes of faith important things of God, and this has always been the case with the men and women of God.

Let's pause again from our story and look briefly at some of the things important people of scripture "beheld" with their own eyes of faith, important things of God that often times only they

could see because it was revealed unto them of God through their own eyes of faith. In
GENESIS

9 after the flood we read in verse 1 that ...God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. Then in verse 8 and 9 God tells Noah and his sons: And God spake unto Noah, and to his sons with him, saying, 9 And I, behold, I establish my

covenant with you, and with your seed after you;..., and we all are descendants of Noah. Noah "beheld" important things of God and became one of the Old Testament worthies of faith mentioned by name in HEBREWS 11:7! Abraham "beheld" many important things of God by his

eyes of faith. A couple of examples from his life are found in the following two portions scripture:

GENESIS 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I [am] thy shield, [and] thy exceeding great reward. 2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house [is] this Eliezer of Damascus? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 4 And, behold, the word of the LORD [came] unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him. So shall thy seed be. ...GENESIS 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I [am] the Almighty God; walk before me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant [is] with thee, and thou shalt be a father of many nations. 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

Moses "beheld" many important things from God and passed these encouraging words along to the children of Israel as he spake to them in DEUTERONOMY. DEUTERONOMY 1:8 Behold, I

have set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them. 9 And I spake unto you at that time, saying, I am not able to bear you myself alone: 10 The LORD your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. 11 (The LORD God of your fathers make you a thousand times so many more as ye are, and bless you,

as he hath promised you!) ...21 Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged. Moses too "beheld" many important things of God by his eyes of faith, and went on to be one of our great examples of an Old Testament worthy of faith mentioned by name in HEBREWS 11.

Joshua too "beheld" many important things of God by his eyes of faith, and we read one example of his in JOSHUA 5. JOSHUA 5:13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, [Art] thou for us, or for our adversaries? 14 And he said, Nay; but [as] captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? 15 And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest [is] holy. And Joshua did so. Elijah and Elisha were great men of faith that lived in Old Testament times; men who also "beheld" with their own eyes of faith important things of God. Note some of the things that Elijah "beheld" in the 19th chapter of

1 KINGS. 1 KINGS 19:4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. 5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. 6 And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. 7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. 8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. 9 And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah? 10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. 11 And he said,

Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: 12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire

a still small voice. 13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? Elijah in his lifetime went on to "behold" many more important things from God. In 2 KINGS 2 it was revealed unto Elijah by the LORD that he would

be translated. Elisha being close to Elijah also knew this. 2 KINGS 2:9 And it came to pass, when

they were gone over, that Eijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. 10 And

he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it

shall be so unto thee; but if not, it shall not be so. 11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. 12 And Elisha saw it, and he cried. My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. It is recorded in scripture that Elisha

performed twice as many miracles as did Elijah, a double portion. Elisha too "beheld" many important things from God; things that were only revealed unto him because he had spiritual eyes

of faith. An example of this is found in 2 KINGS 6. In 2 KINGS 6 we read of Elisha and his servant

who were surrounded by horses, and chariots, and a great host, and Elisha's servant asked Elisha, how shall we do? Elisha's reply is found in verses 16 & 17: 16 And he answered, Fear not:

for they that [be] with us [are] more than they that [be] with them. 17 And Elisha prayed, and said,

LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain [was] full of horses and chariots of fire round about Elisha.

Perhaps now we ourselves are getting a better picture of what this word "behold" encompasses. If we can through our spiritual eyes of faith "behold" something, then we can also "behold" the important things of God in our life. In JEREMIAH 32:27 we read: Behold. I [am] the LORD, the God of all flesh: is there any thing too hard for me? Of course the answer is no there is nothing hard for the Lord. God performed the impossible when he gave a son to aged Sarah. Similarly Elisabeth the mother of John the Baptist was barren until she was "well stricken in years" LUKE 1:7 records. The angel Gabriel when he appeared unto Mary the mother of Jesus stated this to Man in LUKE 1:36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 37 For with God nothing shall be

impossible. In MALACHI we read the following: MALACHI 3:1 Behold. I will send my messenger,

and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. ...4: 5 Behold, I will send you Elijah the prophet before the coming of the great

and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the

heart of the children to their fathers, lest I come and smite the earth with a curse. This was a reference to John the Baptist as noted in LUKE 1:17 And he shall go before him in the spirit and power of Elias, (Elijah) to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. In MATTHEW 17 Peter, James, and John "beheld" Jesus transfiguration. Afterwards Jesus told them: ...Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them. Elias truly shall first come, and restore all things. But I say unto you. That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the

Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist. (MATTHEW 17:9-13). John the Baptist himself had spiritual eyes of faith, and he told others to "behold" Jesus in the following passage from JOHN 1. JOHN 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is preferred before me: for

he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God. 35 Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! In the portion of our lesson we have been looking at some of the important things of God that were "beheld" by men and women of faith. We too by faith with spiritual eyes are too "behold" things of God. Stephen as he was being stoned left this testimony heard by Saul of Tarsus: ACTS 7:56 And said, Behold. I see the heavens opened, and the Son of man standing on the right hand of God. No one else there that day had spiritual eyes of faith to "behold" ...the Son of man standing on the right hand of God. However Stephen's testimony stuck in the mind of Saul of Tarsus until one day he too "beheld" a light brighter than the noon day sun. This light was Jesus, who that day opened Saul of Tarsus' spiritual eyes to "behold" Him. Over time Saul of Tarsus became enlightened of God, and known to us as the Apostle Paul. The Apostle Paul wrote unto us to also "behold" something with our spiritual eyes of faith, and this is found in I CORINTHIANS

15. I CORINTHIANS 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all

be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. In ACTS 1:4-8 we read of Jesus telling his followers that not many days hence from that time they would receive this

power from on high known as the Holy Ghost. He had already told His disciples that when they received the Holy Ghost they would also "behold" with their eyes of faith important things of God.

Then ACTS 1:9-11 records: And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. We know from many previous lessons and sermons that this "cloud" that received Jesus was a cloud of saints, those Old Testament worthies of faith who had with their eyes of faith during their lifetime

"beheld" important things of God. Then we read in REVELATION these words of encouragement

spoken to those with eyes of faith to see it, things to "behold." REVELATION 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so. Amen. REVELATION 22:7 Behold. I

come quickly: blessed is he that keepeth the sayings of the prophecy of this book. ...12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

And now having acknowledged the importance of the word "behold" we return to GENESIS 24:15

and ...behold. Rebekah... for the first time in this chapter. GENESIS 24:15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. We find several

names mentioned in this verse, and in this typical story of GENESIS 24 they all have typical meaning to us. Rebekah's name is probably the hardest one to define, as we will now see. What makes her name so hard to define is the differences between Author's as to what her name means. An Interpreting Dictionary of Scripture Proper Names by Hitchcock probably defined Rebekah's name the most unusual way of all the definitions I looked up, stating Rebekah's name means: "fat; fattened; a quarrel appeased." Obviously these were inward qualities, for we read in GENESIS 24:16 that Rebekahwas very fair to look upon... . More than twenty years after the events of GENESIS 24 we read this of Rebekah in GENESIS 26:7she was fair to look upon. So we see that outwardly Rebekah was not "fat" or "fattened" over time, thus this definition of Rebekah defines her inward traits. Setting that one definition aside for now we next come to the definition from A Dictionary of Scripture Proper Names by J. B. Jackson, which many of you have

from Scott's class, stating Rebekah's name means: "tying." Easton's Bible Dictionary states that Rebekah's name means: "a noose." The Dictionary of Scripture Proper Names in the back of Scofield Bible says the same thing, that Rebekah's name means: "a noose." Smith's Bible Dictionary defines Rebekah's name as meaning: "ensnarer." So far not much enlightenment as to what all of these different definitions mean. Strongs Concordance gives a definition that takes us back in time and uses an analogy familiar to those who used animals for transportation, stating that the Hebrew word used for Rebekah comes from an unused root probably meaning to clog by tying up the fetlock. The fetlock is a tuft of hair on the back of the leg of a horse, donkey, mule etc., just above the hoof. The tying up of the fetlock, or the tying together of this tuft of hair between the legs would make it very hard for the animal to move. Out of this thought comes the word "fettering," which means a restraint that holds in check something or someone. A rope with a noose, or a snare would do the same thing, that is clog up the movement by restraining the movement of the legs. Strong in his definition goes on to mention that this Hebrew unused root word leads us to understand that Rebekah was fettering (by beauty); that is to say she was captivating, or in other words able to capture the attention or affection of others by her beauty. Thus the definition left for us in one word from our Strong's Concordance concerning the meaning

of Rebekah's name is "ensnarer." Now we are getting some place, and a better understanding of the meaning of Rebekah's name. The Bible Cyclopaedia by A. R. Fausset published in 1903 defines Rebekah's name as meaning: "a rope with a noose," i.e. captivating, and goes on to explain the qualities that made her captivating: her beauty, courtesy, willing consent, modesty, all

made her deservedly attractive. Sister Bodie in her book on GENESIS states this of Rebekah: "Her name means "ewe," a mother sheep, which speaks of being in the way of fruitfulness." Naturally speaking Rebekah wasn't fruitful for twenty years' GENESIS 25:20 tells us: And Isaac

was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian. And GENESIS 25:26 concludes with this statement after the twins Esau and Jacob were born unto Isaac and Rebekah: ...and Isaac was threescore years old when she bare them. Up until this time Rebekah was barren, [see GENESIS 2). Rebekah is then one of the unnamed Grandmothers of Jesus.

What we see here in the complexity in defining Rebekah's name relates to us a little of the mystery that surrounds the Bride of Christ. There are many scriptures that we can turn to show at least in part different points concerning the Bride of Christ, yet EPHESIANS 5:32 calls it "a great

mystery." For example many do not see the four living creatures of REVELATION 4 being the Bride of Christ. Similarly the four living creatures of EZEKIEL 1 are still a mystery to most. Eve being a type of the Bride of Christ throws many, as does Rebekah being a type of the Bride of Christ in GENESIS 24. There are many other such examples that are found in scripture that point out certain aspects of this mysterious phenomenon known as the Bride of Christ. THE SONG OF SOLOMON comes to mind, as does PSALMS 45, and PROVERBS 31, and REVELATION 21. So

it is of little surprise that defining Rebekah's name is a little of a mystery in itself.

Having now defined Rebekah's name, let's look again at GENESIS 24:15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. We now will look at Bethuel, the father of Rebekah. Bethuel's name is mentioned ten times in scripture, nine times in GENESIS, and four times in GENESIS 24. Each time his name is mentioned in GENESIS, except one, it is in association with Rebekah, his only daughter mentioned in scripture.

Earlier in this study we noted that Bethuel was the eighth child born unto Nahor and his wife Milcah, a fact found in GENESIS 22:20-23. Bethuel's name means: "point ye out God," "man of God," or "dweller in God." (See page 16 of these notes). Thus we begin to see in this verse (GENESIS 24:15) the Godly heritage that was Rebekah's. This Godly heritage that was Rebekah's is further brought out by the mention of her Grandparent's names, Milcah and Nahor, Bethuel's mother and father. There are two Milcah's mentioned in scripture, and this Milcah, the Grandmother of Rebekah, is always found mentioned with her husband Nahor. We learned early on in this study that Abraham had a brother named Nahor, and Nahor married a woman named Milcah. (See again pages 2 and 3 of this study). Milcah's name is mentioned seven times in the book of GENESIS, and thus speaks to us a little about SPIRITUAL PERFECTION or SPIRITUAL

COMPLETION. Milcah's name is mentioned three times in GENESIS 24, and means "a queen" or

"counsel," and speaks to us of the high counsel found in our Lord and Saviour Jesus Christ.

ISAIAH 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Nahor's name is found nineteen (FAITH) times in scripture, sixteen (LOVE) times in GENESIS, and four (HUMAN WEAKNESS; MAN'S WEAKNESS; CREATION; EARTHLY NUMBER) times in GENESIS 24. (There are two Nahor's

mentioned in GENESIS, one is the grandfather of Abraham, and the other is Abraham's brother). Nahor's name means "snorter," and has the further meaning of "one who laughs loudly," or "one

that blows powerfully through his nostrils." Sister Bodie explains it like this: both of these designations speak "of Christ in resurrection. He blew powerfully upon His Church on the day of Pentecost. The Holy Spirit fell on the disciples gathered in that upper room. They became mighty thru that dynamic blowing and three thousand were saved in one day." (End of quote from Sister Bodie). Thus we see the wonderful lineage of Rebekah, and how she came from a family of Godly heritage.

Having noted many of the qualities displayed by Rebekah, and having now looked at her lineage and heritage, let's consider the next few verses of GENESIS 24. GENESIS 24:16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. 17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. 18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink. 19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. 20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. In this portion of scripture we get a good physical description of Rebekah,

and we get to observe a little of her character. The descriptive words "very fair " found in verse 16

are only used three times in scripture to describe women. (We also find this said of Abraham's wife Sarah in GENESIS 12:14, and of Abishag the Shunammite in I KINGS 1:3 & 4). The word "very" is an adverb meaning exceedingly, greatly, with muchness, up to abundance, to a great degree, and brings to mind the very best that God has to offer. The very best that God has to offer us is to be a part of that rib portion company that will make up the bride of Christ. The Apostle Paul even prayed in EPHESIANS 3 that we could understand such things, stating: 20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to

the power that worketh in us, 21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. The word "fair" in GENESIS 24:16 is an adjective that means in part: pleasant, agreeable, good (both morally and ethically), and goodly (like the goodly pearls of MATTHEW 13:45 & 46, another of those "mysterious" scriptures that points out the bride of Christ). We find the word "fair" also in association with Esther the queen in the book of ESTHER.

Then as part of the description of Rebekah we find the word "virgin." The word "virgin" is only found twice in the book of GENESIS, and both times is in reference to Rebekah. The other time the word "virgin" is used is in verse 43 where we find the heart attitude of Abraham's servant in his prayer request to God was for this woman that came to the well to be a "virgin" and not some other man's wife.

GENESIS 24:17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water

of thy pitcher. In this verse Abraham's servant, after running to meet Rebekah, makes this request of her: ...Let me, I pray thee, drink a little water of thy pitcher. Consider the meaning of this request. Was Abraham's servant requesting water because he was thirsty, or was this a test to prove that Rebekah was the appointed one for Isaac? We could answer yes to both questions, however in the light of typical teaching we note that this request was really a test to prove that Rebekah was the appointed one for Isaac. Rebekah didn't know this was her test, so to speak, but we can see that it was. Recall earlier in this study that we pointed out that well of water from

which Rebekah drew her water pointed us to Christ who is our salvation, known also as the Word

of God. And her pitcher is an earthen vessel of clay which typifies an earthen vessel properly filled with the word of God, and the power of the Holy Spirit from God. The test here in verse 17 for Rebekah was to see if she was bridal material fit for Abraham's son Isaac. Was she willing to share from her earthen vessel the water of life freely? Here then in verse 17 we find a test of Rebekah's inner qualities that make up her true character, and we see them in verses 18-20.

GENESIS 24:18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. 19 And when she had done giving him drink, she said, I will draw water

for thy camels also, until they have done drinking. 20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. What we need to see in this portion of scripture portrayed by Rebekah is the initial steps that those who will

be in the Bride of Christ must take. Here we see Rebekah willingly serving. In type she was really

serving the Lord. In reality she was serving a stranger. She saw the need of others, and putting aside her own needs, she took the time to help. She had no alternative motive(s) in mind, but rather she showed that she had compassion towards others, even towards a complete stranger. The principles that Rebekah followed in these verses is further expounded for us in ROMANS 12.

Sister Bodie calls these principles expounded in ROMANS 12 "the fruit of the Christian life." As we look at ROMANS 12 notice these Christian principles that Rebekah was following even though

she herself knew nothing about ROMANS 12. (These principles are underlined in the following portion from ROMANS 12).

ROMANS 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. 3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought

to think: (Rebekah didn't think so highly of herself that she couldn't or wouldn't help or serve others, even a stranger who himself was a servant!) but to think soberly, according as God hath dealt to every man the measure of faith. 4 For as we have many members in one body, and all members have not the same office: 5 So we, being many, are one body in Christ, and every one members one of another. 6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; 7 Or ministry, let us wait on our ministering: (Rebekah was in a way ministering unto the needs of Abraham's servant) or he that teacheth, on teaching; 8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity: (it was a simple thing for Rebekah to let down her pitcher and give Abraham's servant drink) he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. (Rebekah showed mercy to Abraham's servant and she did it without complaining, and with cheerfulness, otherwise why did she make haste? In GENESIS 24:18 & 20 we find the phrase "she hasted," meaning she did what she was doing here quickly, swiftly, and speedily.) 9 Let love be without dissimulation. (Not a pretended thing, but rather a sincere true to the Light thing.) Abhor that

which is evil; cleave to that which is good. 10 Be kindly affectioned one to another with brotherly

love: in honour preferring one another: (Obviously Rebekah followed this principle, for out of the

love and compassion from her heart she gave what she had to give to Abraham's servant, for the time setting aside her own needs.) 11 Not slothful in business; fervent [a zeal for what is good] in spirit: serving the Lord; (You might ask: How was it that Rebekah was serving the Lord in her giving water unto Abraham's servant? The answer to this kind of questioning is given in MATTHEW 25:31-40. 31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them. Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.) ROMANS 12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer; 13 Distributing to the necessity of saints: given to hospitality. (Obviously Rebekah was given to hospitality, for she was most hospitable unto Abraham's servant.) (For more on this see the next paragraph). 14 Bless them which persecute you: bless, and curse not. 15 Rejoice with them that do rejoice, and weep with them that weep. 16 Be of the same mind one toward another. Mind not high things. but condescend to men of low estate. (Rebekah willingly served a servant). Be not wise in your own conceits. 17 Recomense to no man evil for evil. Provide things honest in the sight of all men. (The water Rebekah gave Abraham's servant was not a pretend thing, but was honestly provided from the well from which she drew the water.) 18 If it be possible, as much as lieth in you, live peaceably with all men. 19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: (but leave room for God's anger) for it is written, Vengeance is mine; I will repay, saith the Lord. 20 Therefore if thine

enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on

his head. 21 Be not overcome of evil, but overcome evil with good.

In verse 13 of ROMANS 12 above we find the word "hospitality." This word "hospitality" comes from a Greek word 'philoxenia' (number 5381 in the Greek Strong's Concordance), and has the same Greek root (phil) as does Philadelphia (brotherly love). (See REVELATION 3:7-13). It means showing love or hospitality to strangers, and is only found one other time in scripture, and that being in HEBREWS 13:2 Be not forgetful to entertain strangers <5381>: for thereby some have entertained angels unawares. Obviously in our story of GENESIS 24, Rebekah was entertaining a stranger when she was giving water to Abraham's servant and his camels. Concerning again the camels GENESIS 24:19 & 20 shows Rebekah's treatment of the camels. GENESIS 24:19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. 20 And she hasted, and emptied her pitcher into the

trough, and ran again unto the well to draw water, and drew for all his camels. We have already talked much about the camels in this study (see pages 8 - 10 of these notes), and in these two verses we find that Rebekah was also hospitable unto Abraham's servants camels. Recall from verse 10 that he had ten camels with him. And further recall in our introduction to the camels that

we noted a single camel can drink up to 53 gallons of water a day! (See page 10 of these notes). Potentially these ten camels were capable of drinking 530 gallons of water! Yet note what Rebekah stated in verse 19: ...I will draw water for thy camels also, until they have done drinking.

In PROVERBS 12:10 we read an interesting statement: A righteous man regardeth the life of his beast:..., and thus we again glimpse the heart attitude of Rebekah, she was a righteous woman.

In verse 18 we found that Rebekah "hasted" to give Abraham's servant drink, and in verse 20 we read: And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. Imagine ten camels fighting for position to get a drink out

of a watering trough, and we can see why Rebekah ran to the well to draw water, and she did so repeatedly until all the camels had done drinking. Little did she realize as she was watering these camels that one day they would all be hers. Little did she realize as she watered these camels that they would be the ones that carried her unto her future husband Isaac. Little did she realize as she watered these camels that without them she would not be a bride to Isaac, in fact at this time she had no idea who Isaac was. Rebekah didn't know that the camels figure the many trials along the full overcomers pathway, or that the camels speak of all the providences of the will God

that come to us, whether they are pleasant or unpleasant, and that generally speaking the camels emphasize the unpleasant providences of God, but we know that camels are figurative of the daily events and situations that come to our lives to bring us to the point of being a full overcomer,

that is if we are interested in obtaining God's best. And so we note that Rebekah acknowledges the camels, and in watering them she was accepting them into her life, even though she didn't know that this was what she was doing.

GENESIS 24:21 reads: And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not. Perhaps our King James version doesn't properly explain what was taking place here. Our first clue to the importance of this verse is found in the word "wondering." We tend to think of the "wondering" as meaning an astonishment, however that is not exactly what is intended here. The Hebrew word translated "wondering" here is only used this one time in scripture, and means "to gaze." Abraham's servant was intently watching Rebekah, (gazing at Rebekah), as she watered his camels, not out of concern for his camels, but rather he was intently watching Rebekah to see if she would pass the test that he had put before God in his prayer request of verse 14 where he asked: 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 shewed kindness unto my master. Furthermore Rebekah herself had stated in verse 19: ...I will draw water for thy camels also, until they have done drinking.... and now Abraham's servant was intently gazing at Rebekah to see if she would finish the task she had taken on of watering the camels until they had done drinking. The Living

Bible: Paraphrased by Kenneth Taylor translates GENESIS 24:21 this way: "The servant said no more but watched her carefully to see if she would finish the job. so that he would know whether she was the one." So now we see that Abraham's servant wasn't wondering if the Lord would answer his prayer, or not, but rather he was wondering if Rebekah was the one appointed of the Lord for Isaac, and if she finished the task of watering the camels, he would know that, yes, indeed Rebekah was the one.

There is a very important Spiritual application portrayed here if we can only see it. Recall that Abraham's servant in this chapter is a type of the Holy Ghost. Rebekah, our potential bride for Isaac, has just willingly accepted Abraham's servant into her life, the type being she has received the Holy Ghost. Note that Abraham's servant didn't make Rebekah receive him, neither does the Holy Ghost force Himself upon a believer, but rather the Holy Ghost has been made available to all believers since the day of Pentecost if they will only receive Him into their lives also. Since the

day of Pentecost millions of Christians have received the gift of the Holy Ghost into their lives as evidenced by their speaking in tongues, a fact also noted in ACTS 2:4; 2:11; 10:46; and 19:6.

This receiving the gift of the Holy Ghost is but the second step that those who will qualify to be in

the bride of Christ must take in order to be in that rank of full overcomers from this present church

age. (The first step, of course, is being saved). Just because Rebekah willingly accepted Abraham's servant into her life doesn't mean that she is instantly qualified to be the bride for Isaac; she must first pass several qualifying tests administered by Abraham's servant. The first test, (even though she didn't know this was a test to prove her qualified to be a bride for Isaac), was her treatment of the camels, a fact we pointed out above, (see the bottom of page 31 and the top of page 32 of these notes). The second test revolves around Rebekah's degree of acceptance of the camels into her life. Rebekah in verse 19, said she would ...draw water for thy camels also, until they have done drinking..., leaving Abraham's servant with no choice but to be patient and see if Rebekah was true to her word, and would continue watering these camels until they have done drinking; not until they all had a drink, nor until they were all partially full of water,

but rather until they have done drinking. The camels we learned earlier represent the everyday tests and trials, whether big or small, and often unpleasant situations that comes our way, but what do we attribute to these everyday tests and trials, and unpleasant situations? Do we count them as coming from God? Do we apply the word of God towards these situations and tests? If so, how much? Remember EPHESIANS 3:20 in part states that God is ...able to do exceeding abundantly above all that we ask or think... . Recall again (see page 13 of these notes) that water in scripture pictures the word of God, and that Jesus is called The Word of God in

REVELATION

19:13. Rebekah's watering these camels is typical to us of applying The Word of God to everything, one hundred percent to everything, and every event; one hundred percent to every event, pleasant or unpleasant in our life. Stated another way the bride of Christ will be the ones who one hundred per cent have turned everything, every event in their lives over to Jesus and the word of His grace. The application that we need to see for our individual lives here then is to what

degree does The Word of God (Jesus) fit into our lives, thirty per cent? Fifty percent? Seventy five per cent? Or a full overcoming one hundred per cent? Rebekah watered the camels one

hundred percent, until they had done drinking. Rebekah as a future bride to Isaac in type pictures a full overcomer. A full overcomer holds back no love of God, nor love of Christ Jesus our Lord. If

the Lord allows a trial or a test to come the way of a full overcomer, and daily they will come, the

full overcomer reckons these trials and tests and every day aggravations as coming one hundred per cent from the Lord. Let me paraphrase the Apostle Paul from ROMANS 8:18 like this in application to our story: "For I reckon that the everyday tests and trials, whether big or small, and the often unpleasant situations that comes our way, the camels of this present time, and the tests and the sufferings that they represent, are not worthy to be compared with the glory that shall be revealed in us." The word "things" is found eight times in ROMANS 8, and we know among other

meanings the number eight has to do with the BRIDE. After the Apostle Paul wrote about the suffering "things" in ROMANS 8:18 (For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.), he goes on and encourages those with open hearts to recognize one hundred per cent that the love of God is one hundred percent for us in all of these "things." Here is some of how the Apostle Paul states this in ROMANS 8. ROMANS 8:28 And we know that all things work together for good to them that love

God, to them who are the called according to his purpose. ...31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? ... 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written. For thy sake we are killed all the day long; we

are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rebekah kept her word to Abraham's servant, and one hundred per cent watered the camels in GENESIS 24:19-21.

