

Genesis

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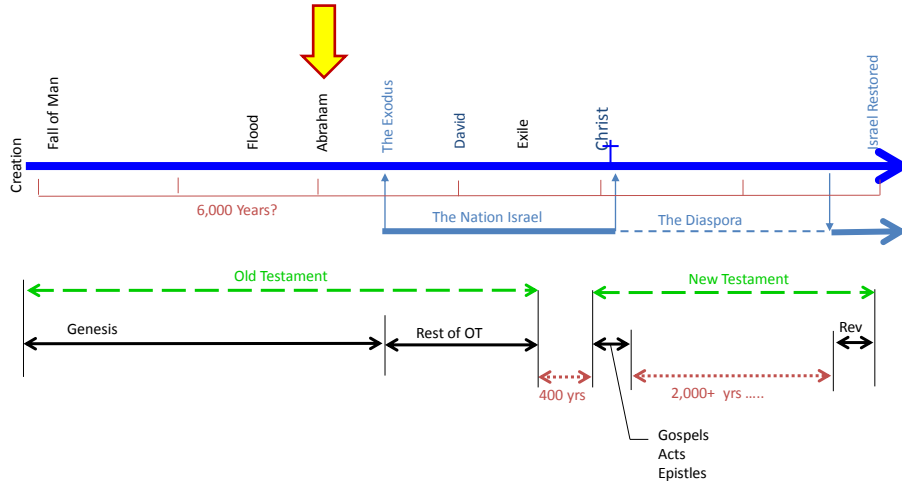
Part 1:

Genesis 1, 2	Creation
Genesis 3	Fall of Man
Genesis 4	Cain & Abel
Genesis 5	Genealogy of Noah
Genesis 6-9	Flood of Noah
Genesis 10-11	Tower of Babel

Part 2:

Genesis 12-20	Abraham
Genesis 21-26	Isaac
Genesis 27-36	Jacob
Genesis 37-50	Joseph

The Panorama of History



Major Topics:

Genesis 21 (The Birth of Isaac)

Genesis 22 (The Sacrifice of Isaac)

– The Akedah –

Genesis 24 (The Marriage of Issac)

The Key !!

John 8:56

*Your father Abraham
rejoiced to see my day:
and he saw it,
and was glad.*

Genesis 21:1-6 The Birth of Isaac

Abraham's offering of his son? Why? And why *there*?

An example of the Holy Spirit carefully editing the text for a prophetic implication!

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.

4] And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

5] And Abraham was an hundred years old, when his son Isaac was born unto him.

6] And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

Genesis 21:7 The Birth of Isaac

7] And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

The name Isaac (“he laughs”):

Sarah said that God gave her laughter (v. 6), that is, joy.

Her laughter of unbelief (18:12) was now changed to rejoicing through the provision of her son.

Everyone who would hear about this would laugh—that is, rejoice, with her.

But Ishmael turned her laughter into a ridiculing mockery of God’s work...

Genesis 21:8-10 The Birth of Isaac

8] And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

9] And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

10] Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

God used this incident of Ishmael’s mocking Isaac to drive out the child Ishmael and Hagar (v. 10), for they would be a threat to the promised seed.

The word “mocking” is *mesòahòeq* (“laughing or jesting”), from which comes “Isaac” (*yisòhòaq*).

Earlier Sarah had mistreated Hagar (16:6); now Hagar’s son was mistreating Sarah’s son.

Earlier Sarah caused pregnant Hagar to flee (16:6); now she caused Hagar and her 16- or 17-year-old son to flee.

Genesis 21:11 The Birth of Isaac

Bread includes all sorts of victuals—bottle, a leathern vessel, formed of the entire skin of a lamb or kid sewed up, with the legs for handles, usually carried over the shoulder.

Ishmael was a lad of 17 years, and it is quite customary for Arab chiefs to send out their sons at such an age to do for themselves: often with nothing but a few days' provisions in a bag.

When Abraham became distressed because of Sarah's request to oust Hagar and Ishmael, God assured Abraham that Ishmael would have a future because he too was Abraham's offspring (vv. 11-13).

11] And the thing was very grievous in Abraham's sight because of his son.

