

GENESIS Lesson 27 – 5/12/19

Rebekah Meets Isaac

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.

24:62: And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

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.

24:64: And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

24:65: 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.

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

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.

So the servant took Rebekah and departed. He had executed his task faithfully in that found a wife for his master's son. God had answered his prayer.

The Bible says Rebekah "followed the man." 18 times in the NT Jesus says "follow me." He coerced no one; no one has to follow Jesus. You don't have to follow Him; it's your choice.

Matt. 9:9: And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

And when she followed the servant, the Bible then says, “the servant took Rebekah.” First you decide to follow Christ, and then he takes you where He wants to go. Rebekah had no idea where they were going, she just knew she was going to Isaac.

Do you see the typology here? Rebekah a type of the church follows the servant and then she is taken where the servant wishes, in this case to the Promised Land.

1 Thess. 3:11: Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

And as Rebekah is being taken by the servant to Isaac, Isaac is meditating in the evening. This is a type of the rapture; the servant takes the bride to the bridegroom. Up until this time Rebekah has never seen Isaac, the bride has never seen the bridegroom. Can you imagine the conversations Rebekah and Eliezer had on the journey? I bet, she wanted to know all she could about Isaac, a man whom she loved without ever seeing, and Eliezer with great delight would tell her all about her bridegroom. It is the same way with the Holy Spirit, if we let Him He will tell us all about our Lord and Master.

It is interesting that Isaac is dwelling near the well Lahai-roi.

This is the same well where God appeared to Hagar, while she fled from Sarai.

Gen. 16:13: 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?

Gen. 16:14: Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

Gen. 16:15: And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

It was Hagar who named this well "Beer-lahai-roi" which means "Well of the Living One seeing me."

And after Abraham died, God blessed Isaac and he dwelt by this well.

Gen. 25:11: And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

So we are told that Isaac dwelt by the well, and we are told that he was meditating. We only find three people in the OT who meditated: Isaac, Joshua and David.

An important part of our spiritual formation involves mediation. For a Christian to meditate is not to empty himself of everything as new age cults teach, but to think on and to go over God's law, God's works, and God Himself.

Psalms 1:2: But his delight is in the law of the LORD; and in his law doth he meditate day and night.

Psalms 63:6: When I remember thee upon my bed, and meditate on thee in the night watches.

Psalms 77:12: I will meditate also of all thy work, and talk of thy doings.

Psalm 119:48: My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

Psalm 143:5: I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

And as Isaac was meditating, he heard the caravan off in a distance. Here again we see another type of the rapture, the caravan went to Isaac, and not the other way around. In the rapture we go to meet Christ, in the Second Coming, Christ comes to the earth.

As Rebekah approaches Isaac, she does two things; she dismounts from the camel and places a veil over her face. The journey is over, she has finished her course, and she is now home. The veil signifies chastity and honor. She did not want to uncover herself until the marriage was consummated. Likewise in heaven we shall Jesus face to face, but we see Him through a veil so to speak.

1 Cor. 13:12: For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

In this story we see the coming together of Isaac and Rebekah as a remarkable picture of the coming together of Jesus and His bride, the church. More examples of the typology in the story are listed below:

A son was accounted as dead and in a way raised from the dead.

A father desired a bride for his son.

A nameless servant was sent forth to get a bride for the son. He testified of the master's son, not himself.

The servant's name was Eliezer, meaning "my God is helper."

The virgin bride was divinely met, chosen, and called (and she said “yes”), and then lavished with gifts.

She was entrusted to the care of the servant until she met her bridegroom.

Their meeting was divinely orchestrated and purposed in the mind of God before the foundation of the world.

So Rebekah became his wife, and he loved her; Isaac loved his bride as Jesus loves His Church. Isaac consented to his father’s choice. The church has been given to the Son by the Father.

John 6:39: And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

Rebekah and the Church

There is great typology here.

Both were chosen for marriage before they knew it (Eph. 1:4: According as he hath chosen us in him before the foundation of the world...).

Both were necessary for the accomplishment of God’s eternal purpose (Ephesians 3:10-11). Rebekah was in the line of the “seed of the woman” and the church may know “the manifold wisdom of God, According to the eternal purpose...”

Both were destined to share in the glory of the son (John 17:22: And the glory which thou gavest me I have given them; that they may be one, even as we are one:).

Both learned of the son through his representative.

Both must leave all to be with the son.

Both were loved and cared for by the son.

