

GENESIS Lesson 26 – 5/05/19

Review

1: And Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things.

Spurgeon said this: “That is the short history of his long life; God told him that he would bless him, and he did so. ‘The Lord had blessed Abraham in all things.’ What! when he commanded him to slay his son? Yes; he ‘had blessed him in all things.’ What! when he took away his wife Sarah? Yes, for ‘the Lord had blessed Abraham in all things.’ Perhaps, if his life had been without troubles, that sentence would not have been true.”

All our trials God turns to blessings; God turns our failures into blessings, God takes the little faith we have and turns it into a blessing.

Last week we looked at Abraham sending out his servant to seek out a bride for his son.

Apparently, Abraham knew that he would soon die, and anticipated that he might die while his servant was gone, so the instructions regarding a search for his son’s bride were made perfectly clear. Abraham based his actions on revelation, on the promise of God.

In verse 7 he says: “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.”

God had promised Abraham that He would make of him a great nation and to bless all nations through him. Therefore, it was not difficult to conclude that Abraham's son must get married and bear children. Thus, while not a specific command, it was the will of God for Isaac to marry.

So Abraham's oldest servant, Eliezer, had reached the place where Abraham's kindred dwelt, and he prayed a specific prayer. God wants us to pray specifics.

Eliezer finds Rebekah

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.

God answers the servant's prayer before it was finished. Before he had finished speaking God answered.

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.

Matthew 6:8: Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

We are tempted thus to ask, "Why pray if God already knows what we need?" Simple, God's foreknowledge does not abrogate our responsibility. The answer can only come if we ask. God knows that we will ask, so He therefore says I will answer before you ask me.

It is like saying, "Why get dressed in the morning and go to work?" For God says that He shall supply all my need! Well, try that for a while and

see how that works out for you. God has supplied your needs by giving you that job.

The fact that God knows the future does not imply that we don't have to do anything and that our futures have been determined whether we do anything or not. That's how the Calvinists believe; what will happen will happen regardless of my involvement. Quit breathing and see how long you live.

A Swiss woman in her late fifties starved to death after embarking on a spiritual quest where she gave up food and water and attempted to live on nothing but sunlight.

<http://www.theglobalreality.com/2012/04/woman-starves-to-death-in-spiritual-quest-to-live-on-sunlight-alone.html>

God has ordained that our prayers must be coupled with work, together they produce results.

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.

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

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

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.

24:20: 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.

24:21: And the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not.

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;

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?

24:24: And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

24:25: She said moreover unto him, We have both straw and provender enough, and room to lodge in.

24:26: And the man bowed down his head, and worshipped the Lord.

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.

24:28: And the damsel ran, and told them of her mother's house these things.

When Eliezer prayed, he asked God that a woman not only give him water to drink, but also for his camels. He did not ask for beauty or smarts, but a woman who would do this; a woman of character.

Have you ever thought about what Eliezer asked for? A thirsty camel can drink 25-30 gallons of water in 15 minutes! Eliezer had 10 camels. If the camels were thirsty Rebekah must have drawn 250-300 gallons of water from that well.

This what she said to Eliezer, “I will draw water for thy camels also, until they have done drinking.”



Let's assume Rebekah's pitcher could carry 5 gallons of water, that's a realistic estimate (see picture above). Rebekah would have made anywhere from 50-60 trips to water all those camels.

Someone said, “Where can I find a woman like that!”

1 Sam. 16:7: 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.

Eliezer said by this I will know (vs. 14). Abraham's servant cared nothing about the woman's appearance. He wanted a woman of character, a woman whom God had chosen.

Rebekah was a hard worker. Notice in the chapter, “she hasted” (vs. 18), “and she hasted” (vs. 20), “and ran again” (vs. 20), “and the damsel ran” (vs. 28).

But not only did Rebekah have character, she was also beautiful.

Rebekah is one of several women that the Bible specifically comments on their beauty. The others are Sarah (Gen. 12:11-14), Rachel (Gen. 29:17), Abigail (1 Sam. 25:3), Bathsheba (2 Sam. 11:2), Tamar (2 Sam. 14:27), Queen Vashti of the Persians (Esther 1:11), Esther (Esther 2:7), and the daughters of Job (Job 42:15).

The Bible also tells us that Rebekah was a virgin; she did not belong to any man. The ESV has “maiden.” It changes the character of Rebekah. God is pointing out the character of Rebekah, she was a hard worker, she never had any carnal relationship(s) with any man, and by the way, she was also very beautiful. This is what Mary was at the Birth of Jesus Christ, and that is what Rebekah is before her marriage to Isaac, and that is what the church is to Christ—a chaste virgin (2 Cor. 11:2).

And when Rebekah approaches the well, the servant runs to meet her believing that perhaps God had answered his prayer, and asks for water. He put feet to his prayer!

But the servant, surprised that Rebekah was watering his camels just as he prayed, waits for complete confirmation of his prayer. “...the man wondering at her held his peace, to wit whether the Lord had made his journey prosperous or not.”

You can see the fickleness of man, God answered this man’s prayer right before his eyes, and the Bible says, “He wondered.” How often do we doubt God’s answer to prayer, and doubt after the fact!?

But just as he is doubting, he does something that tells us he knew in his heart God had answered his prayer, he gives Rebekah gifts of jewelry, an earring (a ring placed over her ears and wrapped around to her face—see vs. 47) and bracelets.

And when Rebekah told Eliezer that she was Bethuel's daughter—he knew beyond a shadow of a doubt that God answered his prayer. "And the man bowed down his head, and worshipped the LORD."

This is the result of prayer, this is God's intent in answering our prayers; that He may be magnified in our sight, and that we may bow down and worship Him!