The next few verses of GENESIS 24 shows the degree of acceptance that Rebekah had of Abraham's servant into her life, not yet knowing his mission, or that he would be the guide to her future husband Isaac. She could have watered his camels and been done with Abraham's servant, but then she would have never been a bride to Isaac. The next few verses develop this most wonderful relationship typical of the Holy Spirit enriching the bride with the bridegrooms gifts. As we go through these verses we will see the increasing degree of acceptance that Rebekah had of Abraham's servant into her life.

GENESIS 24:22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;... . Sister Bodie notes that this speaks to us of the sealing of the Saints by the Holy Spirit of promise until the day of redemption spoken of by Paul in EPHESIANS 1:13 & 14 and 4:30. The seal of Old Testament times was done with a ring, and is this fact noted in several scriptures, none portrays this better than ESTHER 8:8, which reads: Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's

name, and sealed with the king's ring, may no man reverse. Brother Hill in previous EPHESIAN studies has noted that a seal has three phases or points: (1) a seal shows a finished transaction; (2) a seal shows a mark of ownership; and (3) a seal guarantees a delivery. (Those who have a Scofield Bible may note similar points in Scofield's notes on EPHESIANS 1). The symbolism of the seal is pictured by the golden earring and the two gold bracelets. Further symbolic is the gold of the earring and the bracelets. Gold is an emblem of purity, a metal least tarnished, and speaks to us of deity (the divine nature of God), divine life, and Godly perfection. Seven is a number of perfection, and in Rebekah's day there were seven main sorts of golden ornaments that were worn on seven different places on the body. The seven common places on the body that golden ornaments were worn were: (1) on the forehead; (2) on the nose; (3) on the neck; (4) on the ear; (5) on the finger; (6) on the forearms; and (7) on the ankles. We find Abraham's servant giving Rebekah two kinds of golden ornaments, each also symbolic; a golden earring and two golden bracelets for her hands. (Now I realize that many of you have different versions of the Bible, which may translate this verse differently. However The Septuagint version of this 22nd verse reads: "And it came to pass, as the camels had done drinking, that the man took earrings of gold of about a drachm weight, and two bracelets for her hands...")

The golden earring points us to the ear. Ears are for hearing. Ten times in scripture we find the phrase "ears to hear," and eight times in the gospel record we find Jesus saying to people who have "ears to hear, let him hear." The emphasis that Jesus was making in this statement was on the quality of hearing, and how that the hearer must hear with open ears and open hearts to properly receive the good news message of salvation. Both Jesus and Paul quote from ISAIAH 6 in emphasizing this concept. ISAIAH 6:9 And he said. Go, and tell this people. Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Jesus quotes ISAIAH 6:9 & 10 in the

following portion of MATTHEW 13. MATTHEW 13:10 And the disciples came, and said unto him,

Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For

whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith. By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you. That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. In ACTS 28 the Apostle Paul at long last gets to address the Jews at Rome. (This had been a desire of the Apostle Paul for a long time. He wrote of this in ROMANS 15:22-24, which reads- For which cause also I have been much hindered from

coming to you. 23 But now having no more place in these parts, and having a great desire these

many years to come unto you; 24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.) After a whole day of talking to these Jews at Rome, and persuading them concerning Jesus we find this said of Paul in ACTS 28. ACTS 28:23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. 24 And some believed the things which

were spoken, and some believed not. 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word. Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. 28 Be it known therefore unto you, that the salvation of God is

sent unto the Gentiles, and that they will hear it. 29 And when he had said these words, the Jews departed, and had great reasoning among themselves. The quality of the hearing is what Isaiah, Jesus and Paul were emphasizing, just the same as in Moses day when he spoke these words found in EXODUS 15:26 And said. If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep

all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee. What we need to see in the golden earring of GENESIS 24:22 is that the bride will have an ear for the things of the Lord.

Also we note that Abraham's servant gave Rebekah ...two bracelets for her hands of ten shekels weight of gold;... . Hands are mentioned many times in scripture. Symbolically the hands picture power and authority, and this is especially true in reference to God's hands. Consider the hands of God. With His hands God created the heavens and the earth. PSALMS 102:25 reads: Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. In HEBREWS 1:10 the Apostle Paul quotes from PSALMS 102:25 stating: And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. JOHN 1:3 All things were made by him; and without him was not any thing made that was made.

A close study of this verse in JOHN show that this was a reference to Jesus. Jesus as a man here on earth performed many miracles using his hands, but He was not dependent upon His own manly strength, but rather was dependent upon the strength and power of God the Father. Note a few of these things that Jesus did with His hands while here on earth in the following verses. MARK 5:22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, 23 And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. Between the 23rd verse and verse 41 the little daughter died. Then Jesus came ...41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted. Damsel, I say unto thee, arise. 42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. In MARK 6 Jesus returns into His own country, and we read in verses 5 & 6: And

he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled because of their unbelief. And he went round about the villages, teaching. In MARK 8 we read the following account concerning Jesus while here on earth: 22 And

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. 24 And he looked up, and said, I see men as trees, walking. 25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. 26 And he sent him away to his house, saying. Neither go into the town, nor tell it to any in the town. In MARK 10 we again read of the touch of Jesus: 13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 14 But when Jesus saw it, he was much displeased and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God

as a little child, he shall not enter therein. 16 And he took them up in his arms, put his hands upon them, and blessed them. These are but a few examples of the many things Jesus did here on earth with His hands.

Now let's look at some examples of what we as men and women of God who have entrusted our lives into His hands, and see what we are to do with our hands. MARK 16:14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. 15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. These words of Jesus we just read were spoken to the eleven Apostles, and the book of ACTS records some of what was done by their hands after that the Holy Ghost had come upon them. ACTS 5:12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. 13 And of the rest durst no man join himself to them- but the people magnified them. 14 And believers were the more added to the Lord, multitudes both of men and women.) 15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a multitude out of the cities roundabout unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. Moving beyond the many things performed by the hands of the kingdom Apostles, we see a miracle after a miracle performed by not only the hands of the Apostles, but by the hands of the Holy Ghost filled

believers all throughout the rest of the book of ACTS. ...ACTS 6:5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid their hands on them. 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. 8 And Stephen, full of faith and power, did great wonders and miracles among the people. ...ACTS 8:14 Now when the apostles

which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 Who when they were come down, prayed for them, that they might receive the Holy Ghost: 16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) 17 Then laid they their hands on them, and they received the Holy Ghost. Saul of Tarsus gets saved in the 9th chapter of ACTS, and then we read this: ACTS 9-10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and

go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. ...17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. Thus begins the ministry of the Apostle Paul, and by his hands many more miracles were performed.

In ACTS 14 we find Paul and Barnabas coming to Iconium for the first time, and we read in verse

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. In ACTS 19:11 & 12

we read: And God wrought special miracles by the hands of Paul: 12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Having noted some of what can be accomplished by Holy Ghost filled men and women who are walking hand in hand with God, let's get back to our 22nd verse of GENESIS 24 and further consider the typical teaching concerning the hands. GENESIS 24:22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;.... Basically man's hands have three functions: (1) work; (2) war; and (3) worship, all three are also found many times in scripture. The hands of man usually picture man's strength, which is really nothing when compared to the hands of God, but as we have just seen, the power of God can be manifested through the hands of Holy Ghost filled men and women. The power of God when manifested through the hands of Holy Ghost filled men and women always points us to the Holy Ghost, for recall that Jesus told us in ACTS 1:8 that ...ye shall receive power, after that the Holy Ghost is come upon you.... This power of the Holy Ghost is typified in this 24th chapter of GENESIS by the

golden bracelets being placed on our future bride to be (Rebekah's) hands. Recall a statement that we made earlier in this study, (see pages 10 & 11 of these notes) that man's ability is very limited when compared with God's infinite ability. Yet the Christians ability is only limited by his

unquestioning belief in God, and God's ability. This actually defines faith in God. HEBREWS 11:6

states it like this: "...without faith it is impossible to please..." God. We also pointed out in our numbers study that our responsibility as man is to believe in God, in other words have faith in God, and His ability, thus in so doing God becomes responsible to man. This statement was made in reference to our definition of the number ten. The number ten again is the number of

RESPONSIBILITY ACCORDING TO ABILITY. Ten times in scripture we find the word "bracelets." We find also again the number ten here in verse 22 concerning the bracelets ...of ten shekels weight of gold;... . Gold is an emblem of purity, a metal least tarnished, and speaks to us of deity (the divine nature of God), divine life, and Godly perfection. (See page 34 of these notes).

Further note that a bracelet is often made as a complete circle of metal. The circle we have heard in many a marriage ceremony represents eternity in that it has no beginning nor no end. There are two bracelets mentioned here in verse 22, the number two having again to do with SUFFICIENT TESTIMONY, SUFFICIENT WITNESS, and a number that points to JESUS. God

made us with two hands with which to worship Him. And on these two hands He gave us ten fingers, which, when we worship Him with hands held high, all point upward toward heaven, showing that with our limited ability we have reached out by faith unto God and His unlimited ability, thus showing our RESPONSIBILITY ACCORDING TO ABILITY. So we note that the two

golden bracelets of ten shekels weight in GENESIS 24:22 points us to the hands of the Holy Spirit

filled believer, who reaches out and takes a hold of the mighty hand of the eternal God, and trusts wholly and completely in His Almighty Divine Power for daily guidance, while progressing on the

road of life, until such time as when we will be caught up together with Jesus in the air and so shall we ever be with the Lord. Are His golden bracelets upon your hands?

GENESIS 24:23 And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? Two questions are asked of Abraham's servant in this verse. Two is the number of SUFFICIENT WITNESS or SUFFICIENT TESTIMONY. The first question

...Whose daughter art thou?... is a question that Abraham's servant must ask, for Abraham in verse 4 had told him ...go unto my country, and to my kindred, and take a wife unto my son Isaac.

Abraham's servan't thought he was in the right place, but he needed sufficient witness that he was in the right place, so he asks Rebekah ...Whose daughter art thou? Note that he did not ask her name! In our account of GENESIS 24 we have already been told in verse 15 who Rebekah was, and who her family was. In verse 24 Rebekah gives her brief genealogy to Abraham's servant. GENESIS 24:24 And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. We have previously in this study gone over the meanings of the names of Bethuel, Milcah, and Nahor,(see pages 28 & 29 of these notes). In GENESIS 24:47 we read the proper sequence of events that took place between Abraham's servant and Rebekah at the well: And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him:... . The important thing to note here is that Abraham's servant now had sufficient witness that he had come to the kindred of his master Abraham. No doubt Abraham's servant knew Nahor, or in the least he had heard Abraham many times talk of his brother Nahor. By giving her brief genealogy Rebekah proves to Abraham's servant that she is related to Abraham; the type being she is a child of God. Then in verse 47 we are told by Abraham's servant what he did next: ...and I put the earring upon her face, and the bracelets upon her hands.

The second question Abraham's servant asks Rebekah in verse 23 after learning who she was is

...tell me, I pray thee: is there room in thy father's house for us to lodge in? We already went over the fact that Rebekah was very hospitable to Abraham's servant, and his camels (see page 31 of these notes), but there are some other important points brought out in this part of verse 23. Note the word "us." The "us" reference is to other "menservants" that Abraham's servant brought with him, which were before this point in our story unmentioned. They are directly or indirectly referenced six (MAN) times in our story of GENESIS 24 in the following verses: 23, 32, 35, 54, 59, and 65. In verse 32 we find that there was more than one other servant that came with Abraham's servant, for there reference in verse 32 is to "men's," meaning more than one man. Similarly "men" are found mentioned with Abraham's servant in verses 54 and 59. Since our text isn't specific, we don't know exactly how many menservants came with Abraham's servant, but at least two did, and that may have been all. Abraham's servant had ten camels with him, but mainly

they carried provisions and were brought as a means of transportation for Rebekah, and her stuff, so to my way of thinking Abraham's servant probably had no more than three menservants with him, but the fact remains that scripture doesn't say, so we can not say for sure how many men were with him. However in our story of GENESIS 24 we know that these men with Abraham's servant were typical of something, so we must ask what were the men with Abraham's servant were typical of? Think about it like this: Abraham's servant is typical of the Holy Ghost in this chapter. The men that were with him, were with him, not against him. The men that were with Abraham's servant were helpful to him, no doubt strong men and good workers; men whom Abraham's servant had know for along time; men who were reliable; men who would follow his leading. These men that were with him are representative of those mature Saints who are following the leading of the Holy Spirit in their lives; mature Saints who are strong in the Lord, and

good workers of the Lord's business; mature Saints who have been walking with the Lord for some time. In EPHESIANS 6:10 we read: Finally, my brethren, be strong in the Lord, and in the power of his might..., and then the Apostle Paul goes on to tell of the warfare and armour of the Spirit filled believer. It is this kind of Saint that is representative of the men that were with Abraham's servant. The Apostle Paul too had strong Saints in the Lord who were labourers together with God (see 1 CORINTHIANS 3:9), and one such Saint was Stephanas, whom we find

in I CORINTHIANS 16. I CORINTHIANS 16:13 Watch ye, stand fast in the faith, quit you like men, be strong. 14 Let all your things be done with charity. 15 I beseech you, brethren, (ye know the house of Stephanas, [Stephanas means "crowned"] that it is the firstfruits [one of the first, therefore one of the families that had been walking with the Lord the longest there at Corinth; a reference to mature Saints] of Achaia, and that they have addicted themselves to the ministry of the saints,) [The word addict means (Webster) To give (oneself) up (to some strong habit), especially to the use of some narcotic or drug. In the case of the house of Stephanas they loved the Lord so much, and appreciated the gospel so much that they had given themselves up to the ministry of the saints, which is about the only worthy addiction there is!] 16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth. How many mature Holy Spirit filled Saint's have really encouraged you to run for prize of the high calling of God in Christ Jesus? (See PHILIPPIANS 3:14). One, two, three or more? These mature Saint's are the ones who are representative of the men that were with Abraham's servant. In verse 32 we find mention of the "men's feet" that were with Abraham's servant, which again in type points us to the

fact that these men were walking with the Lord, and following the guiding of the Holy Spirit in their lives.

Again the second question in verse 23 is ...tell me, I pray thee: is there room in thy father's house for us to lodge in? A positive response by Rebekah to this question of Abraham's servant is what we need to see here. She has already accepted Abraham's servant into her life, and acknowledged the camels and all that he brought with him, but is she willing to trust him further? Is she willing to allow a lodging place for him and all that he brings with him? We know that this is

a wonderful bridal story with symbolic meaning to us typical of preparing of a bride for Jesus.

We

know that the company of mature saints that will make up the bridal company, known as the bride

of Christ, will be the New Testament full overcomers of this present church age. The full overcomers of this present church age will have one important thing in common with the full overcomers of ages past, and that is that they lived by faith. HEBREWS 11:1 & 2 states this fact like this: Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good report. Then we go on to read in HEBREWS 11 how that these Old Testament full overcomers by faith did some remarkable and impossible things. Similarly the New

Testament full overcomers will also by faith do some remarkable and impossible things.

Rebekah,

as a type of the bride of Christ, represents to us a typical picture of the New Testament church age full overcomer. We then must see in Rebekah's bridal story things that she did by faith. We begin to glimpse this here at the well in our story of GENESIS 24, where Rebekah willingly accepts Abraham's servant into her life, and acknowledged the camels and all that he brought with him, but again the question remains is she willing to trust him further? The Scofield Bible has

an excellent note on a passage of scripture found in PSALMS 2:12, which in part reads:

...Blessed are all they that put their trust in him,... the "him" here being the Lord. Scofield's note tells us that the word "trust" found in the Old Testament is the same word that translates "faith" or

"believe" in our New Testament. So what we are really asking, is Rebekah willing to have faith in,

or believe Abraham's servant further? This is one reason why we have the question in verse 23 ...tell me, I pray thee: is there room in thy father's house for us to lodge in? If Rebekah answers yes, then it shows us that by faith she open her house, and her fathers house to a caravan of strangers. Further in our story we will see that by faith she accepted Abraham's servants story of a man named Isaac, whom she had never met or seen, and yet by faith she trusted and followed Abraham's servant to distant points unknown to her, riding his camels, and clinging on to by faith

...the substance of things hoped for, the evidence of things not seen, that this man Isaac would love her and take her to be his wife. Even though we don't see Rebekah mentioned by name in HEBREWS 11, she is one of the many alluded to in HEBREWS 11:33 who by faith "obtained promises," and thus is left for us as an example of an Old Testament worthy of faith.

In the next couple of verses of GENESIS 24 Rebekah answers the two question of Abraham's

servant that we just went over from verse 23. GENESIS 24:24 And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. 25 She said moreover unto him, We have both straw and provender enough, and room to lodge in. He asked for a lodging, and she offered him more, stating: We have both straw and provender enough, and room to lodge in. By making this statement we see how close Rebekah was to her family. She knew what provisions that her family had, and she also knew that Abraham's servant, and his camels, and his men would be more than welcome at her home, which was her fathers house. Figuratively here we see that Rebekah, who in type had just received the Holy Ghost, wanted everyone in her house to receive Him. She was willing to learn more of Him, and share Him with others. They would know that something wonderful had happened unto her, and she wanted them to know it. I flew with a Christian man several years ago who told me about going by himself to a special Pentecostal meeting at Seattle where he himself received the Holy Ghost as evidenced by speaking with other tongues. He told me it was one of the most wonderful experiences of his life, and when he got home late that night his wife said "wow, what happened to you?" She too knew that he had experienced some wonderful situation. She could just tell by looking at him, and the glow he had on his face. Maybe you too have had such an experience with your loved ones. At any rate Rebekah wanted to share Abraham's servant with her family, and thus offered lodging and food for Abraham's servant and all that he brought with him. She accepted the camels and the men that were with Abraham's servant all the same, as part of the same 'package' if you will. Sister Bodie in her commentary of GENESIS 24 takes on a broader perspective of this questions of verse 23, and the answers of verses 24 & 25: ...Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? 24 And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. 25 She said moreover unto him, We have both straw and provender enough and room to lodge in. She notes the cheerfulness with which Rebekah receives into her life, into her house, all that Abraham's servant

had with him; his camels and the divine providences of God they represent; the strong mature helpful men that were with him, and their encouragement to follow God; and the yet unknown things that were with him. Sister Bodie notes that Rebekah in essence had said to the Holy Spirit come in and fill me to the uttermost. There is room for thee and all that is with thee I want to do everything you want me to do; fill me to the uttermost." (End of quote from sister Bodie). After Rebekah told Abraham's servant that he and all that were with him were more than welcome to lodge at her fathers house you would think that they would have immediately followed

her, but verse 26 tells us that this wasn't what happened. GENESIS 24:26 And the man bowed down his head, and worshipped the LORD. We learned early in this study (see page 2 of these notes) that Abraham's servant is a type of the Holy Ghost in this 24th chapter of GENESIS. At the

last supper Jesus had much to say about the Holy Ghost to his disciples, and we read this in the book of JOHN. Here is some of the important things that Jesus had to say concerning the Holy Ghost; important things that the full overcomer also will know to be true in his or her life. JOHN 14-16 And I will pray the Father, and he shall give you another Comforter, that he may abide with

you for ever; 17 Even the Spirit of truth; whom the world cannot receive because it seeth him not,

neither knoweth him: but ye know him; for he dwelleth with you and shall be in you. 25 These

things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. ...JOHN 15: 26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeded from the Father, he shall testify of me: 27 And ye also shall bear witness, because ye have been with me from the beginning. ...JOHN 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you, but if I

depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak

of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you 15 All things

that the Father hath are mine: therefore said I, that he shall take of mine and shall shew it unto you. And so we note again that the Holy Ghost was sent to us on the day of Pentecost to be unto us a Comforter, a guide, a teacher, a helper of your memory, he will shew us things to come, he will abide with us forever, and he is the Spirit of truth. Note also that the Holy Ghost is a speaker,

and a testifier of Jesus and of the things he has received of Jesus. The Apostle Paul expounds many times on the importance of having received the Holy Ghost into our own individual lives; he

himself having learned the importance of having the Holy Ghost lead and guide his Christian life from the day Ananias Prayed for him in ACTS 9:17 & 18, when he got filled with the Holy Ghost.

One of the many important things that the Apostle Paul had to say about the Holy Ghost is found in ROMANS 8. ROMANS 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Intercession is prayer on the behalf of another or others. Since Abraham's servant in GENESIS 24 is a type of the Holy Ghost, don't you suppose that we would see him also making intercession

on the behalf of Rebekah in this chapter? Well we do in five (GRACE) portions of this 24th chapter. We first saw Abraham's servant making intercession for Rebekah, (even though he knew not who Rebekah was at that time), in verses 12-14, where he requested the Lord to show him the right woman for Abraham's son Isaac. A further recollection of this prayer on the behalf of Rebekah is noted in verses 42-44, where Abraham's servant gives testimony of this prayer before Rebekah and her family. Now here in verse 26 we read that Abraham's servant ...bowed down his head, and worshipped the LORD..., this in thanksgiving for God leading him to the house of Abraham's brethren. After a fashion this was an intercessory prayer of thanksgiving on the behalf of Rebekah, and for Rebekah. The substance of this prayer is found in verse 27, which reads: And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my

master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren. Again a recollection of this prayer is made by Abraham's servant before Rebekah's family in verse 48, which reads: And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. (Perhaps in verse 48 we get a little better picture of how this prayer of thanksgiving was an intercessory prayer on the behalf of Rebekah, and for Rebekah.) The fifth portion of scripture in this 24th chapter of GENESIS that shows Abraham's servant making an intercessory prayer of thanksgiving on the behalf of Rebekah, and for Rebekah is found in verses 51 & 52. GENESIS 24:51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken. 52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth.