Now the servant (type of the Holy Spirit) talks about himself for the first time. He tells Isaac all he had done (Gen. 24:66). In type, we will probably hear the marvelous stories of how Holy Spirit worked things out during His ministry on this earth as the indwelling Spirit for nearly 2,000 years.

And then Isaac brings Rebekah into Sarah's tent, which implies that Isaac had reserved this tent, he had prepared a place (John 14:2-3) for Rebekah—Sarah's tent now becomes Rebekah's tent.

We have noted before that the type breaks down in verse 27 when Isaac takes Rebekah into "his mother Sarah's tent...and Isaac was comforted after his mother's death." (See notes in Lesson 25.) It is a type; it can't be perfect, only the antitype is perfect.

And when Rebekah becomes Isaac's wife, the Bible tells us "...and he loved her..." Eph. 5:25 says, "Christ also loved the church, and gave himself for it."

This is the second time the word love is mentioned in the OT. Again, we see typology in the use of the word "love." First mention is when we are told that Abraham loved his only son Isaac; a type of God loved the Son. Second, we are told that Isaac loved Rebekah; a type of Christ loving the church.

Gen. 22:2: And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

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.

Abraham Remarries

25:1: Then again Abraham took a wife, and her name was Keturah.

25:2: And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

25:3: And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

25:4: And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the children of Keturah.

25:5: And Abraham gave all that he had unto Isaac.

25:6: 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.

Here we are introduced to Abraham's third wife, or second concubine.

But the Bible says Hagar was Abraham's wife; Gen. 16:3: And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

In the Bible a concubine is also considered a wife, although she becomes the wife of a man because she was given to him by a wife. Does that make sense? Hagar was Sarah's servant, Sarah's handmaid; she only became Abraham's wife when Sarah gave her to her husband.

But God considers a concubine and a wife one and the same.

2 Sam. 12:11: Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

2 Sam. 16:22: So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

God told David as part of his punishment for taking Bathsheba as wife the same would happen to him. David's neighbor, who we know happened to be his son Absalom, would lie with David's wives. "Wife" is used in 2 Sam. 12:11 and "concubine" is used in 2 Sam. 16:22.

Gen. 25:6 says: "But unto the sons of the concubines, which Abraham had..." Who were these two concubines? Hagar and Keturah. So Keturah must have been Sarah's trusted or personal servant after Hagar was sent away. Remember that Abraham was a very wealthy man and had lots of servants.

In verse 1 Keturah is called Abraham's wife and in verse 6 she is called his concubine.

From these three wives (Sarah, Hagar, Keturah) Abraham begat eight children. You see the number 3 and 8 here.

Abraham's first wife Sarah gave him a son named Isaac, his first concubine was Hagar, she gave him Ishmael, and his second concubine Keturah, gave him six more children: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

The only son we will comment here is Midian, of whom many believe was the father of the Midianites. I want you to look at a verse that prophecies that Midian will be part of the nations that will worship the Lord during the millennial kingdom.

Isaiah 60:6: The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.

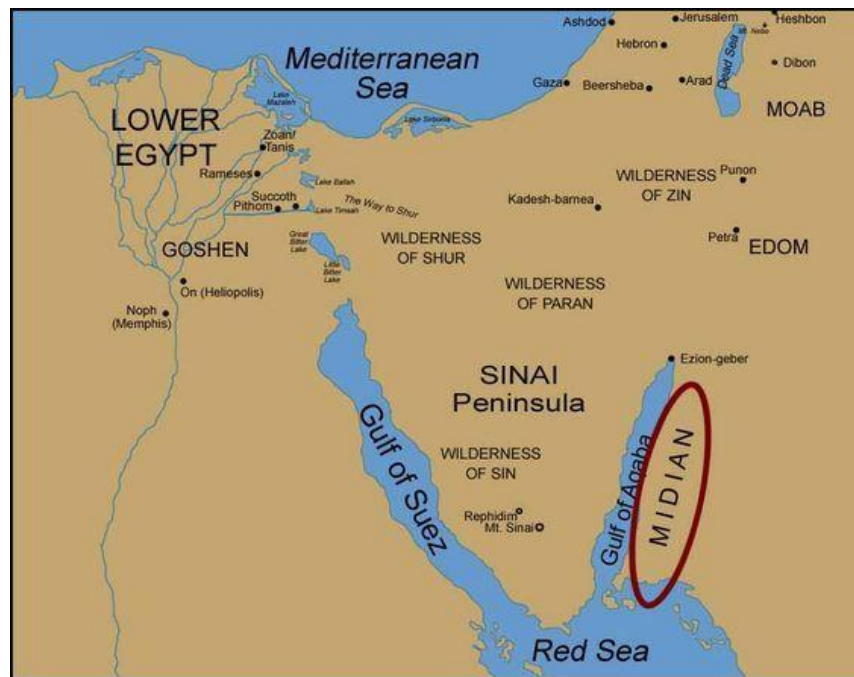
Ephah was one of the sons of Midian (see verse 4) so the connection between Midian, the son of Keturah, being the father of the Midianites is credible.