Galatians 4:21-31

[21] Tell me, ye that desire to be under the law, do ye not hear the law? [22] For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. [23] But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. [24] Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. [25] For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. [26] But Jerusalem which is above is free, which is the mother of us all. [27] For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. [28] Now we, brethren, as Isaac was, are the children of promise. [29] But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. [30] Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. [31] So then, brethren, we are not children of the bondwoman, but of the free.

Read Galatians 4:21-31

When Christ, the seed, came, the old was done away.

Now that the promise has come, believers are co-heirs with the promised Seed by adoption through God's grace.

To go back under the Law would be to undo the fulfillment of God's promise.

Those adopted by the Seed become seeds and are set free from the bondage of the Law (Gal 5:1).

Just as Ishmael and Isaac were in conflict (Gal 4:29), so the flesh and the Spirit do not harmonize.

The flesh struggles against the Spirit, often mocking it (Gal 5:16-18).

Therefore believers are to "get rid of the slave woman and her son" (Gal 4:30), that is, to remove the threat of the flesh and "live by the Spirit" (Gal 5:16).

Genesis 21:12-15 The Birth of Isaac

12] And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

13] And also of the son of the bondwoman will I make a nation, because he is thy seed.

14] And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

15] And the water was spent in the bottle, and she cast the child under one of the shrubs.

Beer-sheba, on the border of Egypt, was about 50 miles S of Jerusalem and 27 miles S of Hebron. For those going southward, it was the last point of any significance in Palestine.

Genesis 21:16-17 The Birth of Isaac

16] And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

17] And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

The Angel of the Lord met Hagar in the desert (vv. 17-18) as before (16:7), and provided water from a well (21:19) as before (16:14).

Genesis 21:17-21 The Birth of Isaac

18] Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19] And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20] And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21] And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

God told Hagar, as He had told Abraham, that from Ishmael would come a great nation (21:18; cf. v. 13). Paran (that is, Arabia), where his posterity has ever dwelt (compare Gen 16:12; also Isa 48:19; 1Pet 1:25).

“...his mother took him a wife”:

On a father's death, the mother looks out for a wife for her son, however young; and as Ishmael was now virtually deprived of his father, his mother set about forming a marriage connection for him, it would seem, among her relatives. Ishmael lived in the desert became an archer and married an Egyptian (21:21).

Genesis 21:22-23 The Birth of Isaac

22] And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:

23] Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

Here a proof of the promise (Gen 12:2) being fulfilled, in a native prince wishing to form a solemn league with Abraham. The proposal was reasonable, and agreed to..

Genesis 21:24-26 The Birth of Isaac

24] And Abraham said, I will swear.

25] And Abraham reprov'd Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26] And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day.

Wells were of great importance to a pastoral chief and on the successful operation of sinking a new one, the owner was solemnly informed in person.

If, however, they were allowed to get out of repair, the restorer acquired a right to them.

In unoccupied lands the possession of wells gave a right of property in the land, and dread of this had caused the offense for which Abraham reprov'd Abimelech. Some describe four, others five, wells in Beer-sheba (7?).

Genesis 21:27-29 The Birth of Isaac

27] And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28] And Abraham set seven ewe lambs of the flock by themselves.

29] And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves?

The similarity of the Hebrew words *sheba*, “seven,” and *shaba*, “swear,” seems to indicate that there is a connection between them. Accordingly,

Beer-sheba may mean “well of seven” or “well of swearing,” or “well of the oath.” The reflexive use of the word for “to swear” means “to seven oneself” or to pledge oneself by seven sacred things. Later Israel would learn about the solemnity of oaths and treaties.

Genesis 21:30-32 The Birth of Isaac

30] And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31] Wherefore he called that place Beersheba; because there they sware both of them.

32] Thus they made a covenant at Beersheba: then Abimelech rose up, and Phicol the chief captain of his host, and they returned into the land of the Philistines.

The Philistines (Gen 21:32) settled in Palestine en masse around 1200 B.C.

However, some sea traders settled on the coast of Palestine as early as Abraham, who lived 2166-1991 B.C.

Genesis 21:22-24 The Birth of Isaac

33] And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.

34] And Abraham sojourned in the Philistines' land many days.

Genesis 22 Offering of Isaac: The *Akedah*

The test was very real: he was to give Isaac back to God.

As a test it was designed to prove faith.

Ishmael had been sent away.

