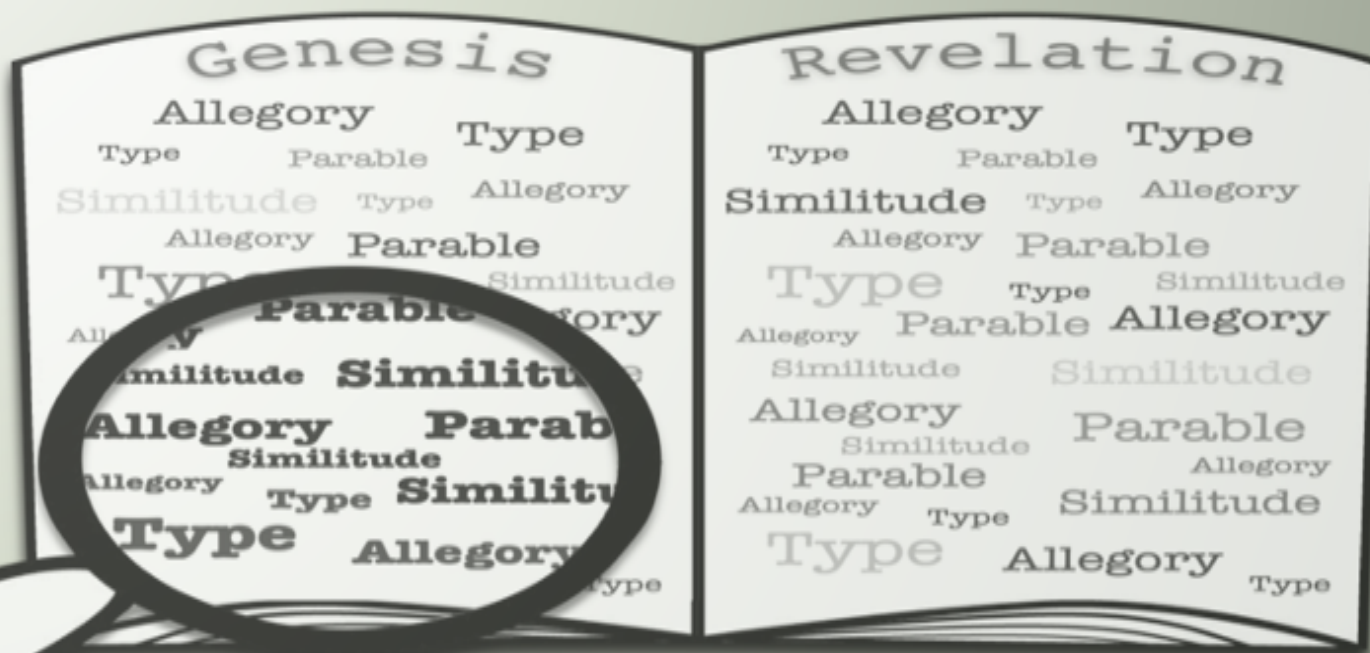


Reasoning out of the Scriptures

by Allegory and Type



Abraham Allegory

class 3 - a bride found for his son

THE ALLEGORY OF ABRAHAM'S LIFE—GEN 23-24

The Bride for The Only Begotten Son

The subject of both parties in marriage are the foundation of much doctrinal exposition in Scripture. i.e. Song of Solomon.

Therefore, the marriage of Isaac and Rebekah should be considered in that same light: as a parable with significant prophetic importance. And, this marriage stands related to Sarah.

Mat 22:2 “The kingdom of heaven is like unto a certain king, which made a marriage for his son...”

Rev 21:1-2 “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw *the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband*”

SARAH—Mother of a Multitude

Gen 17:15-16 “Thou shalt not call her name Sarai, but *Sarah shall her name be*. 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*”

SARAH—Mother of Us All

Gal 4:24-26 “For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. *But Jerusalem which is above is free, which is the mother of us all*”

SARAH—Fulfilled after Time of Gentiles

Luk 21:20-24 “And when ye shall see JERUSALEM compassed with armies, then know that the desolation thereof is nigh... And they shall fall by the edge of the sword, and shall be led away captive into all nations: and JERUSALEM shall be trodden down of the Gentiles, *until the times of the Gentiles be fulfilled*”

Mat 21:43 “I unto you, *The kingdom of God shall be taken from you*, and GIVEN TO A NATION bringing forth the fruits thereof”

Gen 23:1 And Sarah was *an hundred and seven and twenty years old*: these were the years of the life of Sarah.