And as Rebekah sees this man's attitude toward God and his prayer of thanksgiving to God she runs and tells her mother. She realized this was a divine appointment. It is easy to picture Rebekah's excitement.

24:29: And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.

24:30: 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.

24:31: 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.

Rebekah had a brother whose name was Laban, and the Holy Spirit is quick to point out what type of man Laban was. When he saw the gold earring and the bracelets on his sister's wrists (\$4,500 worth of gold—

approx. 1/3 of an ounce is a shekel, 10.5 shekels is 3.5 ounces of gold), he ran to meet the man at the well. Eliezer did not know where they lived, he was still waiting at the well. Rebekah never told him where they lived, she said we have room to lodge you and then ran after he worshipped God.

And when Laban sees the caravan (10 camels) he says, “Come in, thou blessed of the Lord.” Laban was acting like those who James describes in chapter 2.

James 2:1-4:

¹ My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. ² For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; ³ And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: ⁴ Are ye not then partial in yourselves, and are become judges of evil thoughts?

Verses 32 – 49 do not need much commentary, Eliezer rehearses the reason of his trip and how God has prospered his journey by sending Rebekah to him according to his prayer.

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.

The servant enters the house, food was set before him to eat, but he said, “I will not eat until I have told about my errand.” And Laban said, “Speak on.”

Abraham's servant was focused on his mission and would not be distracted from its fulfillment.

Spurgeon said, "Like every true servant of Christ, he put his master's business before his own ease or comfort; even before the question of necessary food. When a man begins to think more of his eating than of doing the will of God, he ceases to be a true-hearted minister."

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.

Eliezer, a type of the Holy Spirit, now begins to brag on the son (Jesus Christ) and his possessions. This is the job of the Holy Spirit, to glorify Christ. Ministries that over emphasize the Holy Spirit are not of God.

John 16:14: He shall glorify me: for he shall receive of mine, and shall shew it unto you.

John 13:3: Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

You will notice the emphasis that Eliezer places on "the son." "A son to my master" (vs. 36), "my son" (vs. 37), "unto my son" (vs. 38), "a wife for my son" (vs. 40). The type is clear; this is the "beloved Son" in whom the Father is "well pleased."

Rebekah Agrees to Leave

24:50: Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speak unto thee bad or good.

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.

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

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.

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.

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.

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.

24:57: And they said, We will call the damsel, and enquire at her mouth.

24:58: And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

24:59: And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

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.

For the first time we now hear from Bethuel who has been silent thus far, both he and Laban recognize this thing is from the Lord. They didn't

like it, but knew it was from God. And they told Eliezer, she can go be your master's son's wife. And Eliezer worshipped again.

And now Eliezer does something else that gives us another type. He gives Rebekah jewels of silver, and jewels of gold, and raiment. And he gave also to her brother and to her mother precious things. It was customary in those days for the bridegroom to give the family of the bride gifts as a dowry and it was also a demonstration of his financial ability to provide for the bride. In typology, the world is blessed because of the presence of Christians, when the church leaves this world will plunge in moral morass.

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.

Ezek. 16:11-12: I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

Do you see the typology? In the OT God has a wife—Israel, and in the NT Jesus has a bride—the church.

Thus, the Holy Spirit gives the believer the “earnest of his inheritance,” a gift until the day he gets his full inheritance. Rebekah received gifts until she went to be with Isaac.

Laban asks for ten days, there's that number ten again. But Eliezer is adamant, send me away. The deal has been made, but Laban wants to hang on to the girl; compare verse 51 with 55.

Barnhouse comments: "If the world does not succeed in persuading the believer to abide in the world, it will seek to delay his exit... When you decide to go with the Lord, the world will applaud your devotion but will say, 'Don't rush. Abide a few days, at least ten, and then go.'"

But Eliezer, a type of the Holy Spirit, longs to go home to his "master." Send me away to my master; this is the cry of the Holy Spirit. He wants to take the bride away to the Master.

So they bring Rebekah into the room and put the question to her, "Wilt thou go with this man?" This is a type of the NT believer before he gets saved that will rattle the Calvinist; "irresistible grace" they say.

Rebekah need only give a "yes" or "no" answer. This is why salvation is so simple. "Will you go with this man?"

Acts 8:37: And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

All Rebekah has to do is say "no," and she will stay in Syria with her friends and family till she dies. If she says "yes," then it's "pack up and go" and share her life with a man who is destined to be a pilgrim and a sojourner, dwelling in tents all of his life (see Heb. 11:9, 13).

And she said, "I will go!" The matter lies in the will (John 5:40). It is not that you can't; it is that you won't. The lost won't go with the Man. It is just outright rebellion against the will of God; "believe on the Son".

There is a story about D. L. Moody who one night had more than thirty conversions at an atheists' club simply by getting one man to stand up, among his buddies, and accept Christ. When this man stood up in a crowd of nearly 300 men, Moody said, "Now there is your champion! Now who will stand up and say, 'I will NOT accept Jesus Christ! I want nothing to do with Him!'" Another man stood up. Moody then said, "Now there are two champions, men. Which will you follow?" Thirty men stood up to cast in their lot with the one "atheist" who had received the Lord Jesus. No one stood to back up the second "champion." Later it was discovered that the sinner who had stood and willed to receive Christ was a man of his word, a good father and husband, and a man who prayed every day for light. The second "champion" was a hell-raising gambler.

Salvation begins with the will; the battle is fought and won in the will. Whosoever "will" gets saved, and whosoever "won't" doesn't; it is that simple.

Because Rebekah said yes, she became the mother of every single Israelite. **"...be thou the mother of thousands of millions..."**