Now—after a long wait—Isaac was to be given back to God...

Genesis 22 Offering of Isaac: The *Akedah*

I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.
Hosea 12:10

Figures of Speech

- **Simile:** Resemblance (*Gen 25:25; Mt 7:24-27*);
- **Allegory:** Comparison by representation (*Gen 49:9; Gal 4:22, 24*);
- **Metaphor:** Representation (*Mt 26:26*);
- **Hypocatastasis:** an implied resemblance or representation (*Mt 7:3-5; Mt 15:13*);
- **Type:** A figure or example of something future (*Rom 5:14; Gen 22, 24*);
- **Analogy:** resemblance in some particulars between things otherwise unlike.

Gen 22:1-2 Offering of Isaac -The *Akedah*

1] And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

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.

“Only” son? “Love”: 1st Mention. Cf. John 3:16.

Gen 22:3 Offering of Isaac -The *Akedah*

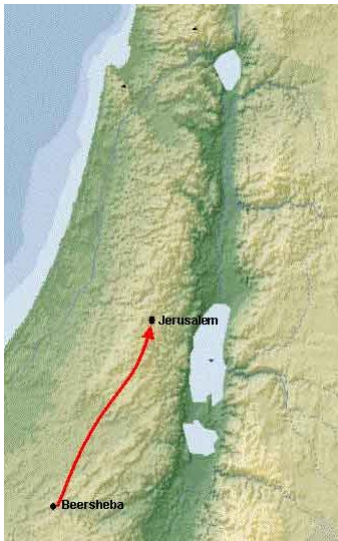
3] And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

No test could have been more severe than the one God now imposed.

And no obedience could have been more perfect than Abraham's.



Gen 22:4 Offering of Isaac -The *Akedah*



4] Then on the third day Abraham lifted up his eyes, and saw the place afar off.

Why a **three-day** journey?

(~50 miles)

Why **there**?

Gen 22:5-6 Offering of Isaac -The Akedah

5] *And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.*

6] *And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.*

Isaac was not a child: possibly 30 years of age!... you will see why shortly.

“Both of them together” = ***both in agreement.***

An image of the Son who said “*Father ... not my will, but yours be done*” (Lk 22:42).

Gen 22:7-8 Offering of Isaac -The Akedah

7] *And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?*

8] *And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.*

Who?! → *Himself* (cf. v.14).

Gen 22:9-10 Offering of Isaac -The *Akedah*

9] And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10] And Abraham stretched forth his hand, and took the knife to slay his son.

A true worshiper of God holds nothing back from God but obediently gives Him what He asks, trusting that He will provide.

Gen 22:11-12 Offering of Isaac -The *Akedah*

11] And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

12] And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

“Young lads”: Armed soldiers; Isaac 32 years old?

Abraham did not withhold his son.

Similarly Paul wrote that God “*did not spare (epheisato) His own Son, but gave [delivered] Him up for us all*” (Rom 8:32).

A form of the same Greek word is used of Abraham in the Septuagint: “*Thou hast not spared (epheiso) thy beloved son*” (Gen 22:12).

Gen 22:11-12 Offering of Isaac -The Akedah

And he shall kill it on the side of the altar **northward** before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. Lev 1:11

Golgatha is on the north side of the Temple and Altar

...shall he carry forth **without** the camp unto a **clean place**...
Lev 4:12

A new tomb – clean – just outside the Temple Mount

He made his grave with the wicked, and with the rich in his death. Isa 53:9

“wicked” rasha (plural):

“rich” ashiyr (singular)

Joseph of Arimathea

Joseph of Arimathea was:

a member of the Sanhedrin,

a disciple of Jesus',

driven into concealment due to the plots on his life for having defended Jesus before the Sanhedrin openly;

His appearance before Pilate may have been a shock to the Jewish leaders.

Luke 23:50-51 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: [51] (The same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.

John 19:38-41 And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. [40] Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. [41] Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

Golgotha

Joseph's new tomb was hewn out of a rock adjacent to the very spot that criminals were put to death.