Gen 23:2 And Sarah died in KIRJATHARBA; the same is *HEBRON in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her

**fellowship*

Abraham mourned—Sarah reps. “Jerusalem” related to the covenant with Abraham (Gal 4). Her death signifies the gospel sent to Gentiles after the “city and sanctuary” are destroyed by Romans (Dan 9:24-26).

☐ “As the wife of Abraham she is set forth as the mother of believers (Isa 51:2; 1Pet 3:6). She is also allegorical of the Abrahamic covenant, the heavenly Jerusalem, or polity of the faithful (Gal. 4:24-27), and Yahweh’s Bride (Isa 54:5). As an organized entity, the heavenly Kingdom came to an end in AD 70 (Mat. 21:43), and was buried in Gentile lands, awaiting the political resurrection (Eze 37).” *Expositor*

KIRJATHARBA—*City of Four. All nations, kindred, people, tongues* (Rev 7:9)

Weep—Jesus “wept” because of Israel’s rejection of the Isaac-seed

Luke 19:41 “When he was come near, he beheld the city, and wept over it...thine enemies shall cast a trench about thee...”

Rom 11:1-5 “I say then, *Hath God cast away his people? God forbid. For I also am an Israelite, OF THE SEED OF ABRAHAM, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elijah? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. EVEN SO THEN AT THIS PRESENT TIME ALSO THERE IS A REMNANT ACCORDING TO THE ELECTION OF GRACE*” (Rom 9:24-29)

- **The sleep of Sarah in the Grave (Gen 23) was essential for the finding of a bride for the Son (Gen 24). This latter (Gen 24), however, does not make the former (Gen 23) an absolute death. In the sense of the above, Sarah also reps. faithful Jews who have rightly embraced the Abrahamic Covenant as it pertains to Israel. They were subject to the political dissolve of the nation in AD 70, but they themselves are preserved; as were Jeremiah, Daniel...etc. in Babylonian captivity.**

Sarah is Jerusalem as “the mother of us all.” Jew and Gentile.

□ “To record the death and burial of a woman is unusual in Scripture. But Sarah was no ordinary woman; she was the mother of the long-awaited son of promise, the faithful companion of Abraham in all his wanderings...*In the terms of Paul’s allegory (Gal 4:22-31), Sarah represented the Abrahamic covenant of faith; the Jerusalem from above.* ORIGINALLY THAT WAS LIMITED TO THE NATION OF ISRAEL, BUT IN AD 70, WITH THE OVERTHROW OF THE JEWISH STATE, THIS CAME TO AN END AS FAR AS A NATIONAL COVENANT WAS CONCERNED, AND WAS BURIED AMONG THE GENTILES WHERE IT HAS REMAINED EVER SINCE. THIS WAS FORESHADOWED IN THE DEATH AND BURIAL OF SARAH” —*Expositor *Sarah, only age of woman in Bible*

○ *This representative death of Sarah was necessary for the Abrahamic seed to extend to the Gentiles (Isa 51:1-3). The children of Hagar are Jews under the Law (Gal 4). Hagar not mentioned after Gen 21, because of the allegory that follows.*

➤ *Gentiles are “graft in” to the Hope of Israel (Rom 11); no longer “aliens from the commonwealth of Israel” (Eph 2). The Gentiles’ hope is directly related to Israel; whose “diminishing” upon rejecting the Isaac-seed resulted in the “riches” of the Gentiles (Rom 11:12).*

Gen 23:3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

Gen 23:4 I am a stranger and a sojourner with you: give me a possession of a BURYINGPLACE with you, that I may bury my dead out of my sight. **This entire chapter relates to Sarah's burial**

Stood up—this Heb. word is tran. “PERFORM *the oath which I swear unto Abraham*” (Gen 26:3)! Also (Deu 9:5). “I will PERFORM my word with thee, which I spake unto David thy father” (1Kin 6:12). “...to PERFORM the words of this covenant” (2Kin 23:3). “...PERFORM the oath which I swear unto your fathers” (Jer 11:5). *The Abrahamic Covenant continues*

Buryingplace—same word “grave or sepulchre.” When Jerusalem was trodden down of the Gentiles, Israel was buried among the Gentiles:

Hos 6:1-2 “Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. *After two days will he revive us: in the third day he will raise us up...*”

Hos 13:14 I will ransom them *from the power of the grave*; I will redeem them from death...” ***No mention of Isaac in this account**

Eze 37:12-14 “Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land...”