Now I am glad that the Lord led me to say some things concerning the intercession that the Holy Spirit makes on our behalf between us and God. We see this further illustrated in a worshipful statement of Abraham's servant in verse 27. GENESIS 24:27 And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren. Look at that five word unique in scripture statement in the middle of this verse ...I being in the way. One of the meanings

of "intercession" is: to go to or meet a person. Here in verse 27 Abraham's servant has met a person that he was sent to meet; that person of course is Rebekah. Who will bring Isaac and Rebekah to each other? Abraham's servant. Abraham's servant ...being in the way... that God has ordained, will, by the end of this chapter, bring Rebekah to her future husband Isaac, who will

love her to the end. Potential full overcomer, are you not also glad that the Holy Spirit maketh intercession for us: ROMANS 8:26 Likewise the Spirit also helpeth our infirmities: for we know not

what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. So as not to leave anyone in confusion over the above statements concerning intercession, let's also refer to one more scripture also found in ROMANS 8. ROMANS 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Note that Jesus Christ who is now sitting at the right hand of God, who is ALSO, (like the Holy Spirit mentioned above), making intercession for us. There are in scripture certain principles that are repeated over and over and over again. The reason for this is so we can learn something. One of the facts about teaching is that the more you can repeat something, maybe even with different words, the better chance the student has of learning. The Holy Spirit we have learned is our teacher and guide, especially of the things found in the Word of God. Now let's look again at GENESIS 24:27, and see this principle of learning manifested again. GENESIS 24:27 And he said. Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the

LORD led me to the house of my master's brethren. Focus now on the first part of this statement: ...Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his

mercy and his truth... . Look now on the word "destitute." Since the Lord had blessed Abraham in

all things (see verse 1), and since Abraham had been blessed with flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses, (see verse 35), we wouldn't expect to see that all of a sudden Abraham had become "destitute" of these things would

we? No, however this did happen to Job. But it wasn't of these natural things that Abraham's servant was speaking, for he said ...Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth.... . The word "destitute" means: to leave, loose, forsake, to depart from, leave behind, abandon, or neglect. Do any of these things sound like something that God would do to us? No, of course not. Abraham's servant was thanking God that He hadn't left behind, nor forsaken, or abandoned his master Abraham ...of his mercy and his truth... . Mercy and truth are trademarks of God. PSALMS 86:15 But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth. Earlier in this study

(see page 9 of these notes) we went over several verses that all full overcomers must learn and know, and that being the fact that is also recalled in HEBREWS 13:5 of this statement from God: ...I will never leave thee, nor forsake thee. We pointed out how that Abraham knew this to be true,

Moses knew this to be true, David knew this to be true, the Apostle Paul knew this to be true, the full overcomers of the Philadelphia church knew this to be true (this could be you and me), and now we see that Abraham's servant knew this to be true; that God would never leave thee nor forsake thee even ...of his mercy and his truth... . Hopefully we have learned by now this important principle of God: since He will never leave me, nor forsake me, He has not left me destitute ...of his mercy and his truth... .

As we continue our study of GENESIS 24 we are next introduced to Rebekah's family. From verse 15 and 24 we see some of Rebekah's family, mainly that her father was named Bethuel, and that his parents were kin to Abraham, (Abraham's brother and sister-in-law). GENESIS 24:28

And the damsel ran, and told them of her mother's house these things. A couple of things stand out in this short verse. The first thing we note is the excitement of Rebekah, for she "ran" to her home to tell what had just happened to her. She was excited because she had just met a man who had given her a golden earring and two golden bracelets for her hands, (see again verse 22). She ran home to share this news with those ...of her mother's house. Her mother's house is the second thing that stands out in this verse. In verse 23 Abraham's servant asked if there was room in her father's house for him to lodge in. Since we know her father's name was Bethuel, why is it not stated here that 'the damsel ran, and told them of her father's house?' And what was Rebekah's mother's name? Why aren't we told this information? As we continue this study we will

answer these questions. Obviously we need to learn something here. (We are not told in scripture who David's mother was either, yet she must have been a remarkable Godly woman to instill in her young son David the fact that he could trust God for his every need, and daily protection, even from a lion and a bear! (Study I SAMUEL 17).) Keep in mind that GENESIS 24 has a lot of

typical teaching in it. We find reference four times in scripture to the phrase "mother's house," and

each time this phrase is used is in connection with a story that teaches us some things about the bride of Christ. (Besides GENESIS 24:28 see also RUTH 1:8, and SONG OF SOLOMON 3:4 & 8:2). In GALATIANS 4:26 we read: But Jerusalem which is above is free, which is the mother of us all. Brother Copley in his GALATIANS study book notes that this reference to Jerusalem which is from above is a reference to the fact that saints are born from above, born of the Spirit. The heavenly Jerusalem, the city of Grace, from which the promise came, is indeed the mother of all who believe on Jesus Christ. Stated another way, Grace is the mother of us all. In other words the phrase "mother's house," as found in these texts, points us to the fact of grace, and EPHESIANS 2:8 tells us: For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. SONG OF SOLOMON 3:4 reads: It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me. Sister Alice S. Mooneyhan in her commentary of THE SONG OF SOLOMON 3:4 makes the following comment concerning the "mother's house" in that text: "The Holy Spirit is God's agent, not only in the conviction of sinners in their need of a Saviour, but also in stirring up the saints and drawing them away from the things of the flesh and of the world unto Christ. As Eliezer, the servant of Abraham, went searching for a bride for Isaac; so the Holy Spirit is searching among believers today for one who has an ear for His Voice, that He might reveal more of the truth concerning Christ to that one. The one who is aroused from sleep, even inquires of the watchmen (ministers) if they can tell her where she can find her Beloved. She continues her search until she finds Him. She brings Him into the house of Mother Grace. Grace is the only basis upon which she can have fellowship with Him. Sarah is a figure of the Covenant of Grace, and of Jerusalem above "which is the mother of us all" - GALATIANS 4:26. In TITUS 2:11-13 we have a most precious lesson which Mother Grace teaches us: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Grace does not allow us to be lax in our walk; but she surely teaches us to walk in a wholly separated way. Unless we judge our flesh and walk in a holy manner in this world, we will miss this wonderful Prize that is set before us, we will not be chosen as the Bride of Christ. That one will be a holy person, one who walks godly in this world, one who really is transformed into the image of God's Son. That is the purpose of the Holy Spirit in our lives today, to lead us into a separated walk. He reveals Christ in us, and there is no place for worldly lusts in this training that we receive from Mother Grace." (End of quote from Sister Mooneyhan). So the

reference to her mother's house here in GENESIS 24:28 points us to the fact the family of Rebekah, and Rebekah herself, all had found grace in the sight of the Lord.

GENESIS 24:29 And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. In this verse we are introduced to Rebekah's brother Laban, who up to this point in our story has been left unmentioned. Laban has an important place in the life of Rebekah in our story of GENESIS 24, and the chapters beyond. Scripture tells us much about Laban, all in the book of GENESIS. Laban's name means: "pure, white." Like Rebekah, Laban is a son to Bethuel, whose name again means: "point ye out God," "man of God," or "dweller in God." So we see that Laban is a part of the family of Godly heritage that Rebekah came from, which we talked about earlier in this study. (See page 29 of these notes). Laban is also known as "Laban the Syrian," just as his father was also known as "Bethuel the Syrian." (See GENESIS 25:20, 2&5; 31:20; and 31:24). The word "Syrian" means: "exalted." Laban the Syrian has an exalted place in the history of Israel, but not as high a place a Rebekah does. We will see this as we progress with this study.

Let's look at the overall picture of Laban since we do have so much scripture about him, and then we will get back to our story of GENESIS 24. Laban is one of the grandfathers of six tribes of Israel. Rebekah is grandmother to all twelve of the sons of Jacob, who is known also as Israel. Jacob, (Israel), was one of the twins of Isaac and Rebekah. In GENESIS 25 we have the story of Esau and Jacob, Esau being the oldest. GENESIS 25:27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. 28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. 29 And Jacob sod pottage: and Esau came from the field, and he was faint: 30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. 31 And

Jacob said, Sell me this day thy birthright. 32 And Esau said, Behold, I am at the point to die: and

what profit shall this birthright do to me? 33 And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. 34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright. In GENESIS 27 Isaac gave Jacob the blessing of the birthright. GENESIS 27:41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart. The days of mourning for my father are at hand; then will I slay my brother Jacob. 42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. 43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; 44 And tarry with him a few days, until thy brother's fury turn away; 45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? Here we see how much Rebekah trusted her brother Laban, for in essence she trusted the welfare of Jacob over into the hands of her brother Laban. GENESIS 27:46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me? GENESIS 28:1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. 2 Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. 3 And God Almighty bless thee, and make thee fruitful, and multiply thee,

that thou mayest be a multitude of people; 4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. 5 And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. Time passes and eventually Jacob comes to the land of Haran, and this event is recorded in GENESIS 29.

GENESIS 29:1 Then Jacob went on his journey, and came into the land of the people of the east. 2 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. 3 And

thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. 4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. 5 And he said unto them, Know ye Laban the son of Nahor?

Wait a minute here. What happened to Bethuel the Syrian whom we just read about in GENESIS 28:5? Laban was the son of Bethuel the Syrian, not the son of Nahor. Laban was the grandson of Nahor. The scripture isn't always clear on what happened to certain people like we would want it to be. The reason for this is that the Holy Spirit's constant focus is always on Christ and God, not on people. Bethuel is not mentioned here because he was not that prominent. We know that Bethuel was the father of Rebekah and Laban, but beyond that little is said concerning him. Bethuel was only famous for being the father of Rebekah, and the eighth son of Nahor and Milcah. (See again GENESIS 22:20-23). In GENESIS 24 Bethuel is mentioned in verse 15 as the son of Nahor and Milcah, and the father of Rebekah. Again in GENESIS 24:24 Rebekah tells Abraham's servant that she was ...the daughter of Bethuel the son of Milcah, which she bare unto Nahor. Her grandparents seemed to be just as important to her as her father. Nahor it seems was more famous to Abraham's servant, and to Rebekah and Laban. As we look ahead in GENESIS 24 we expect to see more of Bethuel, at least meet him, yet Laban has the prominent place in the house of Rebekah's father Bethuel. Abraham's servant asks in GENESIS 24:23 ...is there room in thy father's house for us to lodge in? Then states in verse 28 that Rebekah ...ran, and told them of her mother's house these things. Was it not also Bethuel's house? Sure it was. Why then didn't Bethuel go out to the well to welcome Abraham's servant? Instead Laban did. GENESIS 24:53 tells us that gifts were given unto Rebekah, her mother and Laban, but not to Bethuel. Why? In verse 55 of GENESIS 24 we read: And her brother and her mother said. Let the damsel abide with us a few days, at the least ten; after that she shall go. What was Bethuel's opinion on this matter? We wonder if he was even there. But GENESIS 24:50 indicates that he probably was for there we read: Then Laban and Bethuel answered and said. The thing proceedeth from the LORD: we cannot speak unto thee bad or good. Note how Laban is mentioned first, then Bethuel.

It seems that Bethuel was not capable of managing his house anymore by the time of GENESIS 24, so Laban was left with that duty. Josephus indicates that Bethuel was dead at this time. Others say that the possibility exists that Rebekah and Laban may have had a younger brother also named Bethuel, who is spoken of in GENESIS 24:50, however scripture doesn't specifically say this. We can only conclude that the history of Rebekah's family has been passed on to Jacob to the point that he knew to ask of Laban in association with Nahor, rather than Bethuel. Back to GENESIS 29:5 And he (Jacob) said unto them, Know ye Laban the son of Nahor? And they said, We know him. 6 And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep. 7 And he said, Lo, it is yet high day, neither is it time

that the cattle should be gathered together: water ye the sheep, and go and feed them. 8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep. 9 And while he yet spake with them, Rachel came with her father's sheep: for she kept them. 10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. 11 And Jacob kissed Rachel, and lifted up his voice, and wept. 12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. 13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. 14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. 15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? 16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. 17 Leah was tender eyed; but Rachel was beautiful and well favoured. 18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. 19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

As the story continues Laban takes advantage of Jacob and his services for twenty years. This is summed up for us in one verse found in GENESIS 31:41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. This is just a brief glimpse of how Laban took advantage of Jacob. We find in scripture that Laban was always after the best interest of Laban. He was always conniving seeing how he could take advantage of others and turn things to his own advantage. Jacob wanted to marry Rachel and agreed to serve Laban seven years for her. GENESIS 29:20 tells us: And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. On the night of the marriage Laban had pulled the old bait-and-switch routine, substituting his older daughter Leah for Rachel. Jacob doesn't find this out until the next morning, and the following verbal exchange between Jacob and Laban is recorded for us in GENESIS 29 starting in verse 25: And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? 26 And Laban said, It must not be so done in our country, to give the younger before the firstborn. 27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. 28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. So we see that conniving old Laban had figured out a scheme that allowed him to keep the services of Jacob for another seven years.

From the marriage between Jacob and Leah came Reuben, Simeon, Levi, and Judah (from which tribe Christ came). From the marriage between Jacob and Rachel came Joseph and Benjamin. From these six sons comes six of the tribes of Israel found in REVELATION 7. So we see that Laban becomes a grandfather of half of the tribes of Israel. Rebekah, Laban's sister, becomes a grandmother unto all of the tribes of Israel.

As time marched on we find that Leah and Rachel, Laban's daughters, felt that they no longer had any inheritance from their father Laban, and that they had been sold, like strangers, unto Jacob in return for his services to Laban. This thought of Leah and Rachel is recorded for us in

GENESIS 31. GENESIS 31:14 And Rachel and Leah answered and said unto him, (Jacob) Is there yet any portion or inheritance for us in our father's house? 15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. 16 For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do. What God had told Jacob to do was to return to the land of his fathers. GENESIS 31:3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. 4 And Jacob sent and called Rachel and Leah to the field unto his flock, 5 And said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. 6 And ye know that with all my power I have served your father. 7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. 8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus. The ringstraked shall be thy hire; then bare all the cattle ringstraked. 9 Thus God hath taken away the cattle of your father, and given them to me. 10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstraked, speckled, and grised. 11 And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I. 12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grised: for I have seen all that Laban doeth unto thee. 13 I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. ...17 Then Jacob rose up, and set his sons and his wives upon camels; 18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padanaram, for to go to Isaac his father in the land of Canaan. 19 And Laban went to shear his sheep: and Rachel had stolen the images that were her father's. (These images that were Laban's we find in verse 30 were Laban's gods.) 20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. 21 So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead. 22 And it was told Laban on the third day that Jacob was fled. 23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. 24 And God came to Laban the Syrian in a dream by night, and said unto him. Take heed that thou speak not to Jacob either good or bad. 25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. 26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? 27 Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? 28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. 29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying. Take thou heed that thou speak not to Jacob either good or bad. 30 And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods? 31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. 32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and

take it to thee. For Jacob knew not that Rachel had stolen them. 33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent. 34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not. 35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images. 36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? 37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both. 38 This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. 39 That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. 40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. 41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. 42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight. 43 And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born? Did you note here that the attitude of Laban was 'it's all about me.' Since God had told Laban not to do unto Jacob good or bad, he suggests to Jacob that a treaty, or covenant be made between them. The following verses of GENESIS 31 relate this account. GENESIS 31:44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. 45 And Jacob took a stone, and set it up for a pillar. 46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. 47 And Laban called it Jegarsahadutha: but Jacob called it Galeed. 48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed; 49 And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another. 50 If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. 51 And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; 52 This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. 53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. 54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. 55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

From this point on in scripture we have only memories of Laban. But we have now seen his character. In GENESIS 24 he had accepted Abraham's servant into his house, and the house of his father, the type being he had received the Holy Spirit. But business and his own personal affairs were always in the forefront of his mind. "What's in it for me" was the attitude we always see with Laban. In GENESIS 24 after seeing Rebekah's bracelets and earring, Laban runs to the well to receive Abraham's servant. The thought in his mind, 'what's this man got for me.' Years

later when Jacob comes looking for a wife from the family of Bethuel, Laban sees an opportunity to again think 'what's this man got for me.' Everyone he came in contact with was in his mind a business opportunity; someone to try and take advantage of. In type Laban too must represent something. Laban figures those who are only willing to go only so far with God, but have some other first loves. There are many who accept Jesus as their own personal Saviour, and even those who get filled with the Holy Ghost, but they are not willing to make that one hundred per cent commitment to let the Lord have His way one hundred per cent in their lives. Personal interest cloud their vision. They don't grasp the importance of having God's best in their lives. God's best to them is having all that the world has to offer while here on earth. They even go so far as to have other god's or idols. These kind of people, of whom there are many, are those of the innumerable multitude found in REVELATION 7. Laban pictures those of the innumerable multitude.

Having said some things concerning Laban, we return to our story of GENESIS 24. GENESIS 24:28 And the damsel ran, and told them of her mother's house these things. 29 And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well 30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. In these verses we see the excitement that was Rebekah's and Laban's. Rebekah had just been given an earring and two bracelets, and had offered Abraham's servant and his men and his camels a place to stay for the night. She knew her family well enough to know that they too would accept Abraham's servant into their house, and in essence, into their lives. After telling Abraham's servant, ...We have both straw and provender enough, and room to lodge in..., (verse 25), Rebekah then runs to her house leaving Abraham's servant by the well, and with much excitement, she hurriedly tells her family what had just happened to her. Laban heard her story, saw the earring and the bracelets on his sisters hands, and no doubt briefly wondered at all of this. Realizing that Rebekah had left Abraham's servant at the well, Laban then hastily ...ran out unto the man, unto the well. And Laban said unto

Abraham's servant: Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels. (GENESIS 24:31) When Laban invites Abraham's servant to "come in," it is a type of him, and his family, accepting the Holy Spirit into their lives also, just as Rebekah had. Notice that Laban also has accepted all that Abraham's servant brought with him including the camels.

In GENESIS 24:29-33 we see Laban's treatment of Abraham's servant, with the focus of this portion being mainly on Laban. GENESIS 24:29 And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well 30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. 31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels. 32 And the man came into the house: and he (Laban) ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. 33 And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

Now let's look at this portion a little closer. We left off with Laban accepting Abraham's servant, and all that he brought with him, into his house, which is stated like this in verse 31: And he said,

Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels. No doubt Abraham's servant was a gentleman and very diplomatic, and with his language and actions he had portrayed to Rebekah the fact that he was a Godly man. Rebekah also conveyed this fact to her brother Laban, so after running out to the well

to meet Abraham's servant it is no surprise that we find Laban saying: Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

Note the phrase "blessed of the LORD" found here in verse 31. This gracious statement is found only in five scriptures; GENESIS 24:31; 26:29; DEUTERONOMY 33:13; PSALMS 115:15; and ISAIAH 65:23. It shows tremendous respect on Laban's part to so address Abraham's servant.

But did Laban know at this time who he was addressing? No, Laban at this time didn't know Abraham's servant was in fact Abraham's servant, (he will find this out in verse 34). and it seems that Laban didn't even perceive that Abraham's servant was a servant. Abraham's servant was in fact Abraham's personal representative, Abraham's ambassador, but at this time Laban didn't know this. With what we have learned of Laban we know that no doubt he was impressed with all

the goods that Abraham's servant brought with him. Laban had enough common sense, and business sense to know that the Lord had blessed this man. What we know, that Laban didn't know, was that ...the LORD had blessed Abraham in all things..., (verse 1), that all the goods of Abraham were in the hands of Abraham's servant, (verse 10), and that Abraham's servant was the most trusted servant of Abraham, whom Abraham knew well enough to trust with everything he had on this most important journey. Laban was impressed with the resources displayed by Abraham's servant. These resources were Abraham's, which the Lord God had so graciously blessed Abraham with. It was indeed correct for Laban receive Abraham's servant and all that he brought with him with these words: ...Come in, thou blessed of the LORD... . The typical teaching

portrayed here (...Come in, thou blessed of the LORD...) is brought to you and me in this question

from ACTS 19:2: ...Have ye received the Holy Ghost since ye believed? (See also pages 11, 27, 32, 36, 39 & 40 of these notes). Again the type is that Rebekah and her family received the Holy Spirit, but only Rebekah out of this family was willing to go all the way, and finish the journey with

Abraham's servant.

The gracious words of Laban ...Come in, thou blessed of the LORD, are followed by gracious deeds of Laban. Seven actions of Laban are recorded above in verses 29-33, thus showing that Laban was being a perfect host to Abraham's servant. These seven actions show us also that Rebekah's family desires a closer fellowship with Abraham's servant. These seven actions, or deeds, of Laban towards Abraham's servant are: (1) Laban runs to the well to meet him, (verse 29); (2) Laban welcomes him, (verse 31); (3) Laban prepares the house for Abraham's servant and all that he has brought with him, giving them all a place to stay, (verse 31); (4) Laban loosed the load from the camels, (verse 32); (5) Laban gave the camels straw and food, (verse 32); (6) Laban gave Abraham's servant and the men that were with him water to wash their feet in, (verse 32), (7) Laban gave Abraham's servant, and the men that were with him food to eat, and drink to drink, (verses 33 and 54). We mentioned earlier in this study the hospitality that Rebekah had shown unto Abraham's servant. (See page 31 of these notes). At that time we also noted that the

word "hospitality" found in ROMANS 12:13 comes from a Greek word 'philoxenia' (number 5381

in the Greek Strong's Concordance), and has the same Greek root (phil) as does Philadelphia (brotherly love). (See REVELATION 3:7-13). It means showing love or hospitality to strangers, and is only found one other time in scripture, and that being in HEBREWS 13:2 Be not forgetful to

entertain strangers <5381>: for thereby some have entertained angels unawares. Like Rebekah, Laban too was showing great hospitality (brotherly love) toward Abraham's servant. The Apostle Paul also wrote us concerning brotherly love in three different places. ROMANS 12:10 Be kindly

affectioned one to another with brotherly love; in honour preferring one another. I

THESSALONIANS 4:9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And HEBREWS 13:1 Let brotherly love continue. Laban and his family displayed brotherly love towards Abraham's servant.

We have now been told the story of how Abraham sent forth his servant to get a wife for his son Isaac. In verses 34-48 we will see Abraham's servant recalling the events that brought him unto Rebekah and her family. But before we review Abraham's servant's version of this story, let me give you the account that Josephus wrote in his Antiquities of the Jews (chapter XVI) of "How Isaac took Rebekah to Wife."

"1. Now when Abraham, the father of Isaac, had resolved to take Rebekah, who was granddaughter

to his brother Nahor, for a wife to his son Isaac, who was about forty years old, he sent the ancientest of his servants to betroth her, after he had obliged him to give him the strongest assurances of his fidelity; which assurances were given after the manner following: — They put each other's hands under each other's thighs; then they called upon God as the witness of what was to be done. He also sent such presents to those that were there as were in esteem, on account that they either rarely or never were seen in that country. The servant got thither not under a considerable time; for it requires much time to pass through Mesopotamia, in which it is tedious traveling, both in winter for the depth of the clay, and in summer for the want of water; and besides this, for the robberies there committed, which are not to be avoided by travellers but by caution beforehand. However, the servant came to Haran; and when he was in the suburbs, he met a considerable number of maidens going to the water; he therefore prayed to God that Rebekah might be found among them, or her whom Abraham sent him as his servant to espouse to his son, in case his will were that this marriage should be consummated, and that she might be made known to him by the sign, That while others denied him water to drink, she might give it him.

2. With this intention he went to the well, and desired the maidens to give him some water to drink: but while the others refused, on pretence that they wanted it all at home, and could spare none for him, one only of the company rebuked them for their peevish behaviour towards the stranger, and said, What is there that you will ever communicate to any body, who have not so much as given the man some water? She then offered him water in an obliging manner; and now he began to hope that his grand affair would succeed; but desiring still to know the truth, he commended her for her generosity and good-nature, that she did not scruple to afford a sufficiency of water to those that wanted it, though it cost her some pains to draw it; and asked who were her parents, and wished them joy of such a daughter. "And mayest thou be espoused," said he, "to their satisfaction, into the family of an agreeable husband, and bring him legitimate

children!" Nor did she disdain to satisfy his inquires, but told him her family. "They," says she, "call me Rebekah; my father was Bethuel, but he is dead; and Laban is my brother; and, together with my mother, takes care of all our family affairs, and is the guardian of my virginity." When the

servant heard this, he was very glad at what had happened, and at what was told him, as perceiving that God had thus plainly directed his journey: and producing his bracelets, and some other ornaments which it was esteemed decent for virgins to wear, he gave them to the damsel, by way of acknowledgment, and as a reward for her kindness in giving him water to drink; saying, it was but just that she should have them, because she was so much more obliging than any of the rest. She desired also that he would come and lodge with them, since the approach of the night gave him not time to proceed further; and producing his precious ornaments for women, he said he desired to trust them to none more safely than to such as she had shewn herself to be; and that he believed he might guess at the humanity of her mother and brother, that they would not be displeased, from the virtue he found in her; for he would not be burdensome, but would pay the hire for his entertainment, and spend his own money. To which she replied, that he guessed right as to the humanity of her parents; but complained that he should think them so parsimonious as to take money, for that he should have all on free cost: but she said she would first inform her brother Laban, and, if he gave her leave, she would conduct him in.

3. As soon then as this was over, she introduced the stranger; and for the camels, the servants of Laban brought them in, and took care of them; and he was himself brought into supper by Laban. And, after supper, he says to him, and to the mother of the damsel, addressing himself to her, "Abraham is the son of Terah, and a kinsman of yours; for Nahor, the grandfather of these children, was the brother of Abraham, by both father and mother; upon which account he hath sent me to you, being desirous to take this damsel for his son to wife. He is his legitimate son, and is brought up as his only heir. He could indeed have had the most happy of all women in that country for him, but he would not have his son marry any of them; but, out of regard to his own relations, he desired him to match here, whose affection and inclination I would not have you despise, for it was by the good pleasure of God that other accidents fell out in my journey, and that thereby I lighted upon your daughter and your house; for when I was near to the city, I saw a great many maidens coming to a well, and I prayed that I might meet the damsel, which has come to pass accordingly. Do you, therefore, confirm that marriage, whose espousals have been already made by divine appearance; and shew the respect you have for Abraham, who hath sent me with so much solicitude, in giving your consent to the marriage of this damsel." Upon this they understood it to be the will of God, and greatly approved of the offer, and sent their daughter,

as was desired. Accordingly Isaac married her, the inheritance being now come to him; for the children by Keturah were gone to their own remote habitations."