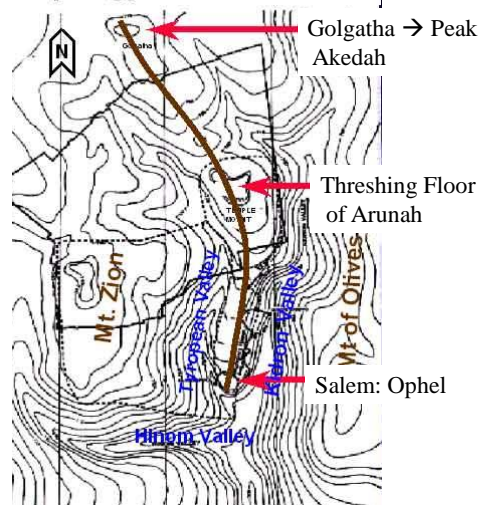
The stony sides of the tomb—a new tomb, “the clean place” where Jesus was laid—were part of the malefactor’s hill.

Thus, His dead body is “with the rich man and with the wicked” in the hour of His death!

His grave is the property of a rich man;

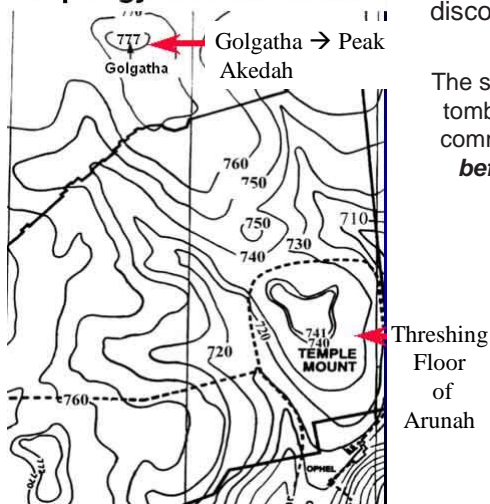
yet, the rocks which form the partition between His tomb and that of the other malefactors, are themselves part of Golgotha.

Topology of Mount Moriah



Garden Tomb

Topology of Mount Moriah



General Charles George Gordon discovered the Garden Tomb in Jerusalem in 1883.

The summary of the conditions required for the tomb were published by Andrew Bonar in his commentary on Leviticus in 1846 — 37 years **before** the Garden Tomb was discovered!
(*Leviticus*, Andrew Bonar, 1846.)



Gen 22:13-14 Offering of Isaac -The Akedah

13] *And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.*

14] *And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.*

A name only relevant in a *prophetic* perspective!

Abraham knew he was acting out a *prophetic* ritual.

Hebrews 11:17-19 *By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, [18] Of whom it was said, That in Isaac shall thy seed be called: [19] Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.*

Rev. 5:1-7 *And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. [2] And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? [3] And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. [4] And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. [5] And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. [6] And I beheld, and, lo, in the midst of the throne and of the four beasts, 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. [7] And he came and took the book out of the right hand of him that sat upon the throne.*

Gen 22:15-17 Offering of Isaac -The Akedah

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.

God confirms His covenant with Abraham (cf. 15:5, 18-21; 17:3-8).

His descendants would be numerous like the stars (cf. 15:5; 26:4), like the sand on the seashore (cf. 32:12), and "like the dust of the earth" (cf. 13:16; 28:14).

God then added another element: Abraham's descendants would be victorious over the cities of their Canaanite enemies.

This was done by Joshua in the Conquest.

Gen 22:19 Offering of Isaac -The Akedah

19] So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

Note: What about Isaac ???

Not mentioned again until he meets his bride.

Certainly was with Abraham and his young men but is written out of the account.

WHY??

Gen 22:20-24 Offering of Isaac -The Akedah

20] *And it came to pass after these things, that it was told Abraham, saying, Behold,*

21] *Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,*

22] *And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.*

23] *And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.*

24] *And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.*

Reports came from the East that the family of Nahor, Abraham's brother (cf. 11:27-29), was expanding.

Milcah, she hath also born children unto thy brother Nahor;

Among those was Rebekah, the future wife of Isaac (cf. 24:15, 67).

She was a daughter of Bethuel, the youngest of Nahor's eight sons by Milcah (Nahor's niece).

Genesis 23 The Death of Sarah

Gen 24:1-3 A Bride for Isaac

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

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:*

Abraham, confident in the Lord's promise, had his chief servant swear an oath to find a wife for Isaac from Abraham's native land, 450 miles away.