Sarah—The Hope of Israel for both Jew and Gentile

- **In the Bible death and burial are likened unto “planting” in the ground (*Rom 6:5 “planted together in the likeness of his death”*). Death is required to produce life (*Joh 12:23-27; 1Cor 15:35-43*). The “planting” of Sarah in the Gentile land is rep. of life resulting by Abraham’s seed in dispersion, as the Abrahamic covenant was extended to the Gentiles. The day will come, however, when the natural seed of Abraham, now sown among the Gentiles, will be “planted” again in their own land (*Jer 31:27-28; 32:41; 42:10; Amo 9:15 cf. Mat. 15:13-14*). Remember, as the Jews were literally scattered, the Gospel moved to the Gentiles (*Act 8:1-4*). Likewise, their gathering brings the end of the Times of the Gentiles (*Rom 11*)**

I am a stranger and sojourner—a very important declaration, as it emphasized the covenant to Abraham has not been realized; but was a matter of “faith” that it would be accomplished in the future (Gen 17:8). And, it is a covenant associated with the Land (Lev 25:23)—

Heb 11:9-13 “By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the HEIRS WITH HIM OF THE SAME PROMISE: For he looked for a city which hath foundations, whose builder and maker is God... These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and CONFESSED THAT THEY WERE STRANGERS AND PILGRIMS ON THE EARTH”

- ***This is an exhortation to saints to remain separate from the world and its influences—1Pet 2:9-12***
- **As taught by the Apostle Paul, Sarah is associated with the Abrahamic covenant; while Hagar is associated with the Mosaic covenant (Gal 4). That Abraham rises up from Sarah, purchases a grave for her among the Gentiles, then seeks a bride for Sarah’s son is quite remarkable in the allegorical chronology.**

□ “Thus the allegory sets forth in proper sequence events that developed out of the offering of the Lord on Calvary’s hill” — *Expositor*

1. Sacrifice on Mt. Moriah: Christ’s death and resurrection (Ch. 22)
2. Death of Sarah, buried among Gentiles: Overthrow of Jerusalem’s polity A.D. 70 (Ch. 23)
3. Seeking a wife for Isaac: preaching the Truth in Gentile lands (Ch. 24)
4. Sons of the concubines: Abraham becomes typically a “father of many nations” foreshadowing the future (Ch. 25).

Gen 23:16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, *four hundred shekels of silver*

Silver—the metal of atonement and redemption for the children of Israel; the rich and poor giving the same half a “shekel” (Exo 30:12-15) Sarah, as Jerusalem under the constitution of Christ and the saints, will be redeemed (Jer 33:16; Heb 12:22; Rev 3:12; 21:2; Isa 2:1-4).

There are NOT two Israels: Natural Israel and Spiritual Israel. There is one. There are TWO seeds of Abraham: Born of Flesh, Born of Spirit.

- **Abraham is the “root.” The seed *born after the flesh* was “broken off” (Rom 11), “cast out” and “blinded” —for a period of time— while the seed *born after the spirit* are graft into Israel.**
- **The “graft in” seed from every nation are “wild” branches joined to the Commonwealth of Israel (Eph 2). Paul is emphatic that the Gentiles, to whom he speaks and emphasizes his work as an apostle to the Gentiles (Rom 11), are never to boast against the natural branches. Those born of the spirit are brought into the root “with them”—the natural seed. This work is to provoke the natural seed and branches to jealousy. At the end of blindness the natural seed will be graft in again. It is critical that the seed after the spirit never forget the natural root to which they are graft into. For this reason Paul cites himself as example (Rom 11). The Gospel to the Gentiles was spread by the natural seed: 12 disciples, Paul, Peter...etc. As the natural seed was scattered among the Gentiles, so was the Gospel. *“They are not all Israel, which are of Israel”—Rom 9:6***

- The terms “natural Israel” and “spiritual Israel” are not precise Biblical language. Because it is not exact, these expressions can be misleading. The Bible does, however, speak of Israel after the “flesh” and Israel after the “spirit.”

Paul states:

1Cor 10:18 “Behold *Israel after the flesh*: are not they which eat of the sacrifices partakers of the altar?”