Having now seen this story of a bride for Isaac from Josephus point of view we will return to our exploration of the rest of GENESIS 24. Verses 34-48 are a repeat of what we have learned in verses 1-27. Verses 34-48 expresses this story of a bride for Isaac from Abraham's servants point of view.

We wonder why we are told the same thing more than once, and then realize that it is by repetition that we learn, and grow in knowledge. 2 PETER 3:18 tells us: But grow in grace, and in

the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever.

Amen. We should have already learned that one of the Holy Spirit's jobs is to be a teacher and educator. We read this in JOHN 14:26, which reads: But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Abraham's servant being a type of the Holy Ghost in GENESIS 24 is now in verses 34-48 educating and teaching Rebekah and her family the

purpose of his journey. Bring this down to you and me, why do we need to have a repeat of this same story? Because many of us just didn't get it the first time. Secondly we have something repeated for us for emphasis. The emphasis that we are to see is the importance of a bride for Isaac, and the unusual way in how she will be obtained. This corresponds to the unusual way that a bride will be obtained for Christ, something we just don't get with one explanation, or without help from the Holy Ghost. Thousands today don't see GENESIS 24 as the important chapter that it is, and that being a typical story of a bride for Christ. That is why we are teaching it.

The following scriptures tell how we go from the baby stage of learning, to the point of maturing,

with the emphasis being on spiritual learning. Here is how the Apostle Paul stated it: 1 CORINTHIANS 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal,

even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. HEBREWS 5:12 For when for the time ye ought to

be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe. Then in ISAIAH 28 we read:

9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. In GENESIS 24:34-48 we once again get ...precept upon precept; line upon line, line upon line; here a little, and there a little..., and this is for the purpose to emphasize an important point or concept.

In GENESIS 24:34-48 we find Abraham's servant speaking. GENESIS 24:34 And he said, I am Abraham's servant. 35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. 36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. 37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: 38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto

my son. 39 And I said unto my master, Peradventure the woman will not follow me. 40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way;

and thou shalt take a wife for my son of my kindred, and of my father's house: 41 Then shalt thou

be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath. 42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go: 43 Behold, I stand by the well of

water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her,

Give me, I pray thee, a little water of thy pitcher to drink; 44 And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son. 45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee. 46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made

the camels drink also. 47 And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands. 48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

Here are a few thoughts from verses 34-48. First of all recall that Abraham's servant was on a business trip for Abraham on behalf of Isaac. Abraham's servant has already expressed this fact like this in verse 33: I will not eat, until I have told mine errand. This errand, this business trip, if you will, was foremost on Abraham's servant's mind. Fresh in his mind at this time was the events

of this day, most of which he recalls in verses 42-48. Jesus too, when He came to earth, was on a business trip, having been sent by God the Father. At the age of twelve Jesus expresses this fact to His parents, stating in LUKE 2:49 And he said unto them, How is it that ye sought me? wist ye

not that I must be about my Father's business? Jesus' business mission is summed up for us like this in JOHN 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. The business trip that Abraham's servant was on here in GENESIS 24 was to get a bride for Isaac. The main theme of verses 34-48 here again is a bride for Isaac. Even though Abraham has been blessed by the Lord greatly with wealth untold, none of

this wealth was any help to him in obtaining a proper bride for his son Isaac. In the words of King

Lemuel found in PROVERBS 31:10--Who can find a virtuous woman? for her price is far above rubies. Abraham was not trusting his own resources, rather Abraham was trusting God to lead Abraham's servant to the appointed virtuous woman who would eventually become Isaac's wife. Abraham had great faith, no wonder then that he is listed in HEBREWS 11 as one of the Old Testament worthies of faith. Abraham's servant also had faith in God to believe that God would answer Abraham's unusual request on how to obtain this wife for Isaac. In fact Abraham's servant

already knows in his heart that Rebekah is the right one, for in faith he has already prayed this prayer found in verse 48:...I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

This brings us to another thought. Has Rebekah said she would go to be a bride to Isaac at this point? No. This proposal, this unusual offer of marriage, has just been plainly made known unto Rebekah and her family in verses 34-48. The question that will directly confront her in verse 58, and that remains yet unanswered at this point in our lesson is: Rebekah will you go with this man

and become the bride to Isaac? Abraham's servant knows in his heart, by faith, here in verse 48 that Rebekah will go with him.

Think for a moment of the credentials and the credibility of Abraham's servant. Abraham's servant

has known Isaac from the beginning. Who knew Isaac longer or better than Abraham's servant? Only Abraham and Sarah. Any questions that Rebekah or her family had concerning the family of

Abraham, or the character of Isaac could certainly be answered by Abraham's servant. The best guides are the most prepared, and the most knowledgeable. What better guide could there be for Rebekah than Abraham's servant? Bring it down to you and me, what better guide could we have than the Holy Ghost to bring us to the point that we can be in the bride of Christ? As part of the trinity the Holy Ghost has been with Jesus from the beginning. Again remember what Jesus said in JOHN 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he

shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. [See again pages 2, 4, 11, 12, 14, 17, 25, 34. 40 and 41 for further references to the word guide in these notes).

Having now considered everything that has happened here in GENESIS 24 up through verse 48, we come to verse 49. As we look at verse 49, let's examine it from the perspective of Abraham's servant as a man, forgetting for a moment that he is representative in type in this chapter of the Holy Ghost. Put yourself in Abraham's servant's shoes for a minute, and think out loud like he is in

verse 49. GENESIS 24:49 And now if ye will deal kindly and truly with my master, tell me: and if

not, tell me; that I may turn to the right hand, or to the left. Have you ever been to this place?

What am I to do next? We see here that Abraham's servant has admitted that with divine guidance from God he has come this far successfully, but what about now, and from here on? Has God brought me this far and no farther? Will God fail me now? What am I to do next? This truly is a test of faith coming to a point in your life that you know God has led you to, maybe even

an impossible place or situation, and then wondering what the outcome will be. How many times have you been there? If you don't think Abraham's servant has now come to this place, think about it again. He couldn't even eat until he had told the purpose of his business trip. and you must know that he was hungry after this long journey. But a pressing question remains open in his mind What am I to do next? He stated it like this: And now if ye will deal kindly and truly with

my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

Jesus is portrayed as a servant in the book of MARK, and in the book of MARK He makes this statement to His disciples in MARK 11:22-24: And Jesus answering saith unto them, Have faith in

God. 23 For verily I say unto you, That whosoever shall say unto this mountain Be thou removed,

and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. 24 Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. Note that which Jesus was referring to here in MARK 11:23 was impossible, except by

faith. Moses leading the children of Israel across the Red Sea was impossible, except by faith. Abraham and Sarah having a child in their old age was impossible, except by faith. Daniel surviving all night in a lions den was impossible, except by faith. The three Hebrew children of Shadrach, Meshach, and Abednego, surviving being cast into a fiery furnace was impossible, except by faith. Enoch being translated was impossible, except by faith. Elijah being translated was impossible, except by faith. Elisha doing twice the miracles of Elijah was impossible, except by faith. Peter escaping from prison was impossible, except by faith. Rebekah being bride to Isaac was impossible, except by faith. The list of impossible things done in scripture by faith goes

on and on. The Apostle Paul quoted HABAKKUK 2:4 three times in his writings, stating in ROMANS 1:17, and GALATIANS 3:11, and in HEBREWS 10:38 ...Now the just shall live by faith.

O so many things are written in scripture concerning faith. James writes in JAMES 1:3 Knowing this, that the trying of your faith worketh patience. Peter writes in I PETER 1:6-9 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: 8 Whom having not seen, ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: 9 Receiving the end of your faith,

even the salvation of your souls.

Abraham's servant didn't have to wait long for the answer to his inquiry of verse 49: And now if ye

will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left. Rebekah had already passed her initial qualifying tests out at the well. Now it was time to see God work the proper response from her family. There was nothing more that Abraham's servant could say or do at this point. God had planned the events of this day out from the eternity's past just as He has planned every day before, and since. No wonder then the response of Laban and Bethuel, the Godly men that they were. GENESIS 24:50 Then Laban and Bethuel answered and said. The thing proceedeth from the LORD: we cannot speak unto thee bad or good. 51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken. One brief comment here concerning this statement found in verse 50 ...we cannot speak unto thee bad or good. Usually when we find the two words "bad" and "good" together, "good" is mentioned first. Only one other time in scripture [see MATTHEW

22:101 do we find "bad" mentioned before "good" when the two words are found together. The Hebrew word that is translated for the first time in scripture "bad" here is number 07451 from The

Strong's Concordance, and is usually translated into our English as "evil" or "wicked." This gives us some insight into the thinking of Laban and Bethuel. It seems that if they could have found something "bad" to say concerning this marriage proposal they would have said it first. On the other hand they couldn't really think of anything "good" to say about it either. However they weren't willing to argue with the plan of God, so they said: The thing proceedeth from the LORD:

we cannot speak unto thee bad or good. 51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

What have we just seen. By faith Abraham's servant travels to a place unknown to him, and like a needle in a hay stack, finds by faith, not by chance, the woman whom he swore unto Abraham to find! Impossible you say? Not for God. Sometime ago I made a list of things that was impossible for God to do. Here it is again for our review:

THINGS GOD CANNOT DO

1. HE CANNOT FAIL YOU !

DEUTERONOMY 31:6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

DEUTERONOMY 31:8 And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

IOSHUA 1:5 There shall not any man be able to stand before thee all the days of thy life: as I was

with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

2. HE CANNOT FORSAKE YOU! (as just mentioned)

HEBREWS 13:5 ...I will never leave thee, nor forsake thee.

3. HE CANNOT LIE!

TITUS 1:2 ...God, that cannot lie...

HEBREWS 6:18 ...it was impossible for God to lie...

4. GOD CANNOT BE AGAINST US!

ROMANS 8:31 ...If God be for us, who can be against us?

5. GOD CANNOT BE TEMPTED WITH EVIL!

JAMES 1:13. ...for God cannot be tempted with evil, neither tempteth he any man.

6. GOD CANNOT FIND ANYTHING HARD OR IMPOSSIBLE. REGARDING YOU, TO DO!

GENESIS 18:14 Is any thing too hard for the LORD?

JEREMIAH 32:27 Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?

MARK 10:27 And Jesus looking upon them saith, With men it is impossible, but not with God: for

with God all things are possible.

LUKE 1:37 For with God nothing shall be impossible.

7. GOD CANNOT DENY HIMSELF!

2 TIMOTHY 2:13 ...he cannot deny himself.

8. GOD CANNOT HEAR SINNERS!

IOHN 9:31 Now we know that God heareth not sinners:... HEBREWS 11:6 ...he that cometh to God must believe that he is.... ROMANS 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. I JOHN 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

So we find that by faith Abraham's servant travels to a place unknown to him, and like a needle in

a hay stack, finds by faith, not by chance, the woman whom he swore unto Abraham to find!

When God takes you through the impossible situations what do you do next? Thank Him! Praise

Him! Worship Him! This is the least we can do, and is the proper response of a thankful heart.
So

we read in GENESIS 24:52 of the thankfulness of Abraham's God fearing servant. GENESIS 24:52 And it came to pass, that when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth. This is the third and final prayer we read of Abraham's servant in this chapter. His first prayer found in verses 12-14 was a request to find the proper woman to whom he was sent for a bride for Isaac. His second prayer found in verse 26 & 27 was a worshipful prayer of thanksgiving for answering his first prayer. His third prayer was another worshipful prayer of thanksgiving for the total success of this most important business trip.

GENESIS 24:53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. This verse is rich with typical meaning. We see gifts bestowed here; gifts from Abraham to Rebekah on the behalf of Isaac, and gifts to those of her family Abraham's servant brought these gifts of Abraham's with him, for again recall in verse 10 that ...all the goods of his master were in his hand... . We have noted several times in this study the importance of the number eight, for the number eight comes up again and again in this chapter. (See again especially pages 2, 16 and 33 of these notes). As a brief review, we have noted that the number eight often points us to Jesus, and that Isaac (a type of Christ in this chapter) is found mentioned eight times in GENESIS 24. Eight is the number of NEW CREATION, and 2 CORINTHIANS 5:17 tells us: Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. Eight is the number of NEW BIRTH, and Jesus told Nicodemus in JOHN

3:3 ...Except a man be born again, he cannot see the kingdom of God. 7...Ye must be born again. Eight is also the number of NEW BEGINNING, which (as pointed out in 2 CORINTHIANS 5:17

above) is what takes place in a life after accepting Jesus Christ as your personal Saviour. Jesus was resurrected on the first day of the week, which is also the eighth day, and eight is also a number of RESURRECTION. In addition to being a number of NEW CREATION, NEW BIRTH,

NEW BEGINNING, and RESURRECTION, the number eight we have found is also a number having to do with the BRIDE. Rebekah is referred to as "wife" eight times in GENESIS 24. I want

to make note here of two more items of eight. First, eight times in scripture we find the phrase "gift of God." ROMANS 6:23 tells us: For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Then EPHESIANS 2:8 reads: For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:... . These two scriptures point out the

fact again that the NEW CREATION, the NEW BIRTH, the NEW BEGINNING that takes place in

our lives after accepting Jesus as our personal Saviour is a "gift of God." Everyone mentioned in GENESIS 24:53 (Rebekah, her brother and her mother) have already received the "gift of God" of

salvation. PROVERBS 17:8 A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth. (A precious stone in the Hebrew indicates a stone of grace). EPHESIANS 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: JAMES 1:17 Every good gift and every perfect gift is from above, and cometh

down from the Father of lights, with whom is no variableness, neither shadow of turning. 2 CORINTHIANS 9:15 Thanks be unto God for his unspeakable gift. Rebekah, a type of the BRIDE

in this chapter, in addition to other things, has also been given in GENESIS 24:53 "jewels of gold." The phrase "jewels of gold" is also found eight times in scripture, which is our second item

of eight that I wanted to make note of in this portion of scripture.

All in Rebekah's family were given precious things as are all the redeemed children of God.

Silver

in scripture is typical of redemption. Scofield notes that redemption means: "to deliver by paying a

price." (Those of you who have a Scofield Bible look up his notes on redemption found in EXODUS 14:30, ISAIAH 59:20 and ROMANS 3:24). The price of redemption to the children of Israel was spelled out for them in EXODUS 30:11-14: And the LORD spake unto Moses, saying, 12 When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them. 13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD. 14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. EXODUS 38:25 & 26 tells us that the half shekel was silver. In the book of RUTH Boaz

is a type of Christ. Boaz is mentioned twenty times in the book of RUTH, in that book he is the kinsman-redeemer of Ruth. Twenty different people are mentioned in the book of RUTH.

Twenty

we learned in our numbers study is the number for REDEMPTION. Silver too is a symbol of redemption. (Scofield also notes that silver is a symbol of redemption in his note from EXODUS 26:19. Scofield also gives the typical meanings of the materials of the tabernacle in his notes of EXODUS 25:1. These are excellent references to further study the connection between silver and redemption in scripture). Every Christian should know that we are not redeemed by silver or gold.

Peter tells us in 1 PETER 1:18-21: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your

fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily was foreordained before the foundation of the world, but was manifest in these last

times for you, 21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. The Apostle Paul also tells us some things concerning redemption. In ROMANS 3 we read: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Concerning Christ Jesus Paul writes in EPHESIANS 1:7 In whom we have

redemption through his blood, the forgiveness of sins, according to the riches of his grace;.... Remember our definition of redemption is "to deliver by paying a price," a ransom, if you will. MARK 10:45 notes: For even the Son of man came not to be ministered unto, but to minister, and

to give his life a ransom for many. The Apostle Paul in I TIMOTHY 2:6 writes this concerning Christ: Who gave himself a ransom for all, to be testified in due time. Again in TITUS 2:14 writes

concerning Jesus Christ: Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Having now noted that silver in scripture is typical of redemption, let's again read verse 53.

GENESIS 24:53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. The precious things that were given to Rebekah's brother and mother may have included silver and gold, but we are not told this. However Rebekah, the focal point of this chapter and a type of the bride of Christ, is said to have been given both jewels of silver, and jewels of gold, and raiment. Still considering just the silver for now, think of why it was that Rebekah only was given jewels of

silver. Her whole family was redeemed and were given precious things as are all the redeemed children of God, a point we noted above. (See top of previous paragraph). The reason that Rebekah was given jewels of silver was because she, as a type of the bride of Christ, was the one who would go on and marry Isaac. In regards to Isaac, she would be the one closest to him. She was willing to go on with Abraham's servant, willingly accepting him as her guide and teacher

of the things she would need to know to be the bride for Isaac. Having never seen Isaac she learned to love him by the tender care manifest in his servant. Wait a minute, you say, I thought this was Abraham's servant. Yes indeed this is true, but this servant of Abraham's was also servant to Isaac! Look ahead for a moment at GENESIS 24:65 and recognize that Isaac is the one being referred to when Abraham's servant says: "It is my master." Now don't bog down thinking about that right now. Consider for now the "jewels of silver." What were they? We are not

specifically told, however a close look at the Hebrew word for "jewels" (number 3627 in the Strong's Concordance) indicates that these were probably silver vessels, silver articles, silver implements, silver utensils, in addition to silver jewelry. These silver items were a token (proof) of

Isaac's love for her. She in return could fill up these silver vessels as time went on with items that would be tokens of her love for him. Spiritually speaking thanksgiving, worship and praise are tokens of thanksgiving toward God. Put together what we have learned so far about silver being a

symbol of redemption, and consider the following portion of scripture from REVELATION 5. Recall also that in REVELATION 5 the four beasts are typical of the bride of Christ described for

us in REVELATION 4. REVELATION 5:8 And when he had taken the book, the four beasts and

four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9 And they sung a new song, saying, Thou art

worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth. Here we see the maturity that the bride of Christ will have, and her special appreciation, and the full vessel that is hers of thanksgiving for the redemption that she took full advantage of. I CORINTHIANS 6:20 For ye are

bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

One more thing concerning the silver takes us to the last book in the Qd Testament, MALACHI. MALACHI 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. 2 But who may abide the day

of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: 3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. I recently got an e-mail, which I passed on to most of you that have given me your e-mail address, and the e-mail went like this: "There was a group of women in a Bible study on the book of MALACHI. As they were studying chapter three, they came across verse three which

says: He will sit as a refiner and purifier of silver! This verse puzzled the women and they wondered what this statement meant about the character and nature of God. One of the women offered to find out about the process of refining silver and get back to the group at their next Bible

study. That week this woman called up a silver smith and made an appointment to watch him at work. She didn't mention anything about the reason for her interest in silver beyond her curiosity about the process of refining silver. As she watched the silver smith, he held a piece of silver over

the fire and let it heat up. He explained that in refining silver one needed to hold the silver in the middle of the fire where the flames were hottest as to burn away all the impurities. The woman thought about God holding us in such a hot spot - then she thought again about the verse, that he sits as a refiner and purifier of silver. She asked the silver smith if it was true that he had to sit there in front of the fire the whole time the silver was being refined. The man answered that yes, he not only had to sit there holding the silver, but he had to keep his eyes on the silver the entire time it was in the fire. If the silver was left even a moment too long in the flames, it would be destroyed. The woman was silent for a moment. Then she asked the silver smith, "How do you know when the silver is fully refined?" He smiled at her and answered, "Oh, that's easy - when I see my image in it."

1 CORINTHIANS 15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly. The bride of Christ will be fully refined. PROVERBS 25:4 Take away the dross (rubbish, waste matter, worthless stuff) from the silver, and there shall come forth a vessel for the finer. PSALMS 12:6 The words of the LORD are pure words: as silver tried in a furnace of

earth, purified seven times.

GENESIS 24:53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. We mentioned that this verse is rich with typical meaning. Having now seen a little of the meaning of

the "jewels of silver," let's now consider the "jewels of gold." Earlier in this study we mentioned that gold is an emblem of purity, a metal least tarnished, and speaks to us of deity (the divine nature of God), divine life and Godly perfection. (See page 34 of these notes). In other words, gold actually points us up to heaven. This will become more apparent as we progress through this portion.

Gold is a precious metal currently worth about 68 times as much as silver. Silver has a boiling point of 960.8 degrees C. The boiling point of gold is 2600 degrees C, nearly three times more than silver. Perhaps this brings more meaning to the scripture found in I PETER 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:....

The first mention of gold is in GENESIS 2:11 & 12, which reads: The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; 12 And the gold of that

land is good:..... The first person mentioned in scripture as having gold is Abraham (Father of a great multitude) in GENESIS 13:2 where he is still called Abram (exalted father): GENESIS 13:2 And Abram was very rich in cattle, in silver, and in gold. (GENESIS 13:2 also contains the first reference in scripture to silver.) In GENESIS 24:35 we read again of the worldly riches that Abraham had been blessed with: And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants and maidservants, and camels, and asses. However we know also from scripture that Abraham didn't count on any of these things, nor was his focus on these worldly possessions, and HEBREWS 11:10 tells us this of Abraham: For he looked for a city which hath foundations, whose

builder and maker is God. A complete study of the life of Abraham would show that he was a man rich in faith, which was the kind of riches that God was interested in.

We know that there were others besides Abraham in the world who were rich with worldly possessions, and in time this number increased, however the focus of scripture is not on these men. Moses knew that the children of Israel were blessed of the Lord, and that in time there would be those among them that would become rich in worldly possessions, so God gave him this warning to pass on to the children of Israel, the descendants of Abraham and Isaac:

DEUTERONOMY 8:11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: 12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; 13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is

multiplied; 14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage; 15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; 16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might

prove thee, to do thee good at thy latter end; 17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. 18 But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

It is hard to mention the rich of this world without mentioning Solomon. We considered the heart attitude of Solomon earlier in this study, where we learned that ...his heart was not perfect with the LORD his God, as was the heart of David his father. (1 KINGS 11:4). (See also pages 19-22 of these notes). We also learned in that portion of our study that Solomon, when he became king, asked for an understanding heart. This request was granted of God in the following portion of scripture from 1 KINGS 3. 1 KINGS 3:11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; 12 Behold,

I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. 13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. Note that God granted Solomon ...both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. Even though Solomon did not have a perfect heart with the Lord his God as time went on, God kept His word and "abideth faithful" (see 2 TIMOTHY 2:13) unto Solomon and blessed him with

riches and honour, some of which is recorded for us in 1 KINGS 9 & 10. Note in the following verses some of what is said concerning the gold that came to Solomon in these two chapters. 1 KINGS 9:10 And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house, 11 (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,)...14 And Hiram sent to the king sixscore talents of gold. (A talent means a circle or an aggregate sum. One talent of gold corresponded to 24 talents of silver. Some think the gold talent weighed 192 pounds 10 ounces! There are twelve troy ounces to the pound. If the above information is correct, then on today's market one talent of gold would be worth approximately \$717,000.00) ... 27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. 28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon. (The gold of Ophir is famous in scripture, and

we will read a little more about it later in this portion of our study.) (See page 61 of these notes.)
1

KINGS 10:1 And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. 2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones:...10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. ...14 Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,... (This is one of two times in scripture that we read of the number 666, the other time is in REVELATION 13:18). 1 KINGS 10:16 And king

Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target. 17 And he made three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon. 18 Moreover the king made a great throne of ivory, and overlaid it with the best gold. ...21 And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold;

none were of silver: it was nothing accounted of in the days of Solomon. 22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks. 23 So king Solomon exceeded all the kings of the earth for riches and for wisdom. 24 And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. 25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

We must note that it wasn't the riches that turned Solomon's heart from God, but rather it was his wives, as noted in 1 KINGS 11:4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father. The Apostle Paul correctly warns us in COLOSSIANS 3:2 too ...Set your affection on things above, not on things on the earth. To bad Solomon didn't follow such advice. We do not read of Solomon in HEBREWS 11 because he was not one of the Old Testament worthies of faith like his father David who had the perfect heart for the Lord, and is called in ACTS 13:22 the man after God's own heart. Note these next two scriptures: 1

SAMUEL

2:7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. JAMES 2:5 Hearken, my beloved brethren. Hath not God chosen the poor of this world rich in faith, and heirs

of the kingdom which he hath promised to them that love him?