"Eldest Servant": Ruled over all that Abraham had;

Would have inherited in the absence of issue.

Notice that the servant appears to be nameless... *Jn 16:13*

Will not testify of Himself. (*Gen 15:2*, "Eleazer" = "Comforter.")

Eleazer's putting his hand under the patriarch's thigh (cf. 47:29) was a solemn sign that if the oath were not carried out, the children who would be born to Abraham would avenge the servant's unfaithfulness.

Gen 24:4-9 A Bride for Isaac

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 camest?*

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.*

Gen 24:10-11 A Bride for Isaac

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.

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.

At the town of Nahor in Aram Naharaim (NW Mesopotamia) he received a precise answer to his prayer.

Gen 24:12-14 A Bride for Isaac

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.

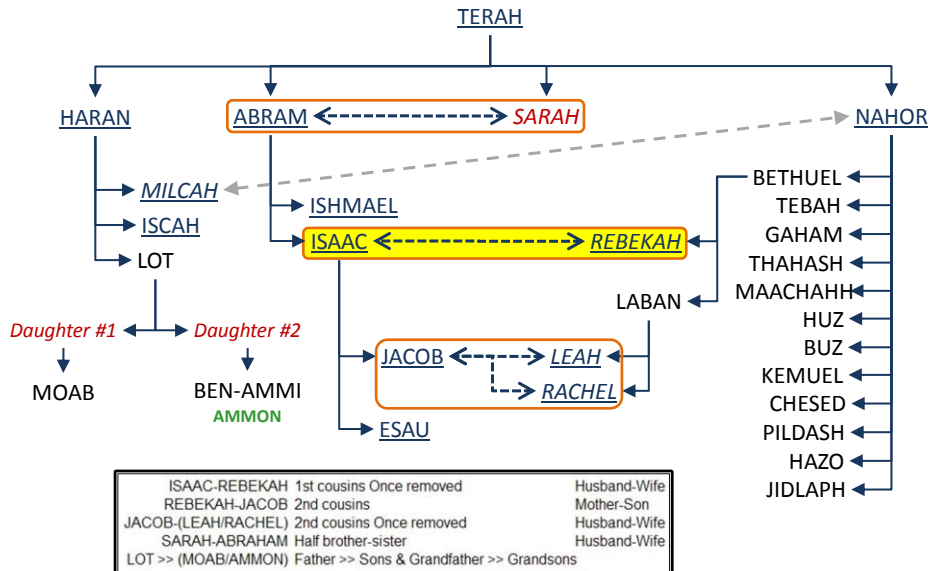
13] Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water:

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.

Eleazer trusted the Lord to grant him specific leading.

He prayed that Isaac's future bride would give him and his camels water to drink.

Terah's Family



Gen 24:16-20 A Bride for Isaac

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.

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.

To water 10 thirsty camels involved much work.

A thirsty camel can drink as much as 53 gallons of water a day.

10 camels, 530 gallons each → 4,415# (over 2 tons) drawn up from a well

Gen 24:21-22 A Bride for Isaac

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

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;

“...earring”: or, jewel for the forehead.

This was expensive jewelry

- a gold weighing a beka (half a shekel, i.e., 1/5 ounce)
- two gold bracelets weighing 10 shekels (4 ounces)

Gen 24:23-28 A Bride for Isaac

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] 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.

26] And the man bowed down his head, and worshipped the LORD.

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.

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

Gen 24:29-30 A Bride for Isaac

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.

From what we know of his character, there is reason to believe that the sight of the dazzling presents increased both his haste and his invitation.

Gen 24:31-33 A Bride for Isaac

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 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.

Gen 24:34-41 A Bride for Isaac

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.*

Gen 24:42-46 A Bride for Isaac

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 thesame 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.*

Gen 24:46-51 A Bride for Isaac

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.

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.

In that society a woman's brother gave his sister in marriage, which explains why Laban, Rebekah's brother, was the negotiator in this marriage contract.

Gen 24:52-57 A Bride for Isaac

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

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.

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.

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.

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.

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

Gen 24:58-61 A Bride for Isaac

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

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

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.

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.

Gen 24:62-63 A Bride for Isaac

62] And Isaac came from the way of the well Lahairoi; for he dwelt in the south country.

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.