Rom 9:3 “For I could wish that myself were accursed from Christ for my brethren, *my kinsmen according to the flesh*”

Gal 4:22-29 “For it is written, that Abraham *had two sons*, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was *born after the flesh*; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar... Now we, brethren, *as Isaac was*, are the children of promise. But as then he that was *born after the flesh* persecuted him that was *born after the Spirit*, even so it is now”

FATHER: ABRAHAM—represents Yahweh, the Father

SON: ISAAC—represents the Lord Jesus Christ

BRIDE: REBEKAH—represents the Saints; the Ecclesia

ABRAHAM'S SERVANT—represents the Gospel message

- “Figuratively, Isaac becomes a type of Christ; and Rebekah, a type of the Ecclesia ‘espoused to one husband.’ From that viewpoint, the seeking of a bride in Gentile lands foreshadows the preaching of the Gospel among the nations, inviting men and women to leave their old way of live ‘and join themselves unto his wife,’ that they might be made one in Christ” —*Expositor*

Gen 24:1 And Abraham WAS OLD, and WELL STRICKEN IN AGE: and the LORD had blessed Abraham in all things.

Old—In terms of the allegory, the grafting in of the Gentiles is in the latter history of the Abrahamic Allegory, though prophesied:

Gal 3:8-9 “And the scripture, foreseeing that God would *justify the heathen* through faith, preached before the gospel unto Abraham, saying, *In thee shall all nations be blessed*. So then they which be of faith are blessed with faithful Abraham”

Gen 24:2 And Abraham said unto *his eldest servant of his house*, that **RULED OVER ALL THAT HE HAD**, Put, I pray thee, ***thy hand under my thigh:**

***associated with covenant of circumcision**

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

***not faithful “daughters of Sarah” (1Pet 3:6)**

Eldest servant—this is significant: Gentiles are not called to a different hope than those of O.T. times. Concerning Israel in the wilderness:

Heb 4:1-2 “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. *For unto us was the gospel preached, as well as unto them...*”

• **The faithful Centurion was joined to Abraham (Mat 8:5-13)**

Ruled over all he had—servant rep. the Gospel of the Abrahamic Cov. being offered to all people of like faith (Gal 3:26-29; Rom 4:12-21)

Not take a wife—a Gentile, fleshly bride was not acceptable, but one properly prepared for the Only Son (Rev 14:1-4; 19:7-8; 21:2; 2Cor 11:2)
Servant not named. Truth not about men (1Cor 2:1-5; 3:4-6; 1The 2:5-6; Joh 5:43)

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

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

Gen 24:6 And Abraham said unto him, BEWARE THOU THAT THOU BRING NOT MY SON *THITHER AGAIN. **other tran.* “back there” (i.e. to her)

My Country, Kindred—the apostle clearly states the wife of Christ is the ecclesia—Eph 5:22-33. She will be directly related to Abraham, baptized into the same hope and therefore his kindred—Gal 3:26-29.

Bring Not My Son Thither—a needful exhortation in *Gentile Times*. The mercy available thru Christ can subtly create a thinking that reduces the exalted standards of mercy to the lower standards of the bride!

- *We must not turn Grace into lawlessness (Jude 1:1-5); letting sin continue because we have forgiveness (Rom 6:1-2); and not using the liberty in Christ as an occasion for the flesh (Gal 5:13; 1Pet 2:16).*
- *The New Covenant in Christ demands separation from the world and holiness to God (Tit 2:11-12; 2Cor 6:14-17; Jam 4:4).*

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

Gen 24:8 And IF THE WOMAN WILL NOT BE WILLING TO FOLLOW THEE, *THEN THOU SHALT BE CLEAR FROM THIS MY OATH: only bring not my son thither again. *SHAKE THE DUST (MAT 10:14)

Send His Angel—divine providence is evident, but the angel is not specifically mentioned; as they are working unawares (Heb 13:2)

□ “The responsibilities of the Truth should be plainly taught to those interested, before they undergo baptism, so that they clearly recognize what is expected of them, and what acceptance of the Truth entails...If people are discouraged at the high standards the Truth demands, shall we relax them in order to secure their interest? The answer is in the negative...Let the standards of the Truth be lowered, and soon there will be no truth remaining” —*Expositor*

Teaching requires revealing all the counsel of God—Act 20:27

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

Gen 24:11 And he made his camels to *kneel down without the city by a well of water at the* *TIME OF THE EVENING, even the time that women go out to draw water. *Gentile, worldly darkness (1The 5:1-7)

The Servant—such are all who preach the Gospel (Rom 10:15)

1. He used all material **GOODS** provided by Yahweh; but figuratively the Abrahamic gospel to preach to a bride for his son.
2. He went to the area of **MESOPOTAMIA**: Babylon, the place of the false prophet (Deu 23:4; Num 22:7; 23:23; 24:1)! The ecclesia are those that “come out of” the Harlot system (Rev 18:4) *called out*
3. He went to the **CITY OF NAHOR** which means *sleeper*: a place where people are in spiritual slumber (1The 5:1-7).
4. He met the women at the only place where the test of a worthy bride can be conducted: *the well of WATER—the Word (Eph 5:26)!*

The genuineness of the bride is based upon her drawing of the water!