Now if such things as silver and gold were important to have, don't you think that God would have

made Jesus come into this world rich in silver and gold? No doubt He would have, however silver

and gold are not important in the sight of God, nor should they be in our sight. Since we are talking about gold in this portion of our lesson, we find the word "gold" only mentioned five times

in association with Jesus. Jesus wasn't after gold, nor silver, but rather He came into the world on a more important mission, which was to save sinners. When there was a need for gold in His life, God provided the gold. This happened when Jesus was around two years old in the second chapter of MATTHEW. In MATTHEW 2:11 we read this concerning the wise men who came from

a far to see Jesus: And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. Two verses later we find the purpose of the gold that God had provided: MATTHEW 2:13 And when they (the wise men) were

departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying. Out of Egypt have I called

my son. The gold the wise men brought financed this journey of Joseph and Mary and young child Jesus into Egypt.

In MATTHEW 10 Jesus instructs and sends forth His apostles to preach and minister to the "lost

sheep of the house of Israel." As part of His instructions He says in MATTHEW 10:9 Provide neither gold, nor silver, nor brass in your purses... . Why did Jesus give such instructions? To teach the apostles to trust God. Secondly, Jesus gave such instructions so that the people wouldn't be attracted to them for their money, their silver, and gold. In time some of Jesus apostles became famous. Peter and John were probably the two most famous. Notice this account in ACTS 3:1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3 Who seeing Peter and John about to go into the temple asked an alms. 4 And Peter, fastening his eyes upon him with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something of them. 6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. Peter and John, even though lacking in silver and gold in this world, had become rich in faith, and also famous. We notice this in ACTS 5. ACTS 5:12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. 13 And of the rest durst no man join himself to them: but the people magnified them. 14 And believers were the more added to the Lord, multitudes both of men and women.) 15 Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. Silver and gold didn't attract people to the Apostles, rather it was their faith in God, their preaching the word of God, and the miracles

that God allowed to be accomplished by their hands that attracted the multitudes unto them. The Apostle Paul, no doubt, came from a wealthy family. We know this because even though he was from Tarsus, he attended the famous school taught by Gamaliel in Jerusalem. Further as a prisoner in ACTS 28:30 we read that he was still able to have "his own hired house." Of course as

time went on his worldly possessions became less and less to the point that he wrote Timothy to bring him his cloke that he left at Troas. This is found in 2 TIMOTHY 4:13. Also in 2

TIMOTHY

4:13 Paul wrote Timothy to bring with him the worldly things that were really important to him, which included the books, but especially the parchments, upon which was written the valuable Word of God. Silver and gold were never the focus of the Apostle Paul. In ACTS 20 Paul spoke these words to the Ephesian elders, with whom he had previously spent three years of his life.

ACTS 20:25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. 26 Wherefore I take you to record this day, that I am

pure from the blood of all men. 27 For I have not shunned to declare unto you all the counsel of God. 28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. 32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance

among all them which are sanctified. 33 I have coveted no man's silver, or gold, or apparel. 34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. 35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said. It is more blessed to give than to receive. So we see that the Apostle Paul's focus wasn't on ...man's silver, or gold, or apparel..., but rather on things above, so he wrote in COLOSSIANS 3:2 Set your affection (affection: or, mind) on things above, not on things on the earth. In the verse just prior Paul showed where his affection, his mind was, stating ...since ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. At the end of his life Paul wrote to Timothy of the result of setting his affection on things above, stating in 2 TIMOTHY 4:6 For I am now ready to be offered, and the time of my departure is at hand. 7 I have fought a good fight, I have finished my course, I have kept the faith: 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. REVELATION 4:4 tells us that this crown is a crown of gold!

Gold in heaven is a prominent feature. Not only do we see Saints with crowns of gold there, but in

REVELATION 21 we read, in part, of ...the holy Jerusalem, descending out of heaven from God. (verse 10) Later in this chapter we read that ...the city was pure gold, like unto clear glass.... (verse 18), and in verse 21 ...the street of the city was pure gold, as it were transparent glass. We now should begin to see a little clearer how that gold points us up to heaven, where there is so much gold found. There are at least ten direct or indirect scriptural references to the fine gold of Ophir. The gold of Ophir was famous in the Old Testament, and is most often referenced in association with Solomon. However even the book of JOB mentions the gold of Ophir in JOB 22:24 and 28:16. PSALMS 45 also references the gold of Ophir. In PSALMS 45 we also have another picture of the bride of Christ. Note what is said in this chapter concerning gold.

PSALMS

45:9 Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir. ...13 The king's daughter is all glorious within: her clothing is of wrought gold. (The adornment spoken of in PSALMS 45:9-14 corresponds with the adornment referenced in REVELATION 21:2, which you can study out on your own, noting once again how gold points

us heavenward symbolizing the deity and purity of God.)

Our discussion of gold would be incomplete without a little examination of the ark in the tabernacle in the wilderness, and how this relates to our study of GENESIS 24. Turning to EXODUS 25 we read starting in verse 10 And they shall make an ark of shittim wood: two cubits

and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. 11 And thou shalt overlay it with pure gold, within and without shalt thou

overlay it, and shalt make upon it a crown of gold round about. 12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. 13 And thou shalt make staves of shittim wood, and overlay them with gold. 14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. 15 The staves shall be in the rings of the ark: they shall not be taken

from it. 16 And thou shalt put into the ark the testimony which I shall give thee. 17 And thou shalt

make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. 18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. 19 And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. 20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. 21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. 22 And there I will meet with thee, and I

will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. In EXODUS 37 we read of the actual construction of the ark. EXODUS 37:1 And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit

and a half the breadth of it, and a cubit and a half the height of it: 2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about. 3 And he cast for it four rings

of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. 4 And he made staves of shittim wood, and overlaid them with gold. 5 And he put the staves into the rings by the sides of the ark, to bear the ark. 6 And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. 7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat; 8 One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof. 9 And the cherubims spread out their wings on high, and covered with their wings over the mercy

seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims.

The different components of the tabernacle in the wilderness are all typical of something. Since our focus of this study in GENESIS 24 is mainly about a bride for Isaac, we will try to stick with the components of the tabernacle that in type picture the bride of Christ. The cherubim's mentioned above figure the Bride of Christ. We have actually covered this fact in our full overcomers study, and mentioned it again in our thrones study. We will here again go over some of these same points. The cherubim's mentioned above were part of the "mercy seat." The "mercy seat " is a type, or figure of the throne of the Majesty on high. The term "Majesty on high"

is a phrase found in HEBREWS 1:3, which states this concerning Jesus: Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;... . In short the "mercy seat " is a type, or figure of the throne of God. The fact that the "mercy seat " is made of pure gold illustrates once again how gold points us heavenward symbolizing divine life, the deity and purity of God, and the brilliance of the creator. John in the book of REVELATION 4 saw the brilliance of the creator, and His throne, and described what else he saw round about the throne of God; that being the four and twenty elders, (typical of the

Old Testament full overcomers), and the four living creatures (typical of the bride of Christ). REVELATION 4:4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. ...6 ...and in the midst of the throne, and round about the throne, were four beasts (four living creatures) full of eyes before and behind. This scene of the throne of God pictured in REVELATION 4 could be more accurately termed the scene of the throne room, in which are found the throne of the Majesty on high (God the Father); Jesus also sitting down with the Father in His throne; the throne of the Bride of Christ, who is sitting down with Jesus the Bridegroom; and the thrones of the four and twenty elders, which are located round about the throne of the Majesty on high.

HEBREWS 4:16 tells us: Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need... , and that is exactly what Moses did in NUMBERS 7:89. As we read this remember that the "mercy seat" is a type, or figure of the throne

of the Majesty on high. NUMBERS 7:89 And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him. Moses here in NUMBERS 7:89 was just following the instructions given him in EXODUS 25:21 &22, which we read above, that reads: 21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. 22 And there

I will meet with thee, and I will commune with thee from above the mercy seat, from between the

two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. PSALMS 99:1 reads: The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. Again REVELATION 4:6 ...and in the midst of the throne, and round about the throne, were four beasts (four living creatures) full of eyes before and behind. REVELATION 5:6 And I beheld, and, lo, in the midst of

the throne and of the four beasts, (four living creatures) and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. Connect the dots (so to speak) between these above mentioned scriptures, and see with your own spiritual eyes that the cherubims are a type of the Bride of Christ, who in these verses has been seen in connection with the throne of God in a heavenly scene.

Again note this portion of EXODUS 37:7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat; 8 One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof. 9 And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims. The man referred to in verse 7 as "he" is Bezaleel, who is also mentioned in EXODUS 37:1 above. This particular Bezaleel is found mentioned eight times in scripture, adding to our list of things found eight times in this study. Bezaleel's name means "in God's shade," or stated another way "in the shadow (i.e. protection) of God." Bezaleel's qualifications for making the different parts of the tabernacle are listed in EXODUS 31.

EXODUS

31:1 And the LORD spake unto Moses, saying, 2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: 3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, 4 To devise cunning works, to work in gold, and in silver, and in brass, 5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. Note what Moses says of Bezaleel in EXODUS 35. EXODUS 35:30 And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; 31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; 32 And to devise curious works, to work in gold, and in silver, and in brass, 33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. 34 And he hath put in his heart that he may teach,... Who is our teacher, our guide into all the truth, the one that filled Bezaleel with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship? The Holy Spirit. Bezaleel too is representative of the Holy Spirit. Out of a single solid piece of pure gold Bezaleel fashioned the mercy seat with a cherub on each end. This was in accordance with the instructions given of God in EXODUS 25:18

And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. The beaten gold is representative of the suffering of our Lord and Saviour Jesus Christ, of whom Paul said this before King Agrippa in ACTS 26:23 -- That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. In HEBREWS 2:9 Paul writes again: But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. The joint-heirs with Christ, His bride, those that will rule and reign with Him, have learned that the only way they can be joint heirs with Him is to also suffer with Him. ROMANS 8:17 And if children, then heirs; heirs of God, and jointheirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 1 TIMOTHY 3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution. 2 TIMOTHY 2:12 If we suffer, (with Him), we shall also reign with him:... . EXODUS 37:9 above also states that ...the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another... . The wings speak of heaven, and heavenly beings. The cherubim facing each other shows that their focus is always upon Him in the center. Their facing each other with wings lifted heavenward also pictures that the cherubim are in total agreement with the will of God. The Bride of Christ has made herself ready we are told in REVELATION 19:7, and a part of this getting ready is being in agreement with the will of God.

What we have just seen in this portion of our lesson is that there are several types in scripture of the bride of Christ. Rebekah in the 24th chapter of GENESIS is another one who is typical of the

bride of Christ. In GENESIS 24:53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. Hopefully now we have a better understanding of how the "jewels of gold" mentioned in GENESIS 24:53 actually points us up to heaven, since it is an emblem of purity, and speaks to us of deity (the divine nature of God), divine life, and Godly perfection. (See again page 57 of these notes).

GENESIS 24:53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. We have looked at the silver and the gold and have seen a glimpse of what they represent, now let's consider the raiment presented by Abraham's servant unto Rebekah. We are not given specifics of what this raiment was, however scripture has plenty to say about raiment. The word "raiment" (used for the first time in scripture in GENESIS 24:53) is a broad term that deals with clothes, apparel, wardrobe, garments, and various types of clothing. In our story of GENESIS 24 Abraham

has sent his eldest servant to the land of his kindred to get a bride for his son Isaac. Isaac is the only child of Abraham and Sarah, yet at forty years old has remained unmarried. No doubt Abraham and Isaac have had long discussions about getting a proper wife for Isaac, and much preparations and planning have taken place concerning this occasion. Abraham's servant has been a big part of this discussion and preparation. A dowry (a gift by a man to his bride) has been

planned. This dowry has so far included two golden bracelets, and ear ring, some jewels of silver,

and some jewels of gold, and now some raiment; fine garments representing who he is, and what he thinks of her. Fine garments fit for a bride is what is represented here.

We see bridal attire several places in scripture, especially when we find typical teaching of the bride of Christ. In REVELATION 19:7 & 8 we read: Let us be glad and rejoice, and give honour to

him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. Those who have a Scofield Reference Bible will note that in his comments on this portion of scripture he states: "the garment in scripture is a symbol of righteousness." He goes on to note that sometimes the garment can be a symbol of selfrighteousness,

and that sometimes the garment symbolizes "the righteousness of God... upon all them that believe." In our Testimony's study we made some comments on this portion of scripture, where we noted that linen speaks of righteousness. The day one is saved they are found in His righteousness, and are as righteous as they will be if they go on to qualify to be in the Bride of Christ. PHILIPPIANS 3:9 points this out, stating: And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:... . Also in our Testimony's study we asked and answered the following question in reference to REVELATION 19:7 & 8: How did the bride of the Lamb of

God make herself ready? By yielding her life unto the cunning workmanship of the Master who long ago sent us the Holy Spirit of promise to dwell in us for the express purpose of teaching us

all things, and to guide us into all truth, and to give us an inheritance among all them which are sanctified by faith that is in Christ Jesus! ACTS 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. During the building of the tabernacle in the wilderness in the book of EXODUS we read in several places of workman given guidance by the Holy Spirit in all manner of workmanship. We learned earlier in this study (see page 62 of these notes) that the one of the main workman was Bezaleel, whose name means "in God's shade," or "in the shadow (i.e. protection) of God." We read in EXODUS 35:31 & 35: And he hath filled him (Bezaleel) with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; ...35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work. The work of the ...embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, ... was just as important as his workmanship in the silver and gold mentioned above. All of this workmanship is symbolic of the work that is taking place in the hearts of those who will qualify to be in the bride of Christ. EPHESIANS 2:10 — For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. His Masterpiece will be the Bride of Christ. She will be ...arrayed in fine linen. Note this statement: ISAIAH 61:10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. Our story in GENESIS 24 is about a bride for Isaac. We have seen her adorned with jewels of silver and jewels of gold and raiment in verse 53. Another portion of scripture we read about the bridal company in type is PSALMS 45. (Sister Bodie's tract on "The Preparation of the Bride" also references this 45th chapter of PSALMS). We have already referenced this chapter a couple of times. (See pages 29 & 61 of these notes). PSALMS 45:13 & 14 reads: The king's daughter is all glorious within: her clothing is of wrought gold. 14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. The "raiment of needlework" is a masterpiece work like the work of the ...embroiderer, in blue, and in purple, in scarlet, and in fine linen... mentioned in EXODUS 35 above. The "blue" speaks of heaven, the "purple" speaks of royalty, the "scarlet" speaks of shed blood, and the fine linen speaks of "righteousness." This "raiment of needlework" is representative of a heavenly royal garment! Sister Bodie no doubt spent many long hours pondering this subject, and wrote much concerning the bridal clothing. Here is some of what she had to say: "These fine linen

garments are in the process of being made today. They are the result of heeding the above counsel of the Spirit, and are costing her something in the way of pricks and stings. The needle's constant moving in and out, though necessary, is not pleasant; and it occasions her some tears and groans. But, when we realize that only thus are those embroidered garments to be fashioned, we yield to the pricking. The Queen is to be brought into the King's Presence in these beautiful dainty wearables, as though the wrought golden robe were for the gaze of the multitude; while the fine raiment of needlework is for the King alone. He alone will know their worth, and appreciate their value. He alone will see their beauty. ...Rare and gorgeous is the raiment of the woman of exalted destiny who shall sit as Queen and reign conjointly with the King of kings. There is this difference, tho - her beauty is all on the inside. It is her golden words, her jewels of speech; her pearls of tender compassion; her shining face; all breathing of the character, the divine, heavenly life within. You cannot live with these saints and not observe the difference. They show it clearly.

You always know people better when you live with them. And those in whom the Holy Spirit abides and moves, directing all their ways and words, become a very heaven on earth. They glow and glisten, shine and radiate, cheer and comfort on every hand. ...She has to be made glorious, even as He. She is qualifying and dressing up as the companion and help-meet of the Lord Jesus Christ." (End of quote from Sister Bodie).

In this study we have also referenced the virtuous woman in PROVERBS 31 as a type of the bride of Christ. (See pages 18, 29 and 52 of these notes). In PROVERBS 31 we find several references to clothes, and materials with which to make clothing. Again all of these items are typical of something. In PROVERBS 31:13 we find: She seeketh wool, and flax, and worketh willingly with her hands. Wool was an article of the highest value among the Jews, and was used in the manufacturing of clothing. Wool symbolizes purity, majesty, holiness, and whiteness. We see this quality in Jesus in REVELATION 1:14 where we read: "His head and his hairs were white

like wool, white as snow... ." The flax mentioned in PROVERBS 31:13 is what the fine linen is made from. The fine linen again speaks to us of righteousness. In PROVERBS 31:19 we read that she manufactures clothing: She layeth her hands to the spindle, and her hands hold the distaff. The results of this are brought out in verses 21, 22 and 24. PROVERBS 31:21 ...for all her

household are clothed with scarlet. Scarlet points to the blood of Jesus shed to forgive all our sins. PROVERBS 31:22 She maketh herself coverings of tapestry; her clothing is silk and purple. These items speak of the fine delicate items of royal clothing. This again points us back to REVELATION 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. PROVERBS 31:24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. The girdle speaks of being girded with truth, as noted in EPHESIANS 6:14 Stand therefore, having your loins girt about with truth,... . One final thought is expressed in PROVERBS 31:25 concerning clothes and clothing: Strength and honour are her clothing; and she shall rejoice in time to come. This verse takes us to the thought of being strong in the Lord, and relying on the warriors resource that is noted for us in EPHESIANS 6. EPHESIANS 6:10 Finally, my brethren, be strong in the Lord, and in the power of

his might. 11 Put on the whole armour of God, that ye may be able to stand against the wiles of

the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;.....

GENESIS 24:53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah:... . This raiment and jewelry given to Rebekah was hers to keep as a token of the love that Isaac had for her, however it was up to Rebekah whether or not to accept these gifts, or put any of these items on. (We know she accepted these gifts, and took her place of being engaged to Isaac). These gifts that Abraham's servant gave Rebekah were different than the gifts he gave the rest of the family. The reason why this was to separate (to cleave asunder) her from everyone else. There is a Greek word (number 3311 in the Strong's Concordance) that expresses this kind of separation, that also translates into English as "gift," and "dividing asunder." We find this word in two verses in the book of HEBREWS. HEBREWS 2:1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. 2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; 3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts <3311> of the Holy Ghost, according to his own will? The second text where we find the Greek word 3311 is in HEBREWS 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividine asunder <3311> of

soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Both of these texts have to do with the word of God. What we need to recognize here in relation to our story of GENESIS 24 is that it is the word of God that will separate, not only the believer from the unbeliever, but the believer that will go on with Him from the believer that won't

go on with Him. Rebekah pictures those that will go on with Him 100%, thus the difference in gifts

that she receives figures this kind of separation.

GENESIS 24:53 ...he gave also to her brother and to her mother precious things. We are not told what these "precious things" were. We do know that the most precious gift that any man can receive is the gift of salvation presented on the cross by Jesus Christ our Lord and Saviour. Peter writes in 1 PETER 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief

corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe he is precious:.... Peter also talks of another wonderful precious gift sent from on High in ACTS 2:38 Then Peter said unto them, Repent, and be baptized every one of you

in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Brother Copley notes: "Jesus and the Holy Spirit are God's chief gifts to men." Brother Copley wrote this statement in his Ephesian study book. In the book of EPHESIANS chapter 4 we

read of some more gifts that Jesus gave unto men when he ascended upon high. EPHESIANS 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:... . Our apostle given to us to follow during this church age is the Apostle Paul. Note what he said in the following scriptures written even to us: 1

CORINTHIANS

4:15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. 16 Wherefore I beseech you, be ye followers of me. ...11:1 Be ye followers of me, even as I also am of Christ. ...2 CORINTHIANS 4:5

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. The evangelists and pastors and teachers of this church age should be close followers of the gospel of the apostle Paul, and in so doing will have taught not only Paul's gospel, but will have also shed light on all scripture having been illuminated by Paul's gospel. We know that not all evangelists and pastors and teachers in this church age have followed Paul's gospel; and that not all have followed the truth; thus when we find those evangelists and pastors and teachers who follow Paul's gospel, and preach and teach Paul's gospel, we realize too that they are a part of the "precious things" foreshadowed in our text.

However the most precious of things given by Abraham's servant were presented unto Rebekah. She was being espoused unto one husband, Isaac. Rebekah is representative of those who embrace Paul's gospel, and have discovered the most precious truths contained there in, and to these bridal Saints such precious truths are jewels of silver, jewels of gold, and fine raiment to be clothed in. Bridal Saints have embraced the truth of such statements of the Apostle Paul as found in 2 CORINTHIANS 11:1-3 where Paul writes: Would to God ye could bear with me a little in my

folly: and indeed bear with me. 2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. Did you notice Paul's reference to Eve here? Paul knew that Eve was the first wife in scripture, taken out from the body of Adam. Paul also noted that Adam also had a correlation to Christ, stating in ROMANS 5:14 that Adam ...is the figure of him that was to come. Note, as Paul did, this portion of scripture found in GENESIS 2.

GENESIS

2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. The Apostle Paul commentated, and enlarged on this

portion of scripture in his writings of EPHESIANS 5. EPHESIANS 5:30 For we are members of his

body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. (See again GENESIS 2:24.

The

word "therefore" in GENESIS 2:24 is a word which takes in mind everything that was said in the verse just prior, and puts a spotlight on the things that immediately follow. Paul uses the words "for this cause" here in EPHESIANS 5:31 like "therefore" in GENESIS 2:24 to put a spotlight on the fact that a deep sleep will fall on the church, the body of Christ, and a rib portion will be taken

out, and like Eve was formed to be wife to Adam, this rib portion will become Bride to Christ.

No

wonder then that Paul writes such statements as found in 1 CORINTHIANS 12:27 to help us understand such wonderful deep truths. 1 CORINTHIANS 12:27 reads: Now ye are the body of Christ, and members in particular. Let's go back again and read: EPHESIANS 5:30 For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. 33 Nevertheless (even though you may not understand the mystery of the rib portion being taken out of the whole body) let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. Again Paul writes in ROMANS 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. These truths are most precious.

In GENESIS 24 only a couple of hours have elapsed since the time frame of verse 11. Abraham's servant has now met Rebekah and her family. Food was set before Abraham's servant in verse 33, however up until this point in our story no food was eaten. In GENESIS 24:54 we find that Abraham's servant and the men that were with him, and Rebekah and her family finally all sit down to dinner. GENESIS 24:54 And they did eat and drink, he and the men that were with him,.... Imagine for a moment the topic of discussion at this meal. What would it be? Obviously it

would be an evening of fellowship with a lot of questions being asked of Rebekah's family to Abraham's servant. They already knew the purpose of his business trip, and even Laban in verse 51 has committed Rebekah unto Isaac, having stated: Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken. Rebekah will commit herself to go with Abraham's servant and become bride to Isaac in verse 58. But before she goes, any questions that remain in Rebekah's mind, or in her family's mind, are no doubt addressed at this meal. There are indications in this 24th chapter of GENESIS that Abraham's history was recalled, and this meal time was the time Abraham's servant went over these facts with Rebekah and her family. These facts are recorded for us in GENESIS 11 up until the time of this story here

in GENESIS 24. Let's briefly review some important points of Abraham's history as it relates to Rebekah's family, and what they most likely heard from Abraham's servant at this meal.