“Meditate”: Hebrew *suah*: has been rendered “walk about,” “pray,” “wail,” “lament,” or “moan.”

Verse 67 may throw some light on its meaning. Isaac needed comforting. It is possible that Sarah had passed away during the absence of Eleazer (Chapter 23)

Gen 24:64-67 A Bride for Isaac

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

“Lighted off”: naphal → be cast down

Rebekah fell prostrate before;

If Isaac were walking, it would have been most unmannerly for her to have continued seated;

An inferior, if riding, always alights in presence of a person of rank, no exception being made for women.

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.

Where's Isaac?

So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba. Gen 22:19

Isaac is personally “edited out of the record”

until he is united with his bride by the well of
LaHai Roi...two chapters later.

The well of *LaHai Roi* →

“the well of Living One [who] sees me.”

Genesis 24 A Bride for Isaac

A Bride for Isaac

- Abraham commissions Eleazar to gather a bride for Isaac.
- Eleazar qualifies her by a well;
- She agrees to marry the bridegroom;
- He gives her gifts...
- Eleazar conducts her to her bridegroom to meet him where he is...
 - She joins her bridegroom at the well of *Lahai-Roi*.

Typology:

- Abraham = The Father
- Isaac = The Son
- Eleazar = The Holy Spirit

Marriage Model:

Gentile Brides — none have a recorded death

- Eve, (Adam)
- Rebekah, (Isaac)
- Asenath, (Joseph)
- Zipporah, (Moses)
- Rahab, (Salmon)
- Ruth, (Boaz)

The Jewish Wedding

- The *Ketubah*, → Betrothal:
 - Payment of the purchase price;
 - Set apart (sanctified)
 - Isa 61:10, Judg 14:10-11, Jer 2:32, Isa 49:18, Psa 45:8-15*
- Bridegroom departs to Father's House;
 - Prepares room addition;
 - Bride prepares for his imminent return
 - Jer 7:34, 16:9, 25:10, Psa 45:8-15, Mat 25:1-13*
- Surprise gathering;
 - *Huppah*, Wedding
- Seven day Marriage supper
 - Judg 14:12, Mat 9:15, 22:11-14, John 2:1*

The Marriage Fulfilled

- Covenant established (*1 Cor 11:25*);
- Purchase price (*1 Cor 6:19-20*);
- Bride set apart (*Eph 5:25-27; 1 Cor 1:2; 6:11; Heb 10:10; 13:12*);
- Reminded of the covenant (*1 Cor 11:25-26*);
- Bridegroom left for the Father's house...
- Escort to accompany Him upon His return to gather His Bride (*1Thess 4:16-17*).

Genesis 24 Study Questions

- 1) What does the name "Isaac" mean? Why?
- 2) Explain and give examples of Hosea 12:10.
- 3) List the prophetic parallels between Abraham's offering of Isaac and the Crucifixion of Christ on the Cross.
- 4) How do we know that Abraham *knew* that he was "acting out" a prophecy?
- 5) How does a single Greek letter reveal a major insight about Joseph of Arimathea?
- 6) Why did the cross need to be on the *north* side of the city? Why did Jesus' tomb need to be hewn out of a rock?
- 7) Why is the person of Isaac missing from the Genesis record from Gen 22:19 to Gen 24:62?
- 8) How do we know the *name* of Abraham's "eldest servant"? Why is that significant?
- 9) Summarize the *typological* parallels in Genesis 22 and 24.
- 10) What are the *prophetic* implications of the ancient Jewish wedding ceremony to our understanding of the end times?

Discussion Questions

"Where two people agree, one is redundant."

- 1) Explain the contrasting analogy that Paul makes between the "bondwoman" and the "freewoman."
How do we apply this to our own lives?
- 2) What other examples of "types" do we find in the Bible?
What are the "dangers" of using "types" for *doctrine*?
- 3) What other examples of "Gentile" marriages are there in the Bible and what might they signify?
- 4) Compare Ruth 3 and 4 to Genesis 24.

Research Projects

- 1) Make a list of illustrative “types” in the Bible and their significance.
- 2) List the prophetic specifications that were fulfilled in the Crucifixion of Christ.
- 3) List the details that would seem to indicate that the “Garden Tomb” in Jerusalem is, indeed, the actual tomb from which Christ was resurrected.