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

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

Well of Water—Christ and apostles encouraged inspection, and taught only the authority of the Word (Joh 5:39; Act 17:11; 2Tim 3:14-17; 2Pet 2:1-3)

At a well Jesus taught the Samaritan woman “salvation is of the Jews” (Joh 4:7-43)

Let down thy pitcher—the Heb. “to incline, bow.” The appropriate bride at the well is one who has humility to become a servant (Rom 6).

Refusing the Word is always due to hardness of heart (Rom 1:18-32)

Thy servant Isaac—in prayer to Yahweh, the servant of Abraham also refers to his only son as God’s servant, as well. Such is the faithful title of the Lord Jesus Christ—he is called Yahweh’s “righteous servant” (Isa 53:11); taking on the character of “of a servant” (Phi 2:7). Yahweh, the Master, can only be glorified by such (Isa 49:1-3).

Gen 24:15 And it came to pass, *before he had done speaking, that, behold, *Rebekah came out*, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. **fetter—feet ensnared (shackled by sin—Luk 8:29)*

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

Before he had done speaking—allegorical of an immediate response to what has been taught (Luk 24:32; Act 17:11; 1The 1:6; Mat 13:23; 1Pet 2:2)

Bethuel—name means “wasted or destroyed of God.” This is the position of all men before enlightenment of the Truth: dead in sin, servants of sin, without hope, alienated from God through ignorance, walking according to the desires of the flesh...etc. (Eph 2; 4; Rom 6).

Fair, virgin—the title given to the saints who follow the Lamb:

Rev 14:4 “These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb” (Mat 25:1-13)

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

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

Gen 24:20 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.
 (“ran”—with joy v. 28-29)

Gen 24:21 And THE MAN WONDERING AT HER HELD HIS PEACE, to wit whether the LORD had made his journey prosperous or not.

He ran, she hastened—there is a manner of enthusiasm on the behalf of both. The Truth is a matter of urgency for all parties involved: the teacher and the student. Such character requires “laying aside every weight of sin” and “running with patience the race that is set before us” (Heb 12:1). See Act 8:36; Luke 9:62

He held his peace—a need for patience in the Truth, without pressure. Like Christ and the apostles, we speak frankly and “those with ears to hear” the “still, small voice” will be convicted in conscience to act.

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

Gold—rep. of “riches of the Gentiles” through Israel’s fall (Rom 11:12); and the “riches of his grace” (Eph 1:7; 2:7)

➤ *After Abraham’s servant realizes Rebekah is of his master’s kindred, he is invited to lodge with them in the house. However, note the record—*

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

Gen 24:34 And he said, I AM ABRAHAM'S SERVANT. **trans “tidings”*

I will not eat—reps. fellowship (Mat 26:26-29). Servants of the master refrain unless the Gospel is mutually understood and endorsed.

1Cor 5:11 “I have written unto you not to keep company, *if any man that is called a brother* be... idolater etc... with such an one no not to eat”

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

Gen 24:35 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.

***the mother of all**

Gen 24:36 And ***SARAH** my master's wife *bare a son to my master* when she was old: and UNTO HIM HATH HE GIVEN ALL THAT HE HATH.

Master and His Son—allegorically, the servant expounds the greatness of the Master and His Son, to whom He has given all things:

Joh 3:34-35 “For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and HATH GIVEN ALL THINGS INTO HIS HAND” (Joh 13:3; 17:2)

Mat 28:18 “Jesus came and spake unto them, saying, *All power is given unto me in heaven and in earth*”

- *This includes the angels, powers, judgment and rulership in the Age to Come (Eph 1:20-22; Col 1:16-19; 1Pet 3:22; Heb 1-2; Rev 11:15)*

V.37-47—it is rare when the Bible records, at length, the exact same event recorded previously. Why here? It reps. faithfully teaching the Truth as we have received it (2Tim 2:2; 1Cor 11:23).