GENESIS 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a

great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I

will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. ...4 and Abram was seventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. 7

And

the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. 8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. 9

And

Abram journeyed, going on still toward the south. 10 And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

...GENESIS 13:1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. 2 And Abram was very rich in cattle, in silver, and in gold. 3 And he went

on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; 4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD. ...14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou

art northward, and southward, and eastward, and westward: 15 For all the land which thou seest, to thee will I give it, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth:

so that if a man can number the dust of the earth, then shall thy seed also be numbered. 17

Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. 18

Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD. ...GENESIS 15:1 After these things the word of the LORD

came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. 2 And Abram said. Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him. So shall thy seed be. 6 And he believed in the LORD; and he counted it to him for righteousness. 7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. ...18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

...GENESIS 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram,

and said unto him, I am the Almighty God; walk before me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. 9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. ...15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. 16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. 17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? ...19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. ...21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. 22 And he left off talking with him, and God went up from Abraham. ...GENESIS 18:11 Now Abraham and Sarah were old

and well stricken in age; and it ceased to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? 13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 14 Is any thing too hard for the LORD? At the time appointed I

will return unto thee, according to the time of life, and Sarah shall have a son. ...GENESIS 21:1 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. 2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. 3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. ...12 ...for in Isaac shall thy seed be called. (See ROMANS 9:7) ...GENESIS 22:15 And the angel of the LORD called unto Abraham out of heaven the second time, 16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: 17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; 18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

We know that the above facts were related to Rebekah and her family at this meeting with Abraham's servant because of what is said in GENESIS 24:60 — And they blessed Rebekah, and said unto her. Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them. [See GENESIS 22:17 above]. This is quite a statement if you think about it a little bit. One thousand million is a billion. Have there ever been a

billion Jews here on earth? Not yet. Thousands of millions encompasses more than one billion. This statement in verse 60 is a natural blessing that reaches way beyond us and our time frame.

It is spoken in reference to direct descendants of Rebekah, in other words, Jews. However there is another side of this blessing that applies to all believers, for if you think about the natural lineage of Christ you will note that one of His grandmothers was Rebekah! We noted early on in this study (see page 3 of these notes) how we too are blessed: EPHESIANS 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Paul goes to great lengths in GALATIANS to prove that we are not under the law, then he makes these statements in GALATIANS 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of

faith: but The man that doeth them shall live in them. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith. Thousands of millions have been blessed ...with all

spiritual blessings in heavenly places in Christ. How many know it?

GENESIS 24:54 And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said. Send me away unto my master. We know that Abraham's servant didn't intend to go back to Abraham empty handed, nor had he taken this long journey just to have a meal with the distant family of Abraham. So he says ...Send me away unto my master..., meaning send me to my master with Rebekah, bride to Isaac. GENESIS 24:55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. Here in verse 55, if we didn't know this already, we see the love of the loving family of Rebekah for her, not willing to let her go immediately. They wanted Rebekah to ...abide with us a few days, at the least ten. Some translators think that they meant ten months or a year. It is nice to know how loved Rebekah was of her family, but as we will see shortly, Rebekah had already encountered her first love, even though she had never met him. Her first love was Isaac. "First love" means first in value. 1 PETER 1:8 makes the following statement concerning Christ Jesus our Lord and Saviour: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:.... This is the

kind of first love portrayed by Rebekah toward Isaac. The ten days referred to again speaks of RESPONSIBILITY ACCORDING TO ABILITY. Rebekah's family felt responsible to Rebekah, and

weren't willing just yet to turn that responsibility over to Abraham's servant, and in turn to Isaac. However Rebekah felt the urging, by faith, to trust Abraham's servant to take her to her love Isaac. The spiritual application that we can get from this is that in order to go on with the Lord those of our family can not be allowed to hinder us, even though we love them dearly, and they love us dearly. Who or what is your "first love?"

Abraham's servant didn't need to be hindered, nor was he going to let Rebekah's family hinder this most important business trip that Abraham had sent him on. After all his responsibility was to

Abraham. So he says in GENESIS 24:56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master. Rebekah's family realizes the urgency of this request, and finally turns the decision of going with Abraham's servant

over to Rebekah. GENESIS 24:57 & 58 records this part of the story. GENESIS 24:57 And they

said, We will call the damsel, and enquire at her mouth. (We see here that the choice was ultimately hers. Similarly our choice to go on with the Lord is ultimately ours!) 58 And they called

Rebekah, and said unto her, Wilt thou go with this man? No doubt Rebekah had hardly slept all night with all of the excitement surrounding her. She after all was the center of attention, and the purpose of this visit from Abraham's servant. With what little sleep she did get her dreams were filled with visions of her and Isaac, and their future together. Having thought about this all night, when asked: Wilt thou go with this man? GENESIS 24:58 records her quick, yet well thought out

answer: And she said, I will go.

The phrase ...I will go... is found forty times in scripture. The use of this phrase ...I will go... forty

times in scripture is not an accident, but rather shows us the depth, the detail, and superiority of God over man, and His intricate plan for our lives. Let me try to further explain the meaning here.

Our key to unlocking the deeper meaning found here lies in our understanding of the number forty. Forty is one of the few numbers that we have many examples of the meaning of: the number forty stands for PERFECT TESTING. When Rebekah's family asked her ...Wilt thou go with this man?... it was a test for her. Her answer ...I will go... shows that she was perfectly tested, and her faith was perfectly tested with this question. Her family wanted her to stay as we noted in verse 55: And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. So don't you know that their love of her tested her? And the comforts of her home no doubt tested her. Rebekah are you willing to go to a far away country leaving your family, your comforts of home, your friends, to be a bride to a rich man you have never met? These kinds of questions, and thoughts tested her. So the commitment ...I will go... was a life changing statement, and a life changing commitment for Rebekah. It is also a life changing statement for all who commit in their hearts to go on with God. I will go... is a statement

that perfectly tests all who commit in their hearts to go on with God, follow the leading of the Holy

Spirit, and ultimately marry Jesus Christ. Few Holy Spirit filled Christians make such a commitment, only a rib portion company are willing to be PERFECTLY TESTED. Where do you fit in?

Earlier in this study (see page 19 of these notes) we commented on the heart attitude of a full overcomer. In that portion we found the heart attitude of David was of the quality that God is interested in. Here is some of what we had to say concerning the full overcomer: "In 1 SAMUEL 13:14 the Lord gave the prophet Samuel these words to speak unto Israel's king Saul: But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee. In this statement we find one of the great qualities that all full overcomers must have, and that is being men seeking to do the will of God's own heart. David was such a man, and the Apostle Paul again acknowledges this scriptural fact in ACTS 13:22 And when he (God) had removed him, (Saul) he (God) raised up unto them David to be their king;

to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine

own heart, which shall fulfil all my will. With this statement we see (among many things) the heart

attitude of the full overcomer, for the full overcomer is a man (male or female) after God's own heart, one who will fulfill the will of God. David was such a man, and Paul was such a man. Ask Paul, Paul what do you remember of David? And he answers "he was a man after God's own heart." In 1 SAMUEL 16 God instructed Samuel to anoint a new king of Israel, and God specifically told him this in verse 7: But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart. After Samuel looked at all of the sons of Jesse he said in 1 SAMUEL 16:11 ...Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. 12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said. Arise, anoint him: for this is he. 13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah. And David reigned as king of Israel forty years (2 KINGS 2:11)." Again we see the number forty in the reign of King David pointing us to the PERFECT TESTING that will be found in the faith life of a full overcomer.

David

is an Old Testament example of a full overcomer, and Rebekah is an example for us in the 24th chapter of GENESIS of an Old Testament full overcomer.

Again I will go... is a statement that perfectly tests all who commit in their hearts to go on with God. I will go... was a life changing statement for Rebekah. Rebekah with this statement was committing to be bride to Isaac. Furthermore she was accepting the leading and the guidance of Abraham's servant for herself. Whether or not she realized it, Abraham's servant was really her servant! His very job was to bring her to Isaac. But in GENESIS 24:65 we read that Abraham's servant was also Isaac's servant. And with Rebekah now being committed unto Isaac as his wife, Abraham's servant would now become Rebekah's servant, and in fact he was Rebekah's servant from this point forward. Rebekah's responsibility unto Isaac was to follow the leading of Abraham's servant, follow his instructions, ride his camels, trust his leading, trust his knowledge and experience, learn of Isaac from him: to find out what Isaac was like, what he liked to do, what

he liked to eat, and what were his dislikes. Thus in following the expert leading of Abraham's servant she was really claiming him to be her servant. The fact of the matter was that Abraham's servant was really now and forevermore Rebekah's servant too! Bring this down to you and me. The Holy Spirit was given to us on the day of Pentecost on the behalf of Jesus, sent from God the Father for the express purpose of being a teacher, a guide, a Comforter, to instruct us in all things, and help us learn all things of Christ that are important for us to know, especially of the deeper things that we need help with in running the race to be a part of that company that will be in the bride of Christ. Are you following His leading? Are you running the race? Have you too in your heart said like Rebekah, I will go...? I will go on following the Holy Spirit's leading.

Wherever

He leads I will follow for the express purpose of being married to Jesus! Don't be hindered. After Rebekah spoke ...I will go... her family no longer hindered her, and, in fact, they encouraged her as we noted above in verse 60: GENESIS 24:60- And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the

gate of those which hate them.

The decision that Rebekah made to go on with Abraham's servant also greatly directly affected the lives of those closest to her. The decisions we make will always directly affect those closest to

us, so hopefully our decisions are made with the will of God in mind. In ACTS 9:6 Saul of Tarsus

made a life changing decision for himself when he asked ...Lord, what wilt thou have me to do?

His decision to go on with the Lord directly affected those closest to him, and since he decided to go on with the Lord, old Saul of Tarsus' decision to go on with the Lord has also directly affected the lives of literally millions, for Saul of Tarsus turned out to be the Apostle Paul whose gospel record states in ROMANS 2:16 ...God shall judge the secrets of men by Jesus Christ according to my gospel. Has Paul's gospel record been a positive influence in your life? Paul's gospel will be a positive influence in the lives of those who also choose to go on with Christ, and follow the Holy Spirit's leading through out their lives. Note how the Apostle Paul encourages us to follow in his footsteps in running the race to have God's best in our lives: 1 CORINTHIANS 11:1 Be ye followers of me, even as I also am of Christ. PHILIPPIANS 3:17 Brethren, be followers together of

me, and mark them which walk so as ye have us for an ensample. Furthermore Paul's gospel is needed in our lives to establish us and help us grow up into Christ Jesus in all things. The Apostle

Paul states this fact like this in EPHESIANS 4. EPHESIANS 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till

we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man,

unto the measure of the stature of the fulness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may

grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly

joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. Paul also encourages us to be established in his gospel with these words found in ROMANS 16:25 - 27: Now to him that is of power to stablish you according to my gospel, and the

preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, be glory through Jesus Christ for ever. Amen. Furthermore the Apostle Paul

writes in HEBREWS 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Back to Rebekah, we will now see how her decision to go on with Abraham's servant also greatly, and

directly affected the lives of those closest to her.

After Rebekah said ...I will go..., some quick packing was done, and we read in verses 59&61 of GENESIS 24 the following: GENESIS 24:59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. ...61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. Recall from verse 10 that Abraham's servant took ten camels with him. It looks like most of the camels have a rider on them now for the journey back. In counting the camel riders we find Abraham's servant and his men, which would be at least two men plus Abraham's servant, Rebekah and her nurse, which brings our total riders so far to at least five, plus Rebekah's damsels, meaning more than one, so at least two more riders, for a total of at least seven. This didn't leave room for a lot of extra stuff did it? Grant it their lives were different than the way we live our lives today. I can barely get everything I need to go fishing for a couple of days in my truck, and it takes me at least a couple of hours to do it. So how did Rebekah, and her nurse, and her damsels get ready to go so fast? Their worldly possessions weren't all that much. In their day their time and energy was spent with each other, and not on accumulating a bunch of stuff that they couldn't take with them anyway. No doubt Rebekah left some of her worldly possessions behind when she took this journey, but learn the lesson here, for we too are instructed of the Apostle Paul to forget those things that are behind, (not those people we are to forever remember them, but forget those hindering things), and reach forth unto those things which are before, in pressing toward the mark for the prize of the high calling of God in Christ Jesus. Paul's actual statement is found in PHILIPPIANS 3:13 & 14: Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus. The things that were of importance to Rebekah she took with her, and, if you

will notice, the things that were of importance to her was other people, like her nurse, and her damsels. Let's look at the typical teaching found here.

We know that Abraham's servant in this chapter is typical of the Holy Ghost. Rebekah in GENESIS 24 is typical of the bride of Christ. We have also mentioned that the men that were with

Abraham's servant are representative of those mature Saints who are following the leading of the Holy Spirit in their lives; mature Saints who are strong in the Lord, and good workers of the Lord's

business; mature Saints who have been walking with the Lord for some time. (See again page 38 of these notes). The men that were with Abraham's servant were helpful to him, no doubt strong men and good workers; men whom Abraham's servant had know for a long time; men who were reliable; men who would follow his leading. We learn in verse 59 that Rebekah had a nurse that went with her. GENESIS 24:59 And they sent away Rebekah their sister, and her nurse,.... Let's see who Rebekah's nurse was, and what she represents in our story.

GENESIS 35:8 tells us who Rebekah's nurse was: But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth. The two verses GENESIS 24:59 and GENESIS 35:8 contain all the scripture we know of Deborah. Kevin mentioned her in a sermon of his on November 11, 2001. We know she was a nurse. Both the word "nurse" and the name "Deborah" are found ten times in scripture, however our Deborah of GENESIS 24:59 and GENESIS 35:8 is only mentioned one time in scripture. Ten again is the number of RESPONSIBILITY ACCORDING TO ABILITY. Rebekah's nurse Deborah was a

great aid or assistant to Rebekah who had many responsibilities revolving around the care of others. No doubt she had cared for Rebekah many years, maybe even all of her life. With Rebekah now leaving Deborah would be, it seems, unemployed (so to speak). However, since Deborah was assigned (if you will) the care of Rebekah, it would only be natural for her to accompany Rebekah on her journey, and continue to be her aid or assistant. Rebekah was Deborah's responsibility according to her ability. Deborah's name means "a bee;" "her speaking;" "the word;" and carries with it the thought of being a spokesman or a teacher, someone who will declare or pronounce something. In Webster's Dictionary under "nurse" we find a definition that references a "...worker bee that cares for the young." This is essentially who Deborah was: a worker bee who not only cares for the young, but also instructs them and teaches them "the word."

Knowing all of this, who then does Deborah represent, or who is she typical of? Simply put, she represents the Apostle Paul and his gospel message. This is further brought out for us in the following scriptures: 1 THESSALONIANS 2:7 But we were gentle among you, even as a nurse cherisheth her children: 8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. 9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. The Apostle Paul is the Apostle to the Gentiles (see ROMANS 11:13), and as such, he, like Deborah, was a worker bee who not only cared for the young in Christ, but also instructed them, and us, and taught us "the word." Paul wrote to the Saints at Rome the following: ROMANS 1:11

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;... . 1 CORINTHIANS 4:15 For though ye have ten thousand instructors in Christ, yet

have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

GALATIANS 6:6 Let him that is taught in the word communicate unto him that teacheth in all good things. 1 TIMOTHY 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity. 2 TIMOTHY 1:11

Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. 2

TIMOTHY 2:24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 26 And that they may recover

themselves out of the snare of the devil, who are taken captive by him at his will. 2 TIMOTHY 3:14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. Probably Rebekah's nurse Deborah had been with her from her childhood, possibly even since she was born! No doubt Deborah had well instructed Rebekah all along the way. And she would continue to do so. Deborah's services surely were appreciated when the twin boys Esau and Jacob were born some twenty years plus beyond the time frame of GENESIS 24.

Let's consider GENESIS 35:8 for a moment: But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth. Bethel means "house of God." Allonbachuth means "oak of weeping." This same final resting place of Deborah here on earth is also referenced in 1 KINGS 13:14, which you can look up on your own. I found it

interesting that we find the word "oak" fifteen times in scripture. Fifteen being the number of REST. With the limited information that we have on Deborah, it seems she stayed with Rebekah until such a time that her invaluable service was turned over to Jacob, and the care of his young family. The scripture doesn't record when she was removed from Isaac's and Rebekah's household to Jacob's. Nor does the scripture record the death of Rebekah. Yet we read of the death of her nurse, Deborah. There is significance to this fact that we need to see in the types found in GENESIS 24. Rebekah, as a type of the bride of Christ, represents the full overcomers of this church age. Not all that will be in the bride of Christ will die here on earth, some will be translated. All of the full overcomers from this church age that will be in the bride of Christ will have embraced Paul's gospel, and run the race until the day they were translated or died. In other words Paul's message will be prevalent in their lives until the end of their time on earth. For those

full overcomers of this present church age that go by the way of the grave, Paul's gospel lives on beyond them, just as Deborah lived on beyond the time of Rebekah. Sister Bodie too pondered this question of why we have Deborah living beyond Rebekah in scripture, and she wrote in her GENESIS study: "It is significant that we never read of Rebekah's death; for she figures faith... ." (End of quote from Sister Bodie). The full overcomers of this church age, that group of people that

comprise that small rib portion company of the body of Christ that will become the bride of Christ,

can also be called the New Testament worthies of faith that are also found mentioned in HEBREWS 11 as "we" and "us." (See HEBREWS 11:3 & 40!

One more thought concerning Deborah and her invaluable services being turned over to Jacob and his family. Why wasn't her services turned over to Esau and his family? Because Rebekah knew that Abrahamic covenant, that was explained to her and her family by Abraham's servant on the night they all met for the first time, and that her family blessed her with in GENESIS 24:60

when they said:Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them....; Rebekah knew that this blessing was through the family of Jacob, not through the family of Esau. And so it is when Deborah dies she is under the care of Jacob, as we read in GENESIS 35:8 But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth. It was after Deborah was buried that God again appeared unto Jacob, which account you can read for yourself starting in GENESIS 35:9.

Back in GENESIS 24:61 we find that her damsels (more than one) also rode upon the camels, and followed Abraham's servant. GENESIS 24:61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. The damsel's of Rebekah referred to here were no doubt her female servants or female attendants, in other words her maids. It appears that these damsel's of Rebekah were younger than her, otherwise they too would have helped Rebekah water the camels at the well. Who are "her damsels" typical of? They are not the bride because Rebekah is the bride. They are brides maids. The damsels figure those that are not fully grown, in other words the immature Saints. An innumerable multitude of Christians from this church age fit this definition. How many Christians

are in the world only God knows. How many Christians in the world that are running the race to

have God's best and be in that small rib portion company known as the bride of Christ, again only

God knows for sure. Few Christians even seem to know what the purpose of God is for this present church age. It is explained for us in ACTS 15:14 Simeon (Peter) hath declared how God at the first (for the first time) did visit the Gentiles, to take out of them a people for his name. All of

this ignorance of the word of God points to spiritual immaturity, which is so prevalent in the Christian world today. Few pastors rightly divide the word of God, and even know or teach bridal

truth. Why? Because they themselves don't see it, nor were they taught it. The majority of churches in existence today that claim Jesus Christ as their Saviour are really about the business of business; i.e. making money. They are not about the Heavenly Father's business simply because they do not know His business plan. In other words they are ignorant of the truth, especially Paul's gospel. The Apostle Paul himself uses the word "ignorant" eleven times in his writings. Eleven is the number of INSUFFICIENCY. Note how Paul uses the word "ignorant" in the following texts of scripture: ROMANS 1:13 Now I would not have you ignorant, brethren,...

ROMANS 11:25 For I would not, brethren, that ye should be ignorant... . 1 CORINTHIANS 10:1

Moreover, brethren, I would not that ye should be ignorant,... . 1 CORINTHIANS 12:1 Now concerning spiritual gifts, brethren, I would not have you ignorant. 2 CORINTHIANS 1:8 For we

would not, brethren, have you ignorant.... 1 THESSALONIANS 4:13 But I would not have you to

be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. Then Paul goes on and teaches about the manner of the resurrection. He also teaches about ranks in the resurrection in 1 CORINTHIANS 15. How many Christians are ignorant of this? Ignorance means not to know, or not to understand, and is akin to immaturity, which means not fully developed. Spiritual immaturity points to insufficient growth. The Apostle Paul did his best to correct this kind of insufficiency, but after trying to point out deeper truths he realized that there were those who just simply refused to believe these things; in other words they refused to grow and mature in spiritual things. So Paul writes in 1 CORINTHIANS 14:38 But if any

man be ignorant, let him be ignorant. The number of Christians not fully grown spiritually for whatever reason is a number only known of God, just like the number of damsels that went with Rebekah is a number only known of God. Again the damsels figure those that are not fully grown,

in other words the immature Saints.

There are three more important points we need to consider in GENESIS 24:61 now that we have pointed out who everyone represents in this chapter. In verse 58 Rebekah had said she would go with Abraham's servant, but she needed to take some action in order to go with the man. Many Christians have also said "I want to be in the bride of Christ," yet do nothing to prepare for such an event. REVELATION 19:7 plainly tells us that the bride of Christ has made herself ready; in other words she took some kind of action to get ready. Rebekah said she would go with Abraham's servant and become bride to Isaac, but she still needed to take some action in order to go with the man. She still need the camels in her life. Further she needed to daily ride these

camels if she was going to be bride to Isaac. She also still need to follow Abraham's servant. Verse 61 tells of three things that Rebekah took action on in order to be bride to Isaac. GENESIS 24:61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. First here we see that ...Rebekah arose... . Apparently she had been sitting not going anywhere, just content to be in familiar surroundings with her family and friends. Then she took action to leave and become bride to Isaac. This had become a reality to her, so after saying ...I will go... in verse 58 ...Rebekah arose.... The second thing Rebekah did was to ride ...upon the camels. We spent much time early in this study considering the camels and what they represent. (Review these notes starting on about page 10 to see what we said concerning the camels). Briefly, the camels represent the daily and everyday tests and trials, whether big or small, and often unpleasant situations that comes our way. Further the camels represent the fact that these tests and trials of everyday full overcoming Christian life are indeed sent from God, and are left in the charge of the Holy Spirit for the express purpose of drawing us to that closest place of fellowship that the Bride of Christ will have with our lovely Lord

and Saviour Jesus Christ! The full overcomer will accept these often unpleasant situations that comes their way, like camels sent from God, to be ridden in victory on their journey to their heavenly Bridegroom. ...Rebekah arose... ...and... ...rode upon the camels. The third thing that Rebekah took action on here in verse 61 was to follow the man. The man she was following was Abraham's servant. He knew the way to Abraham and Isaac. Furthermore he was a leader in more ways than one. He not only could lead Rebekah to Isaac, but he could instruct her on all he knew about him. He could tell her all about Isaac's likes and dislikes, what kind of person he was,

what kind of things he liked to do, and answer her every question concerning Isaac. Rebekah realized that without following Abraham's servant she would never be bride to Isaac. Rebekah's responsibility unto Isaac was to follow the leading of Abraham's servant, follow his instructions, ride his camels, trust his leading, trust his knowledge and experience, learn of Isaac from him: to find out what was Isaac like, what did he like to do, what did he like to eat, and what were his dislikes. Thus in following the expert leading of Abraham's servant she was really claiming him to

be her servant. The fact of the matter was that Abraham's servant was really now and forevermore Rebekah's servant too! ...Rebekah arose... ...and... ...rode upon the camels..., ... and followed the man.

Potential full overcomer bring this down to you. Ask yourself what kind of action am I to take in order to be in the bride of Christ? You too will see, like Rebekah, that you must first arise and mount the camel(s) sent your way from God. We often sing the chorus "Let the Lord have His way," or another favorite "Have Thine own way Lord;" yet we often sing it with the heart intention

of "let me have my way Lord," or "have thine own way Lord", as long as it fits into my plans. The

full overcomer will, like Rebekah, mount the camel(s) daily and follow the wise instructions and leading of the Holy Spirit, regardless of whether or not the experience is good or bad for the moment, realizing in the big picture of God this overcoming experience is necessary, and in the end is really good for them. How long must we do this? Until the day we see Jesus! This is a lifetime commitment, just like it was for Rebekah. We have no record that she ever got to see her

loving family again. Furthermore it was twenty years of marriage before she had any family of her

own, besides Isaac. GENESIS 24:67 and GENESIS 26:7 & 8 tells a little of how much Isaac loved

Rebekah. If we could only see how much Jesus Christ loved us we too would be willing to arise, ride the camels, and follow the leading of the Holy Spirit until the day we see Jesus. In so doing we become full overcomers, and bride to Christ.

Furthermore we need to see something else here concerning the bridal saints that is brought out in this chapter. Rebekah had a lot of assistance. Even though Isaac was only going to have one bride, Rebekah, many others were there for her to help her on her way. At least seven, including Rebekah, took this journey with Abraham's servant to a far distant land to see Isaac. Seven again speaks of SPIRITUAL PERFECTION or SPIRITUAL COMPLETION. The Apostle Paul, whose

example in faith we are to follow, also mentioned many others in his life that were there, sent from

God, to help him run his race course too. We mentioned in a study while filling in for Scott on Sunday night that there were 35 people mentioned by name in ROMANS 16 that were extremely important to the Apostle Paul; people who helped him run his race, most of whom were race course runners themselves. In our numbers study we found out that the number 35 has to do with HOPE. HOPE in the positive sense is akin to faith. HOPE in the negative sense is akin to fear. SinceGod hath not given us the spirit of fear; but of power, and of love, and of a sound mind....,

(2 TIMOTHY 1:7), we need to latch on to the positive side of HOPE. ROMANS 3:28; 5:1; and GALATIANS 3:24 all tell us that we are "justified by faith.," that is, saved by believing.