The Midianites were another people hostile to the Israelites. They oppressed them during the times of the judges (Judges 6). They were also used by Balak to cause the children of Israel to sin at the advice of Balaam (Numbers 31).

Moses' wife was a Midianite (Ex. 2); she was also called an Ethiopian (Num. 12:1). This is probably due to the possibility that Keturah was an Ethiopian. It is possible that Keturah was also picked up as a servant when Abraham and Sarah were in Egypt. Ethiopia borders Egypt.

The Midianites settled in what is today western Saudi Arabia, which borders the Gulf of Aqaba.

Most of the descendent of Abraham through Keturah settled in what is today Saudi Arabia, they are the true Arabs.



For more info (if interested) on the descendants of Keturah visit:

<http://www.ccg.org/weblibs/study-papers/p212d.html>

But Abraham only gave gifts to his other sons, and gave all he had to Isaac.

Abraham Dies

25:8: Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

25:9: And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

25:10: The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

25:11: And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

25:12: Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

So Abraham dies and his sons Isaac and Ishmael bury him in the same cave Abraham had buried Sarah (see notes in Lesson 25).

But the Holy Spirit gives us a clue as to what happens when a man dies. Abraham gave up the ghost, gave up his spirit, and in doing so he died; he was then gathered to his people and then was buried.

Gathered to his people; he went to be with believers in Abraham's Bosom (Luke 16).

This is a good verse for those who teach that hell is the grave. And those who teach that when a person dies they are asleep in a state of inactivity until the time of their resurrection.

Abraham left his body, he gave up the ghost. Abraham was gathered to his people and then his body was buried. Abraham dies 1817 BC. Eber, 4th from Noah outlived Abraham by 4 years!

When you die, your spirit, your "ghost" leaves your body and you go to be with God's people or the devil's crowd.

Verses 13-19

In these verses we are given Ishmael's descendants (12 princes), and the age of his death. They settled throughout the Arabian Peninsula.

Esau and Jacob are conceived

25:19: And these are the generations of Isaac, Abraham's son: Abraham begat Isaac:

25:20: And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

25:21: And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.

25:22: And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD.

25:23: And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

Isaac was 40 years of age when he married Rebekah and Abraham was 140 years of age. Sarah had been dead three years (compare Gen. 17:17 with Gen. 23:1). And again we are told the Rebekah was barren. I wonder if it was a genetic problem. Sarah was barren, and we find out later that Rachel (Rebekah's niece) was barren. If you map out a family tree you find you that all these people were descendent from one man: Terah who had at least two wives (Gen. 20:12).

Almost twenty years into the marriage and Isaac realizes that (vs. 26) Rebekah is barren, if she wasn't they would have had children by now. So Isaac prays to God and asks that He open Rebekah's womb and He does. We never read about Abraham doing the same.

The Lord listened to Isaac, the son made intercession for the bride—do you see the typology yet again? (See Heb. 7:25.)

And Rebekah conceived, but something didn't seem right, there was a lot of movement in her womb, so she went to the Lord and asked him about it. Here we see a couple who prays to God; first Isaac and now Rebekah.

And God answered Rebekah, He spoke to her directly—"And the Lord said unto her" (vs. 23). The Lord has no trouble speaking to anyone directly when He so desires (see Gen. 17:1; 18:9; 20:3; 21:12; 22:1).

God tells Rebekah "Two nations are in thy womb..." Esau represents one nation and Jacob the other. And God gives her a prophecy about these two nations: "...the one people shall be stronger than the other people; and the elder shall serve the younger."

And this prophecy is quoted by Paul in Romans 9:

¹¹ (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) ¹² It was said unto her, The elder shall serve the younger. ¹³ As it is written, Jacob have I loved, but Esau have I hated. ¹⁴ What shall we say then? Is there unrighteousness with God? God forbid.

Next week we are going to look at this prophecy more closely and teach on the doctrine of election.