Gen 24:50 Then Laban and Bethuel answered and said, ***The thing proceedeth from the LORD: we cannot speak unto thee bad or good.** ***men's opinions are irrelevant regarding Yahweh's Truth**

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

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

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

Gen 24:54 And they did eat and drink, he and the men that were with him, and tarried ***all night... *period of gentile darkness**

Raiment—bride makes herself ready with the covering: “as many as have been baptized into Christ have PUT ON CHRIST... if ye be Christ's then are ye Abraham's seed and heirs according to the promise” (Gal 3:26-29)

Eat and Drink—now there can be fellowship among them (1Cor 11:26)

Gen 24:59 They sent away Rebekah their sister, and **her nurse,* and Abraham's servant, and his men. **the Law—Heb 5:12; Gal 3:24*

Gen 24:60 And they blessed Rebekah, and said unto her, Thou art our sister, *be thou* THE MOTHER OF THOUSANDS OF MILLIONS, and let thy seed possess **the gate of those which hate them. *Psa 149*

Mother of Thousands of millions—mg. tran. “ten thousand of saints” (Deu 33:2 see also Deu 32:30; 33:17; Jud 20:10; 1Sam 18:7-8; 21:11; 29:5; Psa 3:6; 91:7; Son 5:10; Mic 6:7). Rebekah reps the multitudeness people of one bride: the redeemed (Rev 5:11).

Jud 1:14 “Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints”

- *Rebekah's name appears twelve times in this chapter; this event!*
- *The number twelve is directly associated with Israel (Mat 19:28; Rev 21:12; Exo 24:24; 39:14; Jos 4:8; 1Kin 18:21; Ezra 6:17).*

Gal 6:15-16 “In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, *peace be on them, and mercy, and upon* THE ISRAEL OF GOD”

- Responding to Abraham’s servant—the Gospel—the espoused bride (2Cor 11:2) begins a lengthy journey to meet a husband though she “has not seen, she loves” (1Pet 1:3-9). She does so based upon faith.

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

Gen 24:63 And Isaac went out to meditate in the *field* at the *eventide*: and HE LIFTED UP HIS EYES, and saw, and, behold, the camels were coming.

Gen 24:64 And REBEKAH LIFTED UP HER EYES, and when she saw Isaac, she lighted off the **CAMEL. *unclean, Gentile bride*

Lahairoi—the “well of the Living One.” She hearkened at the Well. Now is the manifestation of the Subject therein (Col 3:3-4; 1Joh 3:1-3)

The field at Eventide—the field is the world (Mat 13:38), and the time of day indicates the nearness of the return of Christ (Isa 17:14)

Lifted up eyes, saw—although dark, both have capacity through the Word “as a light shining in a dark place” to be able to see (2Pet 1:19).

Rebekah—accompanied by “her damsels” upon “camels” (v. 61). The multitudeness bride (Rev 14:1-4)

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

Gen 24:67 And *Isaac brought her into his mother Sarah's tent, and took Rebekah, and SHE BECAME HIS WIFE; and he loved her: and Isaac was comforted after his mother's death.*

Sarah's tent—Gen 23 begins with Abraham mourning Sarah's death, and Gen 24 concludes with the Son comforted by his new bride.

□ “Typically, Sarah represents the covenant of Abraham, the Jerusalem above (Gal. 4), politically manifested in Israel as the Kingdom of God. This came to its end in AD 70 when the way was opened for Gentiles (like Rebekah) to be incorporated within the multitudinous bride, and to assume the position once enjoyed by Israel”—*Expositor, HPM*

Gen 25:20 “*Isaac was 40 years old when he took Rebekah to wife*”

Eph 5:31-32 “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. *This is a great mystery: but I speak concerning Christ and the church*”

Heb 12:22-23 “But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to **an innumerable company of angels*, To the general assembly and CHURCH OF THE FIRSTBORN...”
**tran. “ten thousands”*

GEN 25 “ABRAHAMIC COVENANT GOES INTO ALL THE EARTH”

Gen 25:1-6 “Then again *Abraham took a wife*, and her name was Keturah. And she bare him Zimran, Jokshan, Medan, Midian... *And Abraham gave all that he had unto Isaac*. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country”

- “Abraham had another wife, Keturah, who bore him six sons... *Through these descendants, the promise that Abraham would be the ‘father of many nations’ was typically fulfilled. Nevertheless, the superior rights of Isaac, as the true son were preserved, in that whilst Abraham gave gifts to all his sons, the residue, forming the major portion, was given to Isaac*” —*Expositor, pg. 288*