ROMANS

8:24 further tells us that we are "saved by hope." Thus we can see how HOPE in the positive sense is akin to faith. Note what the Apostle Paul wrote in his earliest epistle that we have a record of: 1 THESSALONIANS 2:19 For what is our hope, or joy, or crown of rejoicing? Are not

even ye in the presence of our Lord Jesus Christ at his coming? What do we see in this verse? Note those two words "even ye, " which is a reference to the people that were extremely important to the Apostle Paul; people who helped him run his race; people whom the Apostle Paul encouraged themselves to be a part of that bridal company; and people who had Christ as their bridegroom as their personal HOPE. Our only HOPE is in the Lord Christ Jesus. Rebekah in

this study pictures those that who would have Christ to be their bridegroom as their personal HOPE, however she did not go alone in her journey. In other words she was not isolated, nor was she a loner. True she alone chose to go with Abraham's servant to be bride to Isaac, but after making this decision she had help, she had helpers, (her HOPE chest if you will), she had assistance all along her journey, none more important than Abraham's servant, whose instructions all in Rebekah's party must follow. The Apostle Paul also frequently made mention of

those helpful to him along his journey, calling them such names in his epistles as workfellows, fellowworkers, fellowsoldiers, fellowlabourers, fellowservant, fellowprisoner, fellow- helpers, (see 2 CORINTHIANS 8:23), helpers in Christ, labourers together with God, workers together with him, messengers, partners, companions in labour, true yoke- fellow, and faithful ministers.

We too must see that the Apostle Paul himself fit all of the categories of help himself listed above.

Rebekah too not only relied on help from others, but was herself a leader in helping those who were assisting her. Did we not first find her in this chapter helping Abraham's servant by watering

his camels? Her damsels did not do this for her, her nurse did not do this for her; Rebekah herself was a leader in service to the Lord. The same will be true of all bridal saints, they will be leaders in service to the Lord, as well as close followers of His divine guidance. On your own study REVELATION 4:9 and REVELATION 5:8 and see the leadership qualities of the four living

creatures that picture the bride of Christ. In those two verses you will note that they were leaders in worship and praise. In HEBREWS 12:1 we read in part: ...let us run with patience the race that is set before us. "Let us" speaks to all full overcomers running in the race to achieve God's eternal best, and includes those that are spiritually extremely important to us, and for us in our race course running. These are a part of our HOPE chest - the important things that a bride collects in anticipation of getting married. ROMANS 15:13 Now the God of hope fill you with all

joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Much time passes in a far journey between verses 61 and 62 of GENESIS 24. The whole point of this long journey is to bring Rebekah to Isaac, and prepare her to be His bride. When Rebekah meets Isaac face to face for the first time this journey will be over, and a wedding will take place. There is something significant to note between verses 61 and 62, and that is the lack of mention of this journey, and the hardships involved in such along trip. Why no mention of the journey?

The journey itself speaks to us of the overcoming that must be present in the life of a full overcomer. The key to this overcoming walk that all full overcomers must take lies in a principle that we have

already talked about many times in this study, (review again pages 7 through 10 of these notes), and concerns following the leading of the Holy Ghost in our daily lives. We have many times in this study mentioned all the providences of the will God that come to us on a daily basis, whether they are pleasant or unpleasant, (and so often our focus is on the unpleasant, unpopular and uncomfortable events in our daily lives); all of these daily events are a part of that hard camel riding overcoming experiences that the full overcomer must go through in following the leading of

the Lord as guided by the Holy Ghost in our daily walk with Him. The Apostle Paul late in his overcoming Christian life wrote in PHILIPPIANS 3:12 this concerning his daily running the race:

Not as though I had already attained, either were already perfect: but I follow, after, if that I may apprehend that for which also I am apprehended of Christ Jesus. As our New Testament example to follow, we know much of the daily hardships that the Apostle Paul faced and how he too daily followed the leading of the Holy Ghost in his life. Rebekah willingly followed Abraham's

servant and rode His camels until the day she saw Isaac. Had she tried to get to Isaac without the benefit of following Abraham's servant, and riding His camels she never would have made it.

The

full overcomer willingly will follow the leading of the Lord as guided by the Holy Ghost in their daily

walk with Him, and recognize and accept the daily Divinely ordered providences of God that so often seem to be, and are, unpleasant, unpopular, and uncomfortable events in their daily lives, and daily overcome and ride them like the ugly unruly camels they are until that day their journey

ends, and they see, face to face, their Bridegroom Jesus Christ,

Our attention now turns mainly to Isaac in the remaining verses of this chapter, and the events concerning his marriage to Rebekah. A bride for Isaac has been the point of focus in this whole chapter. In verse 62 we see where Isaac lives. GENESIS 24:62 And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. GENESIS 16:14 and 25:11 make reference to

the same place. GENESIS 16:7-14 tells the meaning of the well Lahairoi. and how it got its name.

As we read this portion of scripture we find Hagar about to give birth to Ishmael, and Sarai has dealt harshly with Hagar, so Hagar flees from Sarai. Then starting in GENESIS 16:7 we read:

And

the angel of the LORD found her by a fountain of water in the wilderness by the fountain in the way to Shur. 8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. 9 And the angel of the LORD said unto her. Return to thy mistress, and submit thyself under her hands. 10 And the aneel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. 11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. 12 And he will be a wild

man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. 13 And she called the name of the LORD that spake unto her. Thou God seest me: for she said, Have I also here looked after him that seeth me? 14 Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered. Beer-lahai-roi means "well of the Living One seeing me." Lahairoi means "unto the Living One seeing me." The location of the well Lahairoi is about 100 miles south west of the Dead Sea, and about 70 miles South of Gaza.

As GENESIS 24:62 says the well Lahairoi is in "the south country," especially as we see it on a map in reference to Israel. The phrase "south country" is found five (GRACE) times in scripture, and references the sunny land, especially to those of us who live in the Northern Hemisphere. I have been to Alaska in the middle of December, and at that time of year the five hours of sunshine that I saw were in the distant South. "The south country" is typical of the sunny land, and in a spiritual sense references the fact that the sunshine of the glorious gospel of Christ shines not only in our hearts, (see 2 CORINTHIANS 4:4), but is also manifest in our outward glowing lives, especially as we dwell with Him! With the Lord we are always living in the sunny land. In REVELATION 21 we read of that heavenly city the new Jerusalem, and in verse 23 we read: And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. What did Saul of Tarsus see on the road to Damascus, at noon? ACTS 26:13 tells us what Saul of Tarsus saw: At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them

which journeyed with me. That light from heaven was the Lord Jesus Christ, whom Saul of Tarsus

followed from that day forward, and, if you will, lived in the sunny south land the rest of his life. GENESIS 24:62 And Isaac came from the way of the well Lahairoi; for he dwelt in the south country.

GENESIS 24:63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. This is quite a verse in that there are many thoughts to be brought out here. The Hebrew word translated "meditate" in this verse is only used

this one time in scripture. The number one speaks to us first and foremost of GOD. Secondly the number one speaks to us of UNITY, and think of it like this, being in unity with GOD. Jesus said in

JOHN 10:30 I and my Father are one. In 1 JOHN 5:7 we have the thought of UNITY brought out in the trinity when The Apostle John writes: For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. Here in GENESIS 24:63 we see Isaac speaking to, or communing with God. What do you think Isaac was talking to God about? Anything and everything that was on his mind, and foremost on his mind at this time in his life was a bride. Since Isaac is typical of Jesus in this chapter, what do you think Jesus communes with God about? Anything and everything that is on His mind, and foremost on his mind at this time is a bride to rule and reign with Him! Every one who has accepted Jesus Christ as their personal Saviour during this present church age has the potential to be a part of this bridal company! You and me are foremost on His mind! ROMANS 8:34 reads in part: It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. HEBREWS 7:25 also tells that Jesus ever lives to make intercession for us. While on earth we have an example of the kind of intercessory prayer that Jesus prays to God the Father. We find this in JOHN 17, and as we go through this see yourself, and see for yourself that

you were, and are, always foremost on His mind! Is He foremost on your mind? Is He your first love? Think about this as we read JOHN 17, called by some the prayer of intercession.

JOHN 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: 2 As thou hast given him power

over all flesh, that he should give eternal life to as many as thou hast given him. 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do. 5 And now,

O Father, glorify thou me with thine own self with the glory which I had with thee before the world

was. 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me: and they have kept thy word. 7 Now they have known that all things whatsoever thou hast given me are of thee. 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine. 10 And all mine are thine, and thine are

mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the

world, and I come to thee. Holy Father, keep through thine own name those whom thou hast Given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; and these things I speak

in the world, that they might have my joy fulfilled in themselves. 14 I have given them thy word: and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word: 21 That they all may be one: as thou, Father, art in me, and I in

thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Yes, ...Isaac went out to meditate in the field at the eventide:... GENESIS 24:63, and foremost on his mind at this time in his life was a bride. Note that Isaac was in the field, alone, meditating. Each and every one of us needs time alone to commune with our lovely Lord and Saviour Jesus Christ. Isaac went out to meditate in the field. Apparently that was one place he felt comfortable praying to God, and maybe that was the one place where he could be alone. Spurgeon notes: "Very admirable was the choice of place. In the field we have a study hung round with texts for thought. From the cedar to the hyssop, from the soaring eagle down to the chirping grasshopper, from the blue expanse of heaven to a drop of dew, all things are full of teaching, and when the eye is divinely opened, that teaching flashes upon the mind far more vividly than from written books. Our little rooms are neither so healthy, so suggestive, so agreeable, or so inspiring as the fields. Let us count nothing common or unclean, but feel that all created things point to their Maker, and the field will at once be hallowed." (End of quote from Spurgeon). In GENESIS 24:65

you will note that Rebekah got her first glimpse of Isaac in the field. How many Saints got their first glimpse of Jesus as bridegroom while meditating alone in their field? Only God knows the answer to that question.

Concerning the subject of meditation, the Apostle Paul left the following instructions to Timothy. 1

TIMOTHY 4:13 Till I come, give attendance to reading, to exhortation, to doctrine. 14 Neglect not

the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. In 2 TIMOTHY 2:15 the Apostle Paul again encouraged Timothy along these lines

stating: Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. We see that the Apostle Paul was encouraging Timothy, himself

an Apostle at this time, to meditate upon the scriptures he has read and learned, to give attendance to reading, and to studying. It is impossible to meditate upon the Word of God without

having first taken some of it in to heart. Pay attention to these things Paul tells Timothy, in other words meditate upon these things. So again Paul writes Timothy in 1 TIMOTHY 4:6 If thou put the

brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. To the Philippians the Apostle Paul wrote them also concerning the kinds of things to meditate upon. Brother Hill again reminded us of this in his recent Wednesday night Bible study. PHILIPPIANS 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. These are the kinds of things one learns from giving attendance to reading the scripture, and studying the word of God.

Next in GENESIS 24:63 note the time of day, ...at the eventide:... . At the eventide speaks to us of time of the day of this present church age when Christ will take his bride. It will be ...at the eventide:..., the end of the day. For Rebekah verse 54 indicates that this journey to be bride for Isaac started "in the morning," and will end ...at the eventide..., when she arrives at her new home.

GENESIS 24:63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. The phrase "lifted up his eyes" is found twenty times in scripture. Twenty is the number of REDEMPTION. (See again page 55 & 56 of these notes). Probably the oldest book in the Bible is the book of JOB. Certainly Job didn't know what we have had the privilege to learn, for the Bible didn't exist during Job's time. However, Job

knew some outstanding things considering that he didn't have a Bible to go on. Job had tremendous faith, and in JOB 19:25 we read this statement of Job's: For I know that my redeemer liveth.... . Jesus said in JOHN 11:26 And whosoever liveth and believeth in me shall never die. Believest thou this? Obviously Job believed this, furthermore Job knew redemption. PSALM 19 is

a Psalm of David, and he too knew redemption. PSALM 19:14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer. Note that both Job and David called the Lord "my redeemer."

What did Isaac see when he "lifted up his eyes?" It doesn't say he saw Rebekah, nor is there any mention of him seeing anyone in particular. Isaac saw afar off distant caravan of camels coming his way. Soon in GENESIS 24:64 the caravan of camels will be close enough that Rebekah will see Isaac for the first time. But way before Isaac could identify any individuals in the caravan, verse 63 tells us: and he lifted up his eyes, and saw, and, behold, the camels were coming. In the spiritual sense how far away did our heavenly Isaac see us? Brother Hill recently in a study went over this subject. One of the verses he used was EPHESIANS 1:4, which reads: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:... . The world may be billions of years old. We were chosen in Christ

Jesus before the foundation of the world! One song writer wrote words to a song in this fashion: "while He was on the cross, I was on His mind." So we note that we have been on the Lord's mind since before creation.

Next we read in verse 63 that Isaac ...saw, and, behold, the camels were coming. He must have known almost immediately that these were his Fathers camels, and indeed his camels too. We know this by what we read in GENESIS 25:5 And Abraham gave all that he had unto Isaac.

Back

to the camels, these camels were a means to an end. In Isaac's case the camels were necessary in bringing him his future wife. As we have mentioned before in this study, (see again pages 9 & 10 of these notes), the camels represent the manifold pleasant and unpleasant providences of God, including all the tests and trials that all full overcomers have sent their way from God the Father, and further picture the fact that the full overcomer has learned to recognize the importance of these tests in their everyday life. Rebekah, if she didn't know how when she started

this long journey, now knew how to daily rise up and mount the camel(s), and she had learned to ride them like the full overcomer she represents. Jesus too looked far into the future and saw the camels. In fact He sent them ahead, and sees them returning bringing Him his full overcoming bride to be. We see this in HEBREWS 12:1 & 2: Wherefore (is a word which takes in mind everything that was said in the verse just prior, and puts a spotlight on the things that immediately follow. The things said just prior to these verses were about the Old Testament worthies of faith; the full overcomers before this church age. The spotlight is now focused on the New Testament full overcomers when Paul uses the word "wherefore" in this verse. (Review page 67 of these notes)), seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. The joy that was set before Jesus was to someday have a Bride like unto Himself. She will be riding the camels He sent for her, for most importantly,

she will know who sent the camels for her, and why they were sent. In other words she recognizes Him to be the all encompassing important One in her daily life, and that He knows all about the daily tests and trials represented in part by the camels, for He, in His infinite wisdom, sent the tests, the trials the everyday situations with the knowledge and help of the Holy Ghost to guide her through each of these events. She knows this, having learned this by yielding her life over to Him.

Verses 64 and 65 go together. GENESIS 24:64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. 65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said. It is my master: therefore she took a vail, and covered herself. This had been a long journey for Rebekah and her caravan. Abraham's servant knew how long a journey it was, and as soon as he had found Rebekah he requested to be sent back to his master with Rebekah as quick as possible. Rebekah herself alone made the decision to go on this long journey with Abraham's servant. We wonder if she ever asked Abraham's servant: "How much further, are we there yet, how long must we ride these camels? Certainly these kinds of questions must have come up, but the scripture doesn't tell us this kind of

information. We do note something here in the first part of verse 64 that indicates a little about the

length of this journey. GENESIS 24:64 first says: And Rebekah lifted up her eyes,.... Prior to lifting up her eyes and looking up, where were her eyes focused? No doubt, upon the ugly camel she was riding. She had a goal in mind. Isaac, but the journey was long and hard, and occasionally she would concentrate on the journey, and on how tired she was, for after all it was late in the day being "eventide." Do we ever get tired along life's journey? Sure we do. The full overcomers are fully and completely tested seven days a week. The Lord sees to it that we are. But the focus of the full overcomer is not on the camel, or the journey, but on the One who first loved us. GENESIS 24:64 first says: And Rebekah lifted up her eyes,.... . What did she see when she looked up? Isaac! Granted it was Isaac at a distance, but nevertheless she looked up and saw for the first time Isaac. The full overcomer when they look up see Jesus. They see Him with eyes of faith. The Apostle Paul wrote in HEBREWS 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. The Psalmist wrote in PSALM 121 the following: 1 I will lift up mine eyes unto the hills from whence cometh my help. 2 My help cometh from the LORD, which made heaven and earth. We read in GENESIS 13:10 that ...Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. Lot saw the best that the world had to offer. We all know the doom of Sodom and Gomorrah. In GENESIS 13 after Abraham was separated from Lot, we see the Lord encouraging Abraham to lift up his eyes and look..., and HEBREWS 11:10 tells us that Abraham looked with eyes of faith, and saw a heavenly place: For he looked for a city which hath foundations, whose builder and maker is God. Joshua is another example of an Old Testament full overcomer. After some severely testing times in his life one day he too looked up, and JOSHUA 5:13-15 tells us what he saw. JOSHUA 5:13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? 14 And he said. Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? 15 And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so. HEBREWS 11 also tells of the victory Joshua and the children of Israel got over Jericho, stating in verse 30 By faith the walls of Jericho fell down, after they were compassed about seven days. The lesson we should learn from this part of our study is not to focus on the trial, but rather like Rebekah, and like Abraham, and like Joshua, and like all of the full overcomers before us, look up

and see Jesus. ISAIAH 40:26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

After lifting up her eyes and seeing for the first time at a distance Isaac, Rebekah then asks Abraham's servant: What man is this that walketh in the field to meet us? (Verse 65). He answers her in verse 65: ...It is my master:... . We have hinted at this change from Abraham's servant to Isaac's servant earlier in this study. (See pages 56 & 80 of these notes for starters). Now we see Abraham's servant acknowledging that Isaac was his master just as much as Abraham was his master. In fact by becoming bride to Isaac, Rebekah was indeed accepting Abraham's servant,

and Isaac's servant as her knowledgeable servant also! We find this phrase "my master" nineteen times in this 24th chapter of GENESIS; thirty-three times total in scripture. Nineteen is the number

of FAITH, and thirty-three is the number of PROMISE. Rebekah stepped out in FAITH and followed the leading of Abraham's servant with the PROMISE that she would become bride to Isaac.

Jesus in LUKE 24:49 calls the Holy Spirit "...the promise of my Father," saying: And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Before Jesus spoke these words we just read in LUKE 24:49 He made several PROMISES to His disciples concerning the Holy Ghost. The Apostle John records these PROMISES concerning the Holy Ghost for us like this in the book of JOHN: JOHN 14:15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. JOHN 14:26 But the Comforter, which is the Holy Ghost, whom the

Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. JOHN 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: JOHN 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send

him unto you. On the day of His resurrection Jesus appeared unto His disciples and made this statement found in JOHN 20:22 --And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.. . The Holy Ghost was sent from God the Father on the day of Pentecost, and this event is recorded for us in ACTS 2. ACTS 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came

a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. We have recorded for us in 1 CORINTHIANS 15:6 that after Jesus resurrection more than five hundred brethren at once saw Him. Only about a hundred and twenty tarried in the city of Jerusalem and were filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance on the day of Pentecost. (See ACTS 1:15 and 2:4). It seems that only about one fourth of the believers had the FAITH to receive the PROMISE of the Holy Ghost on the day of Pentecost.

Let's read again verses 64 & 65. GENESIS 24:64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. 65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself. The sequence of events in these two verses is that Rebekah lifted up her eyes and saw for the first time Isaac at a distance. She then asked Abraham's servant: What man is this that walketh in the field to meet us? Abraham's servant, which is also Isaac's servant, which is also now Rebekah's servant, answers: It is my master. Rebekah then at long last realizes her long journey is over, so she gets off her camel, (a symbol of humility), and takes a vail and covers herself (a symbol of modesty and subjection). Sister Bodie records: "Oh, the

glorious moment, when the bride hears those words from her dear Guide and looks upon her beloved Bridegroom. Then will come her compensation. No more hard ride for Rebekah; no more

tears and groans and sighs on the bumpy way: no more longing heart. She has seen her Lord and she is satisfied. She takes a veil and covers herself, thus acknowledging his headship. The bride will be lost in her Lord, covered in His presence, tho it may be with a sparkling veil — bedecked with all manner of gorgeous jewels given by her faithful Guide who has never left her since she walked out with Him." (End of quote from Sister Bodie's notes on Genesis).

In verses 64 and 65 we find several steps of action that Rebekah took, which pictures to us in type of the active spiritual life style of the full overcomer. Note that first of all she lifted up her eyes

and looked. Secondly when Rebekah looked up she saw Isaac. We covered these two points earlier in this study, (see page 81 of these notes), noting: The full overcomer when they look up see Jesus. They see Him with eyes of faith. The Apostle Paul wrote in HEBREWS 2:9 But we see

Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. The third thing we note Rebekah doing was inquiring of Abraham's servant who it was she was looking at. The fourth action step she took was an active listening step, for she listened to what Abraham's servant had to say. She asked a question in step three, and in step four she listened for His answer. She has ears in tune with His leading. Steps three and four here show how the Lord guides our path through the careful guidance of the Holy Ghost. Since Rebekah had been looking for her bridegroom Isaac, when she lifted up her eyes and saw him for the first time, having inquired of Abraham's servant who it was she was seeing, and finding out it was indeed Isaac, we find two more action steps that she took. She dismounted her camel, a step of humility, (step five), for her journey to Isaac was over. And (step six), she took a veil and covered herself, a step of modesty and subjection.

Let's look a little closer at this last statement of verse 65: ...therefore she took a vail, and covered herself. Here we get a little deeper glimpse of the heart attitude of Rebekah, and therefore a better picture of the heart attitude of the full overcomer. The "vail" spoken of here is the brides veil, and is a token of humility, modesty and subjection. In the Hebrew Strong's Concordance there is an Old Testament word which speaks of the woman's veil, and it is number 6777. It is used four times in the Old Testament, translated into our English as "locks;" three of these times are in THE SONG OF SOLOMON. SONG OF SOLOMON 4:1 Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks <06777>: thy hair is as a flock of goats, that appear from mount Gilead. ...4:3 Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks 06777>. ...6:7 As a piece of a pomegranate are thy temples within thy locks <06777>. In the above referenced scriptures from THE SONG OF SOLOMON we find that the "doves' eyes" is a reference to having the Holy

Spirit in order to see things as He sees things. It speaks to us of having the discernment that we can only have by the Holy Spirit, without whom we cannot understand or discern spiritual things. The "temples like a piece of pomegranate" speaks of fruitfulness because of the number of seeds found within a pomegranate. The "temples" refer to the mind, and specifically to the mind which has become fruitful by taking in the Word of God. In PHILIPPIANS 2:5 Paul writes: Let this mind

be in you, which was also in Christ Jesus:, and then Paul goes on to explain the humility that was found in Christ Jesus, and the seven humbling steps he took down from heaven to become our blessed Redeemer. Thus when we read the statement in GENESIS 24:65: ...therefore she took a veil, and covered herself... we should note that she realizes that He is everything, and she is nothing without Him. EPHESIANS 5:24 tells us: Therefore as the church is subject unto Christ, so

let the wives be to their own husbands in every thing. Rebekah had this same kind of heart attitude toward Isaac. GENESIS 24:66 And the servant told Isaac all things that she had done. ...I hope this is not how you read this verse. Isaac soon enough will find out for himself all the things that she had done. And our main concern shouldn't be on what someone else has done. The full overcomer is mainly concerned with what the Lord has done in his or her own life. If our

focus is what others have done, then we are looking in the wrong direction. We need to see what the Lord has done for us in our own life. This is an on going ever changing thing, and hopefully an

overcoming thing in our everyday life. We sing the chorus "Let the Lord have His way," which goes something like this: "Let the Lord have His way in your heart every day. There's no peace, there's no rest, till the Lord has His way. Put your hand in his hand, rest securely in His plan. Let the Lord, oh let the Lord have His way." The full overcomer wants the Lord to have His way in their own life each and every day. They realize in doing so that they too will have God's best, for the Lord in the One in control.

Since we brought it up, let's consider for a moment what she had done. GENESIS 24:19 tells us what Rebekah had done: And when she had done giving him drink, she said, I will draw water for

thy camels also, until they have done drinking. Rebekah had done exactly what Abraham's servant had prayed she would do, and that is give him water to drink, and his camels also. (See also verse 14). In reality she was the answer to Abraham's servant's prayer. Figuratively speaking she was in tune with the Lord; in other words her heart was right towards the Lord, thus she willingly gave of her time, and of her water, and she did so cheerfully as unto the Lord.

COLOSSIANS 3:23 tells us: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. This was the heart attitude that Rebekah displayed unto Abraham's servant when they first met. Her reward was to become bride to Isaac, and heir to all that Abraham and Isaac had! However this was never her motivation, but rather a result of what she had done.

REVELATION 21:7 He that overcometh shall inherit all things; and I will be his God, and he shall

be my son. What else had she done? She had invited Abraham's servant, and his men, and his camels to spend the night at her family's house, thus providing them both food and lodging.

Further she willingly accepted the engagement gift Abraham's servant had brought for her.

Furthermore she willingly followed Abraham's servant to a far distant land in order to become bride to Isaac, and she did all of this realizing that she would leaving her family and friends behind. This in a nutshell was what she had done. She in type then became an example to us of a full overcomer, and that pretty much summarizes the story of what she had done.

Actually the fact that the Lord is in control of the full overcoming life is what is represented here in

verse 66, for it really reads: And the servant told Isaac all things that he had done. Figuratively

speaking we see here that the Holy Spirit is in constant communication with Jesus concerning the things he has done in our life. I have never really heard much commentary on this scripture, however we know that The Father, and the Son, and the Holy Ghost are one, and are in agreement as one, and are often referenced by us as "Lord". We read in 1 JOHN 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. (See page 78 of these notes). We find in ROMANS 8 some insight into the communion that exists between the Holy Ghost and Jesus. ROMANS 8:26 Likewise the Spirit also helpeth our

infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to

the will of God. The Spirit referred to here is the Holy Spirit, the Holy Ghost, whose job it is to help

with our infirmities, and make intercession for us with groanings which cannot be uttered by humans. The Holy Ghost conveys these groaning utterances unto Jesus ...who also maketh intercession for us. ROMANS 8:34 in part tells us: ...It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

GENESIS 24:66 And the servant told Isaac all things that he had done. In our story of GENESIS 24 we find Abraham's servant, and now Isaac's servant, and Rebekah's servant recalling the story we have read in this chapter, which is also again recalled for us in verses 34-49 of GENESIS 24. Plus now Abraham's servant can add the more recent events of this journey to his list of the "all things that he had done. The Hebrew word for "told" here is found 161 times in the Old Testament, and often has to do with numbering or proper accounting. So what we see here is that Abraham's servant, and Isaac's servant, gave a thorough and proper recounting of what has taken place since he left on this journey. Abraham's servant told all things that he had done, and all the things that he had done were done with the leading and blessing of God. In other words verse 66 is a testimony of what things God had done in the life of Abraham's servant since he started this journey. Had not God's leading and guiding hand been with Abraham's servant all along the way of this journey, we wouldn't have any of this most wonderful story left for us. Rebekah would have never become mother to Israel! It was most important for Isaac to hear first hand all that the Lord had done by the hand of Abraham's servant on this journey. Perhaps Isaac was better able to appreciate Rebekah after hearing the servant's testimony. It was, after all, Abraham's servant that brought Isaac and Rebekah together. What an important roll he played in their lives. And what an important roll the Holy Spirit plays in our lives, if we will only follow His leading.

One of the more important underlying themes in this chapter, and in all scripture for that matter, revolves around the phrase "all things." which is found twice in this chapter, (verses 1 and 66), and over two hundred times in scripture. In GENESIS 24:1 we found that God had blessed Abraham in all things. In covering this thought from verse 1 of this chapter we noted that EPHESIANS 1:3 indicates that we too are also blessed in all things in Christ Jesus. (See again page 3 of these notes). Here in verse 66 we find the servant telling Isaac all things that he had done. In this portion of our study I want to briefly look at the usage of the phrase "all things" as found in scripture. PSALMS 57:2 I will cry unto God most high; unto God that performeth all things for me. ISAIAH 44:24 Thus saith the LORD, thy redeemer, and he that formed thee from

the womb, I am the LORD that maketh all things: that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself. MATTHEW 11:27 All things are delivered unto me of my Father and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. MATTHEW 19:26 But Jesus beheld them, and said unto them. With men this is impossible; but with God all things are possible. MARK 9:23 Jesus said unto him. If thou canst believe, all things are possible to him that believeth. MARK 10:27 And Jesus looking upon them saith, With men it is impossible, but not with

God: for with God all things are possible. JOHN 1:3 All things were made by him; and without him

was not any thing made that was made. JOHN 3:35 The Father loveth the Son, and hath given all things into his hand. JOHN 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. JOHN 15:15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. JOHN 16:15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. ACTS 13:39 And by him all

that believe are justified from all things, from which ye could not be justified by the law of Moses.

ACTS 15:4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. ROMANS 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. ROMANS 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 1 CORINTHIANS 2:9 But as it is written. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 1

CORINTHIANS

8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. 2 CORINTHIANS 5:17 Therefore if any

man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 2 CORINTHIANS 9:8 And God is able to make all grace abound toward you; that ye, always

having all sufficiency in all things, may abound to every good work. PHILIPPIANS 3:21 Who shall

change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. PHILIPPIANS 4:12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ which strengtheneth me. COLOSSIANS 1:16 For by him were all things created, that are in

heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the

beginning, the firstborn from the dead; that in all things he might have the preeminence.
HEBREWS 2:10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.
REVELATION 21:7 He that overcometh shall inherit all things: and I will be his God, and he shall be my son.

GENESIS 24:66 And the servant told Isaac all things that he had done. Twenty-two is the number of LIGHT. Twenty-two times in scripture we find the phrase "he had done." By Abraham's servant telling Isaac all things that "he had done," he was shedding LIGHT about God's leading on this journey. Abraham's servant was obviously walking in the LIGHT that God gave him to walk in. That's what we should see in this portion of scripture. When we think of LIGHT in scripture, we should think of Jesus, for He is the LIGHT of the world. JOHN 8:12 reads; Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. Again in JOHN 9:5 Jesus said: As long as I am in the world, I am the light of the world. Even though Jesus is the LIGHT of the world, not all received the LIGHT that was presented unto them. In JOHN 12:35-37 we find one such example of people refusing to believe that Jesus was the LIGHT of the world. JOHN 12:35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. 37 But though he had done so many miracles before them, yet they believed not on him. Note in JOHN 12:37 that we again find the phrase "he had done." which the Holy Spirit left us as another example of LIGHT. In this particular case the people refused to believe the LIGHT. Other such examples of unbelief are also found in the gospel records. Matthew 13:58 records: And he did not many mighty works there because of their unbelief.

MARK

6:6 also notes: And he marvelled because of their unbelief. Abraham's servant obviously believed

God for guidance on this journey of his in GENESIS 24, thus it was with great joy that he ...told Isaac all things that he had done.

One more thought before we leave verse 66. After Abraham's servant successfully delivers Rebekah unto Isaac we never read of him again in scripture. He has been referred to as "servant" fourteen times in this chapter. We mentioned early on in this study that Abraham is also mentioned by name fourteen times in this chapter. (See again page 1 of these notes). Fourteen is the number that has to do with DELIVERANCE or SALVATION. DELIVERANCE and SALVATION both come from the LORD God. PSALMS 18:2 The LORD is my rock, and my fortress, and my deliverer: my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. PSALMS 79:9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake. As a type of the Holy

Ghost in this chapter we find it fitting that Abraham's servant has been referred to as "servant" fourteen times in this chapter. The Holy Ghost is the agency of the trinity that draws us, or if you will, delivers us, or brings us to the point of salvation. The following scriptures help illustrate this

point. JOHN 6:44 No man can come to me, except the Father which hath sent me draw him: and I

will raise him up at the last day. JOHN 6:65 And he said. Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 1 CORINTHIANS 12:3

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. The Spirit of God is a reference to the Holy Spirit, as further noted in MATTHEW 3 and JOHN 1.

MATTHEW

3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am

well pleased. JOHN 1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God. Once again we note in this story that Abraham's servant was with Rebekah everyday as leader, teacher, and guide until the day she finally meets Isaac.

GENESIS 24:67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death. In the story of the life of Isaac in scripture there are two women who are really important to him: his mother Sarah, and Rebekah his wife. Sarah and Rebekah never meet. We know from GENESIS 23:1 & 2

that Sarah was 127 years old when she died. GENESIS 17:17 & 19 tells us that Sarah was 90 years old when she had Isaac. This means that Isaac was 37 years old when his mother died. The number 37 we learned in our number study has to do with THE WORD OF GOD, and we know that both of Isaac's parents taught him well THE WORD OF GOD as they by faith knew it, and lived it. We can only imagine the special relationship that Isaac and his mother had. With Isaac as her only child, Sarah had 37 years in which to love him, to teach him, to comfort and nourish him, and to sufficiently spoil him. Scripture indicates the close relationship that Isaac had

with both of his parents. His parents watched over him like a hawk.

We only find Sarah mentioned by name twice in GENESIS 24; once in verse 36, and once in verse 67. In GENESIS 24:36 we read: And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. "All that he hath" spoken of in verse 36 included all that Sarah had also, including Sarah's tent full of her possessions. Our text of GENESIS 24:67 indicates that Sarah's tent became Isaac's and Rebekah's tent. In looking back over these notes [see page 43 of this study) we found that Sarah is a figure of the Covenant of Grace, and that her dwelling place would be a house, or tent of grace. We learned as we studied verse 28 of this 24th chapter of GENESIS that Rebekah herself grew up in a house representative of grace, for look at the gracious treatment she and those of her household gave Abraham's servant. Rebekah would be most comfortable living in Sarah's tent.

We mentioned that Isaac was 37 years old when his mother died, and GENESIS 25:20 tells us that ...Isaac was forty years old when he took Rebekah to wife... . These three years were lonely empty times for Isaac. How he must have missed the daily communion that he had with his mother. Abraham, being the proper Godly father that he was, saw the emptiness that was in Isaac's life, and knew that only a special Godly woman could properly fill this void. Thus Abraham

after much prayer and seeking God sent out his servant to get a wife for his son Isaac with these instruction that we read in verse 3, (and also verse 37): ...that thou shalt not take a wife unto my son of the daughters of the Canaanites,... . The Canaanites figure the worldly unbelievers.

Obviously Rebekah figures just the opposite, since she too is typical of the bride of Christ.

Rebekah would have to somehow fill the empty void left by Sarah. Isaac too would have to fill the

emptiness that Rebekah felt after leaving her family. So with all of these emotions running high in

each of them we read this of Isaac and Rebekah in GENESIS 24:67: And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

Now let's look at verse 67 a little closer. GENESIS 24:67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death. We find the word "and" five (GRACE) times in this verse.

After

each "and" we see a growing deeper relationship between Isaac and Rebekah. After the first "and" we see that Isaac ...brought her into his mother Sarah's tent. We have already pointed out how this tent is really typical of the house of the grace of God. (See comments on previous page of these notes). We read in TITUS 2:11 For the grace of God that bringeth salvation hath appeared to all men,... . But not all men accept His salvation. Jesus said in JOHN 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. We know from EPHESIANS 2:8 For by grace are ye saved through faith; and that not of yourselves:

it

is the gift of God:.... Moses told the children of Israel how they were redeemed stating in DEUTERONOMY 7:8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Throughout

scripture all that were saved were saved by grace. Since Sarah's tent is typical of the house of grace we note that first of all Isaac brought Rebekah unto the house of grace, and she kindly accepted his gracious invitation, and entered in, illustrating in type her fully accepting and entering into his salvation. This is the first step in their growing relationship.

GENESIS 24:67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death. At the second "and" in verse 67 we read that Isaac ...took Rebekah... . We already in this study spent some time examining the Hebrew word that translates into our English "took" here. (See page 5 of these notes). The word "took" comes from a Hebrew word (number 03947 in the Hebrew in the

Strong's Concordance) meaning in part: to take, to receive, to take away, to fetch, to bring, to get, to take out, take away, to carry away, to lay hold of, to receive, to be married, to marry, take a

wife, to snatch, to take from, take out of, carry away, to be taken unto, be brought unto, plus numerous other meanings. The thought we have here in this part of verse 67 is that of deeper fellowship; to bring her to a closer understanding of himself; to allow her to see all that is hers in this house of grace for her to have and forever enjoy! You know Isaac had so much to show and share with Rebekah that there was no way he could do all of this at one time. We read in EPHESIANS 2 the following: 4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. Thus we see that the second step in this growing relationship is that Rebekah allowed Isaac to take her and show her ... the exceeding riches of his grace in his kindness... towards her, thus expressing the love he had for her.

At the third "and" in verse 67 we read ...and she became his wife. Isaac only married once, which was somewhat unusual in his day. We mentioned early on in this study that Rebekah in GENESIS 24 is referred to as "wife" eight times. One of the meanings for the number eight is BRIDE. Finally here in verse 67 what she has waited for so long now happens for Rebekah, ...and she became his wife. The marriage relationship is the closest God ordained natural relationship between a man and a woman found in scripture. GENESIS 2 explains it like this: 21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from

man, made he a woman, and brought her unto the man. 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Jesus Himself goes on to comment further concerning this portion of scripture from GENESIS, and He says in MATTHEW 19:6 and MARK 10:9:What therefore God hath joined together, let not man put asunder. This marriage relationship between a man and a woman is also typical of the marriage that will take place between Jesus Christ and His wife. We also know from Paul's teaching in 1 CORINTHIANS 15:44-50 that Adam is also typical of Christ. In EPHESIANS 5 the Apostle Paul further reveals facts concerning this marriage relationship first spoken of in GENESIS 2, and how it is typical of the marriage that will take place between Jesus Christ and His wife. We know from studying these three portions of scripture that the church, like

Adam, will fall into a deep sleep, and only a small rib portion of Saints will be taken out of that sleeping body of Saints, and will be formed into that beautiful spiritual woman know to us as the Bride of Christ. REVELATION 19:7 further reveals that the Bride of Christ "hath made herself ready." She is doing this now during her time on earth, not sleeping as do others, but rather is patiently watching (actively looking for) and waiting for the soon coming of her Lord and Saviour

Jesus Christ. (Study 1 THESSALONIANS 4:13 - 5:10). One day this small rib portion group of Saints will become His wife, just like one day after a long and hard journey Rebekah became wife to Isaac.

GENESIS 24:67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death. At the fourth "and" found in verse 67 we find ...and he loved her. Interestingly this is the first time we

Find the word "loved" in scripture. Of all of the kingdom Apostles, John wrote the most concerning

love. He often (in his gospel record) wrote of himself as the disciple whom Jesus loved, and yet we know Jesus loved all of the disciples. (See JOHN 13:23; 19:26; 20:2; 21:7 and 21:20).

Obviously the Apostle John was touched by the love of our Lord and Saviour Jesus Christ like none of the other disciples were. Note some of what the Apostle John wrote us concerning the love of Jesus. 1 JOHN 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation (an appeasing) for our sins. 11 Beloved, if God so loved us, we ought also to love one another. ...16 And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God, and God in him. ...19 We love him, because he first loved us. JOHN 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. REVELATION 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Then of the church Apostles, the Apostle Paul wrote us much concerning love, and the love of Christ. The whole chapter of 1 CORINTHIANS 13 has to do with

love. The Apostle Paul met our lovely Lord and Saviour Jesus Christ on the road to Damascus where he was first shown this love. Like the Apostle John, Paul too wrote of the love of God, and Christ who died for us. ROMANS 5:8 But God commendeth his love toward us, in that, while we

were yet sinners, Christ died for us. In ROMANS 8 Paul writes: 8:35 Who shall separate us from the love of Christ? ...38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Many other references are found in Paul's epistles concerning the love of God towards us. Another example of this is found in EPHESIANS 5. EPHESIANS 5:1 Be ye therefore followers of

God, as dear children; 2 And walk in love, as Christ also hath loved us, and hath given himself for

us an offering and a sacrifice to God for a sweetsmelling savour. Then in EPHESIANS 5 Paul uses the love found in the marriage relationship to explain the deeper mystery of love that those in the bride of Christ will experience. EPHESIANS 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with

the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 30 For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery; but I speak concerning Christ and the church. 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. Obviously the Apostle Paul understood the deeper love that some will experience with Christ, not only knowing Him as their lovely Lord and Saviour, but also as their

heavenly Bridegroom. The Apostle Paul spoke of the love of Christ on a personal level, being the only author in scripture to note that Christ loved me, and gave himself for me. This is found in GALATIANS 2:20, where Paul writes of that close relationship that he knew he must have in order to obtain God's best, stating: I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Fittingly Paul wrote in this verse of the fact that in order to have God's best he was going to have to live ...by the faith of the Son of God, who loved me, and gave himself for me. Then in PHILIPPIANS 3 Paul writes of the deep love and appreciation that he has for Christ, and how he longs to be fully apprehended by Him, and to attain God's best by winning the prize of the high calling of God in Christ Jesus, which, of course, is being in that small company known as the bride of Christ. Paul expresses it like this starting in PHILIPPIANS 3:8 --Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I

may win Christ, 9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: 10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made

conformable unto his death; 11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and

reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

We now come to the fifth and final "and" in verse 67, which reads: ...and Isaac was comforted after his mother's death. The word "comfort" carries with it the thought of sympathy, to be sorry, be moved to pity, have compassion. In our story we find the word "comfort" used in the past tense, "comforted" meaning that the sorrow and pain and emptiness and loneliness that Isaac felt after the death of his mother Sarah was now eased because of Rebekah. Had Isaac not ever experienced the loss of his mother, and the severe emotional strain and anguish he must have felt for three plus years after her death, he now wouldn't completely experience the kind of comfort that Rebekah was in turn able to give him.

Let's focus our attention on Jesus, of whom Isaac in our study is a type. Jesus as a man experienced the death of loved ones, and the grief associated with death. Lazarus was one such example in JOHN 11, and when Jesus finally got to the grave of Lazarus we read in JOHN 11:35 Jesus wept. JOHN 11:36 goes on to state: Then said the Jews, Behold how he loved him!

ISAIAH

53:3 foretold that Jesus would be ...a man of sorrows, and acquainted with grief..., stating: He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. In the case of Lazarus, as well as in the case of the son of the widow of Nain in LUKE 7:11-15, and the daughter of the rich ruler

Jarius found in LUKE 8:41-56 & MARK 5:35-43, Jesus raised the dead to life again. Oh the joy of

resurrected life that these grieving loved ones must have experienced when Jesus raised their

dead loved ones to life again, and of course they were comforted! But this was not the kind of comfort that Rebekah brought to Isaac, for in Isaac's case his mother Sarah was still dead. As we look at the life of Jesus a little further we find another step Jesus took down concerning death, and this step was in Himself becoming "obedient unto death, even the death of the cross." (See PHILIPPIANS 2:6-8). There is a word in the Bible which denotes severe emotional strain and anguish, and it is found in LUKE 22:44; it is the word "agony." As we get to this portion of scripture in LUKE we find Jesus after the last supper coming to a place called Gethsemane, where Matthew records: MATTHEW 26:36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. 37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. Luke, called "the beloved physician" by the Apostle Paul in COLOSSIANS 4:14, wrote in LUKE 22:44 of a medical condition called "hematidrosis" that Jesus went through there at the garden of Gethsemane. Hematidrosis simply put is bloody sweat, and is the result in extreme cases when one is under great emotional stress, when tiny capillaries in the sweat glands break, mixing blood with sweat. Brother Hawkins notes: "This process alone is able to produce marked weakness and possible shock. Only Luke mentions it, because he was not only a physician, but because it reveals both the psychological and physical pressures Christ was suffering as a man." (End of quote from Brother Hawkins). Jesus Christ was ...a man of sorrows, and acquainted with grief..., as we noted in ISAIAH 53:3 above. (See previous page). Speaking of Jesus, here is what Luke wrote: LUKE 22:44 And being in an agony he prayed more earnestly:

and his sweat was as it were great drops of blood falling down to the ground. Recall in your mind that Jesus' sweating great drops of blood occurred before any man laid hold of Him to crucify Him. The point being Jesus experienced even more so the same kind of "agony" that Isaac felt after the death of his mother. The Apostle Paul too realized that Jesus experienced all of the physical emotions that we as mankind suffer, when he wrote HEBREWS 4:15 For we have not an

high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. ISAIAH 53:4 states it like this: Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. Furthermore Jesus suffered and died on the cross tasting death for every man. HEBREWS 2:9 states it like this: But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every

man. HEBREWS 12:2 tells us that Jesus "endured the cross." Why did He do this? Why did He endure the cross? The list of reasons Jesus "endured the cross" could go on and on. One reason we just read in HEBREWS 2:9 was ...that he by the grace of God should taste death for every man. The reason he was willing to taste death for every man is because ...death passed upon all men, for that all have sinned:..., and furthermore ...all have sinned, and come short of the glory of God. (ROMANS 5:12 and 3:23). Peter wrote in 2 PETER 3:9 The Lord is not slack concerning his

promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. And the Apostle Paul summarized the reason Jesus "endured the cross" in 1 TIMOTHY 1:15 when he wrote: This is a faithful saying,

and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am

chief. But there is one more important reason that goes way beyond our salvation why Jesus suffered agony and "endured the cross," thereby dying on the cross, tasting death for every man, and that reason is also found in HEBREWS 12:2. (We actually already covered this point previously in this study, (see pages 80 and 81 of these notes) but we need to emphasize this point again in light of what we have presented for us in GENESIS 24:67). Simply put HEBREWS

12:2 tells us that Jesus "endured the cross" ...for the joy that was set before him. LUKE 15:10 records: Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. This is only a small part of ...the joy that was set before... Jesus while He "endured the cross." The greater joy ...that was set before him... while He "endured the cross" concerns both you and me, and all who will become full overcomers in this church age. Let's read

HEBREWS 12:1 & 2 once again, this time emphasizing you and me in this portion. HEBREWS 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us. and let us run with patience the race that is set before us. 2 Looking unto Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Now let me expound upon these two verses. HEBREWS 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, (this great cloud of witnesses is the Old Testament full overcomers emphasized in HEBREWS 11) let us lay aside every weight, (this includes all the cares of this world and every burden and impediment that weighs us down) and the sin which doth so easily beset us, (the sin that so easily attacks us from all sides is unbelief.) The Old Testament full overcomers of HEBREWS 11 latched on to faith, not unbelief, and found it to be true as is stated in HEBREWS 11:6 "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.") and let us run with patience the race that is set before

us. (Paul tells us in 1 CORINTHIANS 9:24-26 to run for the prize, and in PHILIPPIANS 3:14 he tells us the prize is the high calling of God in Christ Jesus) 2 Looking unto Jesus the author and finisher of our faith; (Jesus is our goal, to win Him as Bridegroom, to whom we must also by faith

look unto, for He is the author of our faith, and the One who will put the finishing touches upon our faith, if we will let Him, to the end that we too may be New Testament full overcomers, called

the Bride of Christ) who (we (you and me), are the potential full overcomer who he is referring to

here) for the joy that was set before him (again you and me are the joy that was set before Him) endured the cross, despising the shame, and is set down at the right hand of the throne of God. In other words one of the biggest reasons Jesus "endured the cross" was ...for the joy that was set before him, and ...the joy that was set before him... was to someday have a Bride like unto Himself. The universe has not yet experienced that kind of joy that our lovely Lord and Saviour Jesus Christ and His Bride will share!

Now one last look at GENESIS 24:67. GENESIS 24:67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was

comforted after his mother's death. Just prior to the camels arriving with Rebekah, Isaac was alone. GENESIS 2:18 tells us: And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. Speaking of the "help meet" one translator puts it this

way: ...a suitable helper, completing him. This was what Rebekah was unto Isaac, a suitable helper for him, thus completing him. Sarah could never fill this roll in Isaac's life. Only Rebekah could, thus we read ...and Isaac was comforted after his mother's death. Isaac and Rebekah go on to share a rich full life together, never to be alone again.

This present church age, or grace age as it is also known, will close when Christ comes to catch his bride away. Christ and His bride will reign jointly together during the next Millennial or Kingdom Age. They will go on beyond this time to continue to share an exceeding full eternity together, never to be alone again. Truly in the ages to come God the Father will see to it ...That in

the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. (EPHESIANS 2:7). This is the one and only story that truly ends with that old saying --"and they lived happily